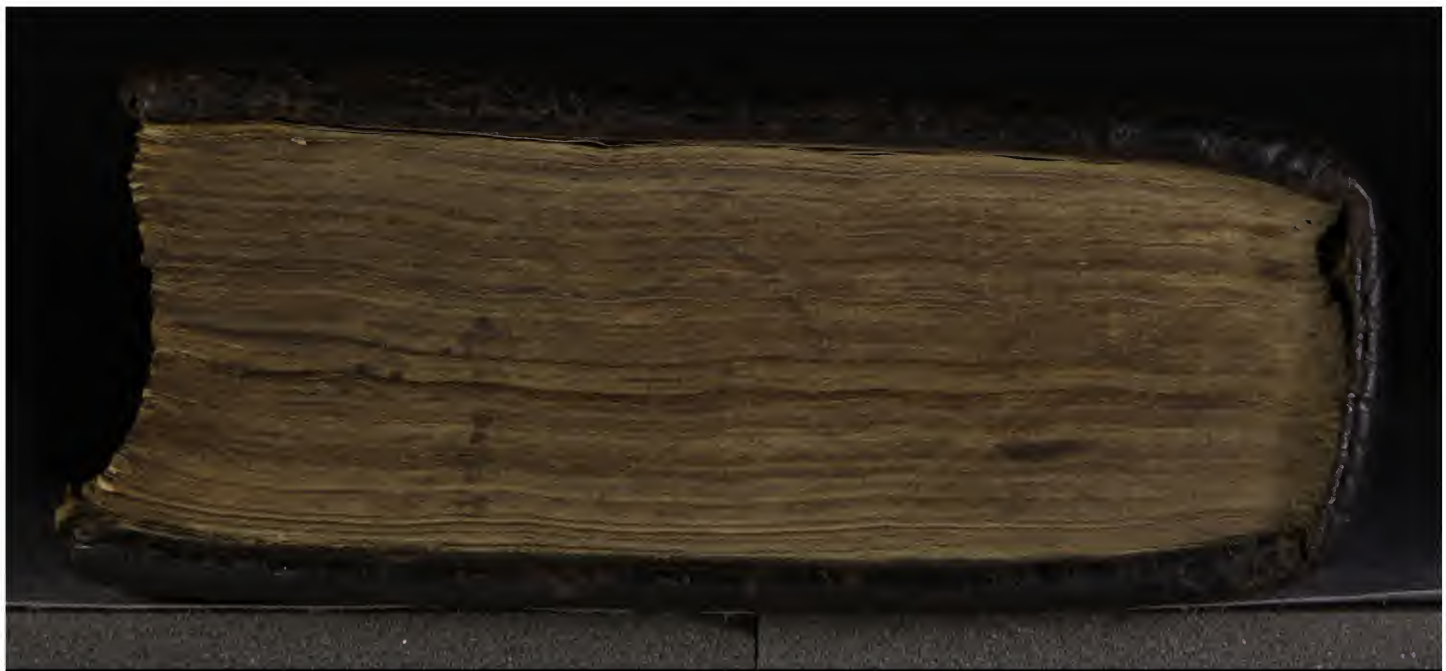




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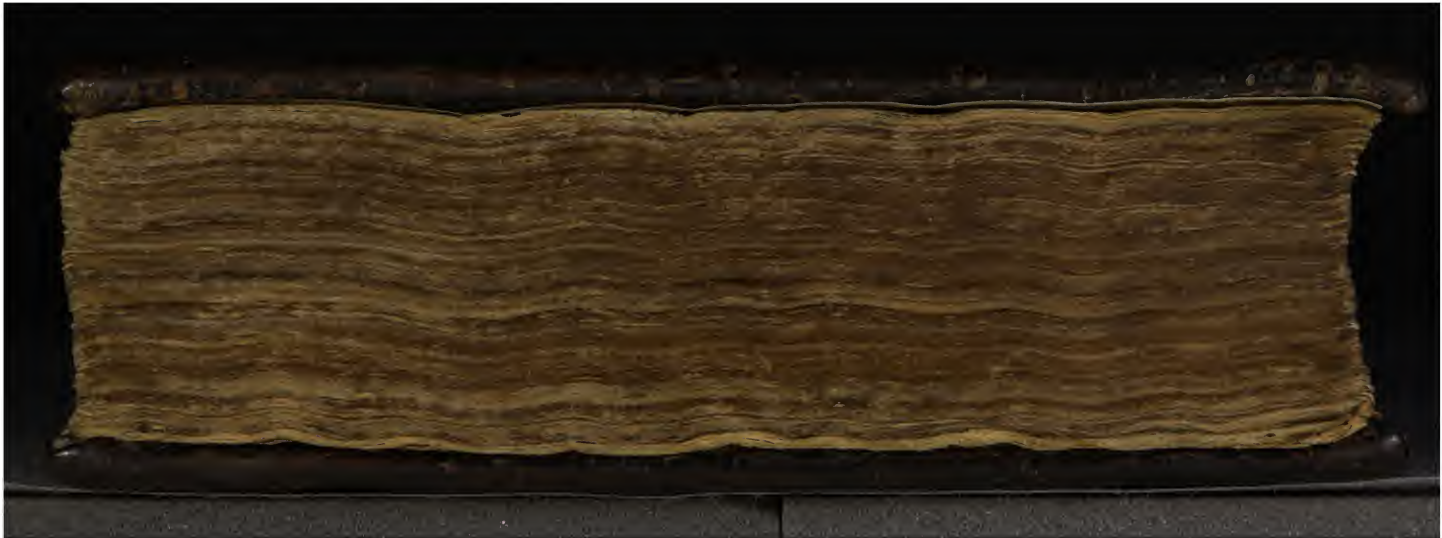




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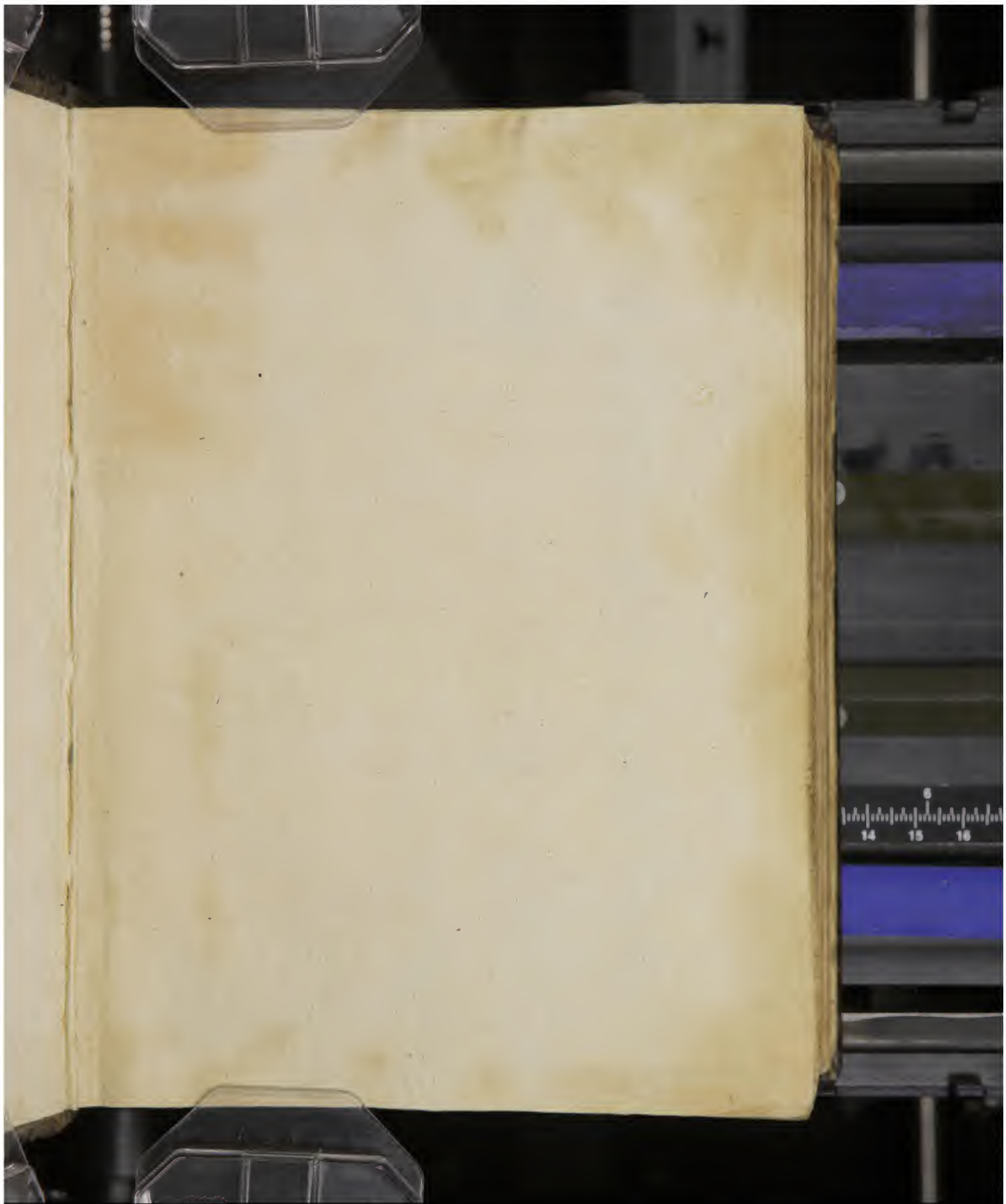


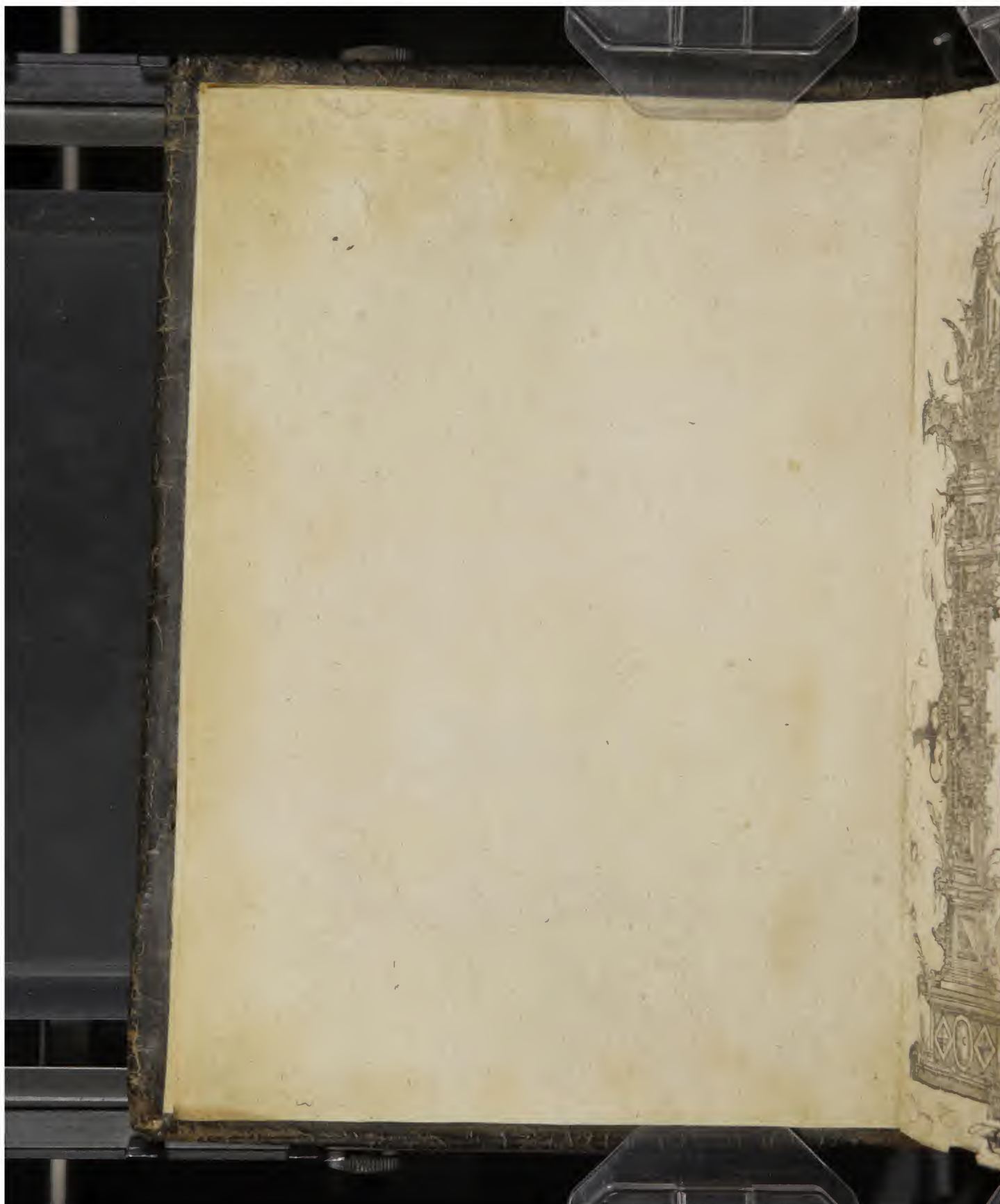
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Thomas Fisher, Hampton Hall 1829
1829



A Postill,
OR EXPOSITION
of the Gospels that are vsually red
in the Churches of God, vpon the Sun-
dayes and Feast dayes of Saints.

Written by **Nicholas Heminge** a
Dane, a Preacher of the Gospell, in
the Vniuersitie of Halmie.

And translated into English by
Arthur Golding.

¶ Before which Postill is sette a warning of
the same **NICHOLAS HEMINGE** too
the Ministers of Gods woord, concerning
the continuall agreement of Chrysts Church
in the doctrine & true worshipping of God:
least any being offended at the vaietie of
opinions and multitude of sectes, might ey-
ther forsake their profession, or doo their
dutie more slothfully.

¶ Imprinted at London by Henry
Bynneman, for Lucas Harrison
and George Byshop.



I John John o' Swiftell His
Book a Book iane John, Tristram
L N a C e d e e f g h i k l m n o p q r s t u v
w x y z

A a b c d e f g h i k l m n o p q
r s t u v w x y z
John Tristram His Book

Cardinalando Goodard Henry
Jenkins Katherine Long

Vras Duo Tres Quatuor
Quinget Sex Septem Octo Nove
Desom Undesom Dudesom
I John Tristram
Tridesom Quadesom
John Tristram Quadesom
Book the Grap of y^e Dap
Hm L^y Book
23rd mth



TO THE RIGHT

honorable S^r. Walter Myld-
may Knight, Chauncellour of the

Queenes Maiesties Courte of Eschequer,
and one of hir highnesse most honorable pri-
uie Counsell, Arthur Golding Wi-
theth helth & prosperitie, with
ful perfection of all Chri-
stian knowledge and
godlinesse.



IT is, and alwayes
bath beene the custome of god-
ly and well disposed Wryters,
too imploy theyr tyme and tra-
uayle too the mayntenaunce of
vertue and Godlynesse, and too
the furtherance of. suche as are
wyllyng for too learne. Whiche
thyng appeareth by the many-
folde woorkes of suche as in
tymes past, too theyr owne
greate paynes and our ease, haue
searched oute, not onely the groundes of those thinges that naturall
reason is able too reache vntoo, but also the ministeries of suche mat-
ters as haue neede of the lighte and secrete woorking of a hygher and
more diuine power, than reason is. VVhereby they haue lefte vntoo
vs, a playne and a pleasaunt pathway, vntoo all knowledge and vn-
derstanding: and the neerer that euery of them approbeth vntoo
the truthe, the greater commendation doothe hee deserue too haue,
and the greater profite yeeldeth hee too his Reader. But neyther is
a.ij. there

The Epistle.

there any certayntie in mortall mennes woorkes, so long as they speake but of their owne: Neyther is there any assured truthe to bee founde elsewhere than in the Worde of GOD. Wherefore like as Gods woorde is the fountayne of truthe, the keye of knowledge, and the Lanterne of lighte, or rather the very truthe, knowledge, and light it selfe: So is cheefe (or rather onely) accounte too bee made of their authoritie and doctrine, whiche vnderstanding the same arighte, doo sette it foorth purely and sincerely, eyther by preaching or writing, too the behoofe and commoditie of others. For the scripture accounted him a leaude seruauant, that hidde his Talent in the grounde, and occupied it not. And certayne it is, that hee hathe the true vnderstanding and sense of the Scripture, whose interpretation beeing alwayes one without variablenesse, agreeeth with the groundes of our fayth, with the meaning of the holy Ghost vttered in the whole bodye of the Byble, and with the vniforme iudgemente and opinion of the Primitiue Church. Of suche teachers hathe GOD at all tymes rayfed vp some, and in these dayes hathe giuen many too his Church: whiche labouring lyke good woorkemen in the Lordes Vineyarde, endeuer for too cutte vp the Brambles and Bryers of Ignorance, Errour, Hypotrisie, and Superstition, nowe long time rooted in the heartes of Christians, and in steade of them too plante agayne true knowledge, feare of GOD, holynesse, and religion, vntoo the aduancement of Gods glory and enlarging of Christes kingdome, and too the vtter ouertrowe of Antichriste, and Satbans tyrannie. Suche a one is the author of this presente woork, Nicholas Henninge a Mynister of GODS woorde in the Vniuersitie of Hafnie in Denmarke, who wrate this Postill in Latine, for the helpe and furtheraunce of his fellowe Mynisters. Wherein hee opening the Gospels after the manner of our prophecyings, setteb foorth a Confirmation of the Articles of our beleefe: and confuteb the cheefe errors, hereses, and abuses wherewith the Church is troubled. Agayne, he teacheth the ryghte vse of Chrystes Gospell and Sacramentes, and sheweth the fruite of the miracles and examples of Christe, and of all holy men.

More-

HAFFNIENSIS

The Epistle.

Moreover hee toucheth the duties of all Estates, from the Magistrate, too the poore afflicted overcaste among men, and declareth the right vse of things indifferent. Finally hee instructeth the minister, and comprehendeth the whole summe of Christian life and doctrine. And these things dothe hee, bothe briefly, playnely, distinctly and orderly, whiche are greates helpes of remembrance: And also aptly, fully, pitche and learnedly, whiche are greates furtherances too instruction. As for the Doctrine that hee teacheth, it is sounde and wholesome; in whiche respect hee deserueth credite and estimation. Besides this, hee applyeth himselfe too the capacite and edifying of the simple and weaker sorte, whome hee rather auouch with sweete milke, than combereth with strong meates. And in this respect, he dooth (as it were) glauce euer certayne peyntes of deede misterie, leauing them too the consideration of suche as are more profounde in knowledge and vnderstandyng, and growne too more perfection and ripenesse in Chryste. Yet wanteth hee not wherby the wyser and stronger sorte also may be furthered. For hee hath diuers wordes that cary the effect of whole sentences: and sentences that centeyne large matters. By bothe whiche, hee ostentatiously giueb inling of more too be gathered, than is openly exprest: and so dothe hee bothe sharpen the witte, and open the vnderstandyng. Therefore as sake hyme as Lucas Harrison and George Bishop Stationers, men well mynded towards godlynesse and true Religion, taking vpon them too Imprint this worke at their proper charges, requested mee too put the same into English, I willingly agreed too their godly desire: botte for that I hoped it might be a furtherance and helpe too the simple and vlearned sorte of our ministers in England, (of whome would God the knowledge were as greata as is their number): And also for that I thought it a meete occasion wherby I might testifie my dutyfull good wil towards youre honoure, for your great goodnesse extended vntoo mee at the commendation of your deere frende and my speciall well willer Sir Thomas Smith. Too whome I thinke my selfe in many respects greatly beholdyng: and yet in no one respect.

Heit



The Epistle.

Wish more, than for procuring mee an entrance intoo your hono-
rable fauour. The continuance whereof (God willing) I shall not
cease too seeke by all wayes and meanes of ductie: of
which I beseeche you too accept this Booke as a first
hansell, and to suffer this my trauell so necessa-
rie and behoofefull, too passe forth vnder
your fauourable protection, to the
profit of our common coun-
trei, and the glorie
of GOD.

Written at London, the .xij. of October.
ANNO. 1569.



¶ Too all the seruauents of
God, and Ministers of Iesu Chryst,

*his deere beloued brethren in Chryst, within the famous Realmes
of Denmarke and Norwey, Nicholas Heminge Mi-
nister of the Gospell in the Vniuersitie of
Hafnie, wisheth grace, mercy, & peace
from God the Father, and from our
Lorde Iesu Chryst.*



I *T* is very behooue-
full (right deere beloued bre-
thren) to make the conti-
nuall consente of Chrystes
Catholike Church, in the
doctrine and true seruice of
God: specially in this moste
greate varietie of opinions,
whiche maketh many, (and
those not of the worst sorte)
to bee troubled in theyr
myndes, douting with what
company they may ioyne themselves in felowship. For while
some boast of one master and some of another, glorying of
his wisdom and godlynesse, not without contempt of others,
whom they outface with their loftie looks: it cometh to passe
that accordyng as they perceyue any man affectioned towarde
them to holde with them or agaynst them, so they with blinde
iudgement commend or discommende his doctrine and Re-
ligion. Hereupon growe hartburnings, frowarde suspici-
ons, hatred, fallings out, and desire of reuenge: wherthrough
all things are turned vpside downe. And from hence (to passe
ouer other things with silence) springeth a double displeasure.
For both the enemies of the Gospell are boldned in their
Stubbornesse and vngodlynesse: and also the weaker and vn-
skillfuller sort, which earst were moze frowarde in imbracing
a. iiij. of

John Gwispell

A warning to the Ministers

not the truth, are not a little troubled, wavering and uncertein,
 as whether part they were best to ioyne themselves. Among
 whom, not a few (as though nothing certayn could be taught
 or determined of all the whole Religion) begin to doubt, not
 only of all the parts of it, but also of all maner of Religions.
 In this case it is our dutie (my deare brethren) to succor the
 weake bothe with our Prayers and aduertisements, that
 they stumble not at this huge heape and dunghill of opini-
 ons, and so fall headlong into certayne destruction. The best
 remedie for this mischiese, is to marke the continuall con-
 sent of the Catholike Church, in Doctrine and in the true ser-
 uice of God for as there is but one God: so is there also but
 one euertlasting, steadfast, and infallible truthe of God, one
 true religion, one sayth: one rule whereby to lyue well, and
 one Church of Chryst, which onely knoweth the true maner
 how to serue God arighte. He that is not a Citizen of this
 Church, is false from grace and saluation, though he boast
 himselfe to haue neuer so great masters. Contrarywise he
 that in this Church worshippeth God in spirite and truthe,
 is the heire of grace and saluation, though he had but a Colu-
 berd to his master or teacher. For this matter hangeth not
 vpon the worthinesse or vnworthinesse of man, but vpon
 the mastership of Chyrist's spirite, whose will is, that his pure
 and vncorrupt worde should be our rule of life and saluation.
 In the whiche worde and worshipping taughte in the worde,
 there hath bene a most sound and perfect consent of all the ho-
 ly Patriarks before the flud and after the flud: of the Pro-
 phets and Apostles: yea and of al goodly men. Whose doctrine
 and manner of worshipping if we holde arighte: we maye
 lawfully glozie in Chyrist, that we are Citizens of the
 Church of Iesu Chyrist, althoughe the whole worlde hated
 vs, and abhorred vs as Heretikes. I meane therefore (bre-
 thren) to saye somewhat concerni g this continuall agree-
 ment, to the intent we may be assured in our selues, whe-
 ther we be in that consent of the Catholike Church, or not.

17
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17
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or whether our aduersaries be in it, who making greafe bragges of their matters (whome they call fathers) ender with sworde and fice to stoppe the course of the doctrine of the Prophets & Apostles. In the handling of this matter, many things surely do meete, which all come as it were at this one marke. For of necessitie it must come here in question, from whence true religion hath his beginning, and what assurance is therof: how great hath been the constant of the Church in the same doctrine through all ages: by what sleights Satan is wont to assault the true religion: and finally what aduisednesse the godly ought to vse agaynst the treasons and craftes of Satan: least (as our first Parents dyd) we suffer our selues to be led with fayne words, from the fountayns of saluation, to the Diuels puddles, that is, to mens traditions and wil worshippings.

We should not neede to shew from whence true religion hath his beginning, but that the rage of men and friends, both hath bene in olde tyme, and is at this day so great, that they durst set up newe religions, after the blinde imagination of their owne hyane, mainteyning them with sworde and fyre, and persecuting that Religion, whiche is onely of God: that they may fulfill the prophetic which was spoken of the serpents seed that should bite the hyle of the womans seed. But muche more rightely than these, Iudged that heathen man Socrates, who being demaunded in Zenophon, which was the true religion: answered: It was that which God him selfe had appoynted. For in as muche as the Worde sayth plainly by his Prophet, that he abhorreth the doctrines and worshippings of men: Let vs bee out of all doubt, that the true and continuall abiding Religion, hath his beginning from the everlastyng God him selfe. Apollo Pithius being asked of the *Atheniens* what Religions they shoulde chiefly follow, answered, those that their auncestors had vsed. When they obiected agayne, that the custome of their auncestors had oftentimes bene chaunged: hee sayde that the best

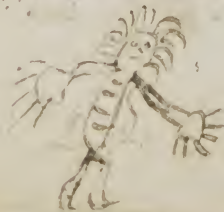
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A warning to the Ministers

was too bee followed. For (as Hesiodus sayth) the auncient custome is euer best: after the same manner, our aduersaries in these dayes boast of antiquitie, vtterly suppressing the name of the authoz of true Religion, where as they oughte rather too aunswere as Socrates dyd, than as the wicked fiend dyd. For like as Satthan abused the authoritie of antiquitie, to stablish errors, so do they. True it is in dedde, that the auncientest religion is best: so as it haue his beginning from God who is best, and not from the olde serpent, who frō the first beginning brought into the worlde his Religion, fighting full but agaynst the Religion of God. Wherefore there is a distinction too bee made betwene the two Antiquities. For the one antiquitie is referred too God, and the other too Satthan. The first of these antiquities is the auncientest of all antiquities, as which hath neyther beginning, nor shall haue ending. Out of this most auncient antiquitie sprang the truth of God, whereby is taught whiche is the true Religion, for the confirmation whereof, God hathe added wonderfull records, whiche shoulde bee as it were certayne everlasting and authozized scales of his heauenly truth. The later antiquitie is suche a one as bothe had beginning and shall haue ende, out of which issued all superstition, and vngodlynesse. Eytther of these religions hath his furtherers, and as it were certayne Patriarks whome the men of late yeres haue termed fathers, of whome they glozie not a little. The Papists haue alwayes in their mouth, the Fathers, the Fathers: And in all controuerxies concerning the doctrine and seruice of GOD, they flie too them as too their laste Anchorage. We also acknowledge the Fathers, howbeit farre after another manner than they do. For we admitte these for Fathers, who hauyng receyued their Religion at Gods hands, haue also deliuered the same saythfully too posteritie, as are the Patriarkes, holy Kynge, Prophets, Chryst him selfe, and the Apostles. These onely too we reuerence as fathers, and too varie from them in opinion

we



wee iudge it a falling away from saluation. Of the fathers that folowed the times of the Apostles, wee deme accorbyng to the rule of Ambrose. We iustly condemne all new things which Chryst hath not taught, bycause Chryst is the way to the faithfull. Therefore if wee teache any other thing than Chryst hath taught, lette vs iudge it detestable. And accorbyng to this rule of Paules: If any man teach any other Gospell, accursed be hee. But the Papistes to bleare the eyes of the simpler sozte, doe tell them they muste enquire of the auncient wayes, and that they muste not passe the olde boundes whiche our fathers and ancelers haue stablished: whiche thing if it be scarce lawfull to doe in the boundes and buttels of fields, howe much lesse shall it be deemed lawfull to be done in the boundes of Religion? Surely wee passe not the boundes whiche God the first founder of religion hath pitched: whiche the holy Patriarkes and Apostles receyuing by heauenly inspiration, mainteyned: from whiche the holy Partyes (among whome holy Abell holdeth the firste place) with inuincible courage of mind dyaue back the Woyses and Molues: and finally whiche the son of God hath stablished with his owne precious blood: but we abide within them constantly. As for the boundes whiche the old Serpent with his byrde hath pitched, within which is enclosed nothing but mere damnation, wee make no conscience to passe them. Therefore wee father the true religion vppon God, who is called of Daniell, the auncient of dayes. Whereby it will appere, bothe that the same is the auncientest, and that it representeth the nature and disposition of the firste founder of it. Wherefore as it is mosse stedfast evermoze: so it alwayes continueth like it selfe.

But whiche is that Religion continually stedfaste in it selfe? What is the effecte of it? Whiche are the partes? Gods worde, and the signe added to the worde appoynteth the true rule of Religion and seruice of God, for God hath alwayes bene wont to vtter his will to men by his worde, and by some outward signe. For loke what the word putteth into

A warning to the Ministers

into mens eares to be conueyed vnto the minde, the same thing doth the signe set before the eyes to be seene, to the intent that by them as it were with windowes, a certaine light myght be conueyed in vnto the soule, so as the worde and the signe might be a double warrant, audible and visible, the end and drift of which is all one: Howbeit, so as the interpretation of the signe is to be fetched alwayes out of the worde alone. What manner of things these be, the five times in which **G D D** offered his worde, and gaue signes, will shewe most openly: as are the state of man before his fall: the time wherein he was promised recouerie: the time of renewing the promise: the time of Moysses publike weale: and finally the time of the performace of the promise, by exhibiting Iesus Christe our Lord. It is to be shewed by Gods worde and heauenly signes, that in these five times the religion was one selfsame, and alwayes agreeable with it self in all poynts.

Before mans fall when Adam was garnished with Gods image, God had deliuered to man bothe the worde and the signe. The worde required the knowledge of God and obedience towardes him: It forbade man to attempt any thing against Gods prohibition, vnder a threat of punishment: and it had a promise of immortallitie, which promise Adam embraced by faith. And the tree of lyfe as a visible warrant conueyed the same by the eyes into the mynde. All which things tended to this end, that Adam representing Gods image as it were in a glasse, should continually serue and praise God. Whereby it is manifest, that the true religion before mans fall, was the pure worshipping of God according to Gods worde, the rule whereof was the worde and the signe. The partes thereof were the acknowledging of God, beliefe of the immortallitie that was promised, and obedience towardes God bothe inward and outward. And the end thereof was to represent Gods image, & to prayse and magnifie him. And in that estate was the seruice of God most perfect, luche

as

as it shal be after the resurrection, sauing that as then it shal be muche fuller, not in substance, but in degrees. This manner of seruing God in suche sort, as was enioyned to the first man, is required of vs also after his fall. Neyther is there any alteration made in the manner of worshipping: but there followed an horrible mayme in all mankinde after the fall of our first Parents, insomuche as no man is able to performe this seruice to the full, no no; to begin it, unlesse he haue access to the tree of life, whiche is Iesus Christ.

Agayne, after that mankinde was salne in our first Parents, God eftsoone vttered his will by word and signe: wherby is learned with what seruice God woulde be worshipped after the fall. By the worde he rebuketh the transgression of his commaundement: by the worde he made promise of the Messias, who becoming man, shoulde pay the ranfome for Adams gyltinesse, and restore to man the image of God, which he hath lost by sinning. And he added a signe to y word which was as it were a certayne visible sermon concerning the Messias. The signe was the killing and offering vp of beasts and frutes of the earth. Wherevpon it followeth, that God requireth the selfe same manner of worshipping after the fall, whiche was befoze the fall, although it haue not the same perfection, in his degrees, whiche it had befoze the fall. For God requireth here an acknowledging of him: he requireth an acknowledging of our owne sinne: he requireth an acknowledging of Christe, who is in steade of the tree of life that was in Paradise: he requireth sayth in the Messias: he requireth obedience through fayth, to the intent that by little and little Gods Image may be moze and moze repayed in man by Christe, that is to say, that in the mynde may shine assured knowledge of God: in the soule, holynesse: and in all the powers, obedience to be performed according to the precisenesse of the worde. These things are byxely shewed by worde and signe in the beginning of Genesis. For (that I may vse Platoes words) the auuncient Fathers beeing better

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A warning to the Ministers

better than we, and dwelling nearer vnto GOD: were better and moze substantially taught by shorthe groundes and outward signes, than we be taught by long Sermons. For in olde tyme this manner of teaching was common and familiar, as well vnto Diuines as Philosophers, that what soeuer they had uttered in shorthe groundes, the same thing they auouched with certayne outward signes. As sone as man was false, GOD uttered this ground. with his owne voyce. The womans seede shall breake the heade of the Serpent. The outward signe (whiche in a certayne Image purposed the same thing) was the offering of Sacrifices commaunded to the Fathers by GOD. Wherefore when Abell offered his Sacrifices, he hadde an eye alwayes to the first ground that had bene uttered, and in offering, he thought of these thinges. Firste by beholding the death wherinto all mankynde was false throughe sinne: Whereby no doubt but his mynde was moued to righte great grieve. Agayne, by looking vppon the blood of the Sacrifice, he was putte in remembraunce of the promise concerning the Messias; by whose merite and intercession he assured him selfe, that Gods wrath was pacified according vnto the promise: whereby there grewe bothe comforte in his heart, and also fayth, by whiche he was accepted into Gods sauour through Iesus Christ. Being iustified by this fayth onely, he mynded true holynesse according to Gods worde, prayling and magnifying God for his rightuousnesse and mercy. And so Abell, hauing after a sorte repayed Gods Image in him selfe, performed true seruice vnto God: which seruice he afterwarde confirmed with his death. For when his brother Cain being an Hypocrite, went about to withdraue him from acknowledging the promised seede, and from the true seruice of God, he chose to dye rather than to consent vnto his brothers wicked purpose, giuing vs to vnderstande by this his Accefalnesse, that he onely was
shippeth

of Gods woorde.

Whippeth God aright, whiche preferreth his obedience to-
wardes God, and the profession of Chryste befoze all thin-
ges in the woꝛlde, yea and befoze lyfe it selfe, than whiche
nothing is wonte to be dærer vnto man. By this woꝛde
and signe deliuered to our firste parents after their fall, it
appæreth, that the Religion after the fall, was all one
with that whiche was befoze the fall. And although cer-
teyne outward circumstaunces were added in respecte of
the corruption of Nature, and the promise of the repayme-
ment of it agayne: Yet the substaunce or grounde of Gods
seruice continued all one, and tended to the selfe same
ende, though muche more imperfectly. This pure wor-
ship of GOD endured in the Church (whiche was very
small) vntill the flood, that is to witte, a thousande five hun-
dred and five and fiftie yeaeres. For Cains offsprynge vnder-
standynge the promise after a fleshly manner, persecuted the
true Church: vsurped to themselves the title of the Church:
and changed the true worshipping of GOD into Hea-
thenish Hypocrisie and Superstition. Wherefore, after GOD
had punished this Hypocrisie and superstition and other hor-
rible crymes, with the flood, he deliuered the true Religion
agayne by woꝛde and outward signe vnto Noe: not a new
religion, but euen the very selfesame that he had appoynted
from the beginning. Wherefore, when Saphet by Hypo-
crisie and Superstition, and Cain by crueltie had put this
true Religion to flight: It remayned onely in the house
of the Patriarke Sem. For he vnderstanding the promise
and the signe thereof aright, worshipped GOD through-
out, and obeyd him after the same manner that Abell
and Noe did. And although that Noe and Sem hilde still
the same woꝛde and outward signe that was deliuered
to oure firste fathers: Yet notwithstanding, by reason of a
newe occasion there was added another newe signe. For
when God destroyed the wicked woꝛlde by the flood, for their
falling:

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falling from the true and pure worshipping of God: he promised Noe and his offspring, that he would no more destroy the worlde by water: Unto this promise hee added a token, namely the Raynbow, whiche was a certaine remembrance of the promise. Therefore God printed a marke of his worde in the Raynbow whiche is wont to appere in the cloudes, to the intent hee might (as it were with a scale) warrante that promise of his to be ratified: whereby he gaue assurance not onely that he would be the God of Noe and his posteritie, who had put them selues in his tuition, and seruice: but also that he would neuer destroy the worlde any more with water. Noe and Sem therefore beholding this signe, did after the example of holy Abell, perfourme true and spirituall seruice vnto God.

Nowe foloweth Abrahams age vnto the time of Moses, in whiche age the same religion is betaken to the Patriarks, bothe by Gods owne voyce, and by a newe signe. For in as muche as the wisdom that had bin in the forefathers was nowe decreased: as there was neede of more euident worde: so was there neede also of a more apparant token. Therefore was this worde vttered vnto Abraham: In thy seede shall all kinreds of the earth be blessed. And the signe or token that was added, was the circumcision of the member of generation in the male children. Then like as by the word he taught and required the true worshipping: so did he likewise by the signe, whiche was the scale of the doctrine and religion. For when he sayth, shall be blessed in thy seede, he conueyeth therein three things moste euidently. Whereof the firste is a rehersall of the accusation of all mankinde for sinne, and falling away from G D D. For in that hee promiseth blessing, he giueth to vnderstande that all men sticke in curse, whiche curse soked into all mankinde with sinne. The second is a rehersall of the promise of the seede & of his benefits, which was spoken to Adam in this forme of wordes: the womans seede shall breake the serpens head. Whiche selfe same thing

of Gods woorde.

is expresse here by a more pithie terme of blessing. For by the terme of blessing is ment Gods fauour, attonement, forgiveness of sinnes, and rightuousnesse for Chrystes sake, according as Paule the interpreter of Moyses expoundeth it. The thirde thing is a bewraying of our weakenesse, that we can not attayne blessing by our owne power: but that we must obteyne it by sayth in the promised seede. To this sayth of his, Abraham added obedience in his whole lyfe, according to the commaundement: *Walke thou before mee, and bee perfect:* which obedience the holy Patriarke shewed by the offering vp of his owne sonne. For hereby it appeareth howe much he regarded his obedience towarde God, that he woulde rather at Gods commaundemente offer in sacrifice his onely begotten sonne Isaac, whome he had begotten in his olde age, and to whome so royall promises were made: than too step backe from his obedience towarde God. Howe must the signe that is added to the worde, borrowe his interpretation of the worde. For the signe is nothing else but the visible worde. This signe therefore setteth three things before our eyes: Namely that our fleshy birth is corrupted: agayne that there is a seede promised, whereby nature shall be re-payed: and also that by the circumcision of the fleshe is signified the circumcision of the heart, whereby is cut off ignorance of God, the filthinesse of affections, and the stubbornesse of heart: that a man may be borne a newe, bearing the image of God in true holynes and rightuousnesse. Beholde, howe fitly these things matche with the former things. The forme of words is altered: but the meaning abideth still. This varietie of the worde and signe, serueth mans weaknesse, and remedyeth our ignorance: but it appoynteth not any newe fashion of seruing God as the fleshy seede of Abraham hath furnished. For like as Cains wyde embracing hipocrisie, and reiecting the pure vnderstanding of the worde and signe, persecuted Abel: & the followers of his sayth: So the Ismaelites sticking in the letter of the circumcision, and neglecting the

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spirituall meaning of it, persecuted the true children of Abraham: whereby it came to passe, that the true worshipping remaineth with very fewe. For while the fathers sojourned in Egypte, onely the house of Joseph dyd after the death of the Patriarke Jacob, holde still the true Religion, whiche being after the decease of Joseph, little better than quite quenched, then was Moyses borne: In the fourth scoyth yere of whose age, being the thre hundred and fiftieth yere after the promise was made vnto Abraham, God renewed agayne the worde of promise, adding therewith many signes: and to the intente the true Religion mighte bee preserved, he set vp a kingdom and a priesthoo. And although he betooke the same worde & the same signe to Moyses, whiche he had betaken afore to the Patriarks: yet notwithstanding he addeth longer sermons & mo signes besides, according as the state of that age required. All which things dyd leuell at one marke, and deliuered vnto men one selfe same manner of spirituall worshipping God. For in the wildeernes (to passe ouer the burning bashe, and the pillars of fire and cloude) the Manna, the Rock, & the brasen Serpent were set forth, as signes or sacraments of the doctrine & worshipping of God: which thre things signified Christ that was promised long ago. For the Manna, according to the interpretation of Paule, signified the spirituall fode wherby men being made newe by Christ are fed in Christes kingdome. The Rock betokened the spirituall drinke wherwith the beleuers are refreshed. The serpent being hanged vp, did foreshadow Christ, that should be hanged vp vpon the alter of the crosse for the sinnes of the world: according as Christ himself interpreteth this signe. The looking vpon y brasen serpent was a figure of faith, wherby men being iustified & quickned, do walke before God, and sake after rightuousnesse. But after that the people was broughte into the lande of promise, whiche was a figure of the heauenly dwelling place: there were yet mo signes, as it were visible sermons deliuered to the n: of which I will touche a fewe,

fewe, for my purposed briefte will not suffer mee for to go
thorough with them all. All their whole comen weale beto-
kened the Church: the Priesthood and Pincelwood did figure
Christ: who with his Priesthood pacified his fathers wrath
according to the first promise, and with his souerainie de-
stroyeth the Devils kingdome, sinne and death: and with
his Priesthood and souerainie together, repayeth Gods Im-
age in man, according vnto whiche, man was created: that
being so garnished againe with Gods Image, he might serue
him in true obedience, and set forth his praises.

Many ceremonies were added, of whiche the ghostly mea-
ning openeth the first promise, and setteth out the spirituall
worshipping of God. Howbeit forasmuche as they be ma-
ny, I will picke out a few of them (and those of the notablest)
whiche I will expounde in few wordes. The furniture of the
Priest, the yearly oblation of the hygh Priest, the Arke of
Covenant, the Paschall Lambe, the sprinkling of the blood,
the washings, and the dayly offerings, hadde a singular sig-
nification of spirituall things, all whiche do sweetely put vs
in minde of the conditions of our mediatur, and the ductie of
the goodly. The hygh Priest ware a plate on his forehead,
and cleane garments. The plate of Golde betokened Chry-
stes Godhead, and his cleane garmente betokened his man-
hood, howbeit pure and cleane from all sinne. The going in
of the Priest once euery yere, into the holy place, was a fi-
gure of Christ the hygh Priest, who with one oblation shoulde
make perfecte all that were to be sanctified. This is shewed
plainly in the .38. of Exod. where the Lord sayth, that the Lord
may be wel pleased with him. Again, the Priestes rayment
betokeneth holinesse, wherewith the Lord wil haue his Prie-
stes to be garnished, according as Dauid the interpreter of
Moses expoundeth when he sayeth: Lette thy Priestes be
clothed with rightuousnesse, and lette thy Sainces leape for
ioye. The Arke of couenaunt betokeneth Gods people with
whom the Lord hath made a couenaunt by expresse words.

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In this Arke were the tables of the lawe, whiche were covered in the Arke with plate of Golde. Whereby was none other thing signified, than is conveyed in the first promise. The womans seed shall treade downe the Serpentes head, saying that the outward signe expreſſeth the thyng more pleasantly. For the Table of the ten commaundements is covered in the Arke with a plate of Golde, which is called the propitiatorie. That is to ſaye, Chryſte, who is the propitiation for our finnes, doth in his Church hide the finnes of men, agaynſt the wrath and horrible iudgement of GOD. I pray you what is this elſe, than that the womans seed shall treade downe the Serpentes head? Thus doth Paule the interpreter of Moyses, expound this figure in the thirde vnto the Romanes: We are iuſtified freely by his grace through redemption that is in Chryſte Jeſu, whome God hath ſet forth to be a propitiation through faith in his blood. For as the high Priſte of the Hebrewes was wont every yeare once to embrew the propitiatorie with blood, when he entred into the holy of all holyes. So our high Priſte Jeſus Chryſt offered himſelfe once up to his father for the ſins of the worlde, and found everlaſting redemption. The Paſchall Lambe had alſo a ſecrete meaning, wherein the firſt promise was painted oute as it were in lively coloures: The figure wherof, Paule openeth, when he ſayeth: And Chryſt was offered by oure Paſſeover. And whereas this Lambe was taken out of the ſlocke, it ſignified that Chryſte took our fleſhe, vpon him and bare the infirmities of our fleſhe, and that he was tempted as we are in all reſpects, ſinne excepted, to the intent he might make vs alſo heavenly that are earthly, and ſpirituall whiche are carnall. And whereas it is ſayd of the Lambe: And all the multitude of the Children of Iſraell, ſhall offer hym up: it is ment that Chryſte dyed not for one or two, but for the whole Church, that is to ſaye, for the whole corporation of thoſe that are regiſtered in the booke of lyfe. The ſprinkling of the bloude hath a manyfeſt ſignification. For it was a token

of Gods woorde.

a token of Chrystes blood shed vpon the alter of the Crosse: wherewith our consciences being sprinkled, are cleansed from dead woorkes, according as the authoꝝ of the Epistle vnto the Hebrues expoundeth this figure after a godly maner. To the same purpose pertaineth their washings and dayly offerings. For these things in generall, did betoken as well that cleansing, wherewith Chryst washeth and purgeth vs cleane from all inquitie, as also the true holynesse, wherewith the beleeuers are garnished: so as from hencefoorth they may begin to represente Gods Image to his gloꝛie and praise. These shadowes of the Lawe were couert interpretations of the first promise: whiche who so vnderstood with Adam, Abel, Seth, Enoch, Noe, Abraham, &c. Those yeldded true and ghostly seruice vnto GOD, not vnlike (as in the respecte of the substance of the seruice) but altogether like and the very selfe same. But what is done here: Like as Caines blood vnderstode the promise carnally, and of the signe that was added, did make a seruice of worshipping by it selfe: Euen so here the most part of the Iewes, leauing the spirit, gazed vpon the letter, and determined Gods seruice in these outwarde ceremonies without faith: which errour the Lorde reponeth moste sharply in the Prophete, where hee sayth: What passe I for the multitude of your Sacrifices (sayth the Lorde) And anone after: Offer me no more Sacrifices in vayne, youre incense is abomination vnto me. And straight after, he addeth the cause of this matter, when hee sayth: Your assemblies are wicked, my soule hateth your newe Moones and solemne feasts. By these words God doth vs to vnderstande that hee hath not so ordeyned Ceremonies, as though hee required them as a ghostly worship, but that the people should enure them selues in them vnto godlynesse, and strengthen their faith by them, and keepe themselves more and more in the pure worshipping of God. Howbeit, according to mans superstitious nature, the moste part are led away by Hypocrisie from the true vse of Ceremonies, and haue grounded
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the whole weight of their saluation vpon the obseruation of them. Whose errour when the Prophets that were sent did reprove, they were drawne to punishment as blasphemous folke against Gods lawe.

By these thinges it is manifest, that those godly persons whiche lyned in Moysses common weale, agreed fully bothe in Doctrine and Religion, with the holy ffathers, before the flood and after the flood, vnto the calling of Moysses, and from Moysses euen vnto Chryste. For what is required here but acknowledgement of sinne, belæfe in Chryste, inuocation, holynesse, obedience, and other vertues, whiche are required as parts, to the reparation of Gods Image in vs? Now remayne the last age, wherein the eternall worde according to the propheties, toke vpon him the womans seide, that is to say, mans nature, that he might tread downe the serpentes heade, that is to say (as John expoundeth it) that he might destroy the woorkes of the Deuill.

This Chryst being interpreter and fulfiller of Moysses & the Prophetes, did by worde and outward signes raise vp againe the same seruice of G D D well nere falne to the ground: commaunding repentance and forgiveness of sinnes to be preached: garnishing the that belæue in him with his owne righteousness: enduing them with his holy spirit: stirring vp in them newe motions agreeable vnto the Lawe and wyll of G D D: and to be shorke, repaying Gods Image, according to whiche, the first man was created, bidding vs let our light shine so before men, that our father may be glorified in Heauen. This selfe same seruice comendeth hee to his Disciples, which they bothe taught by worde and exprest in their life. Notwithstanding, to the intente the Church might keepe this seruice continually, hee deliuered them his assured word, & put as it were two outward seales to the word, namely Baptim, and the Lords Supper. The word interpreteth the first promise more clearly. The sacraments are as it were certaine visible sermons, which proffer the

the same thing too the senses, which the word teacheth. But what is done in this case? Like as in olde time Cains brood, Chams brood, and the false Israelites corrupted the worde, and by their fleshly foolishnesse patched mens dreames vpon it: So the hipocrites flouting from the word in this last age of the world, haue defiled the seruice of G D D, so long tyll through the outrage of heretikes and the tyrannic of Antichrist, the sacramentes were partly distayned with mens traditions, and partly mangled, and the doctrine with the true Religion welnere againe overwhelmed. Notwithstanding, about a fortye yeeres ago, God rayled vp a prophet that blessed Luther, who brought againe the auncient doctrine and religion, whiche both our first fathers receyued of God, and Christ deliuered too his disciples. And that: hys seruice of God whiche our Church holdeth at this daye, is the true and continuall seruice of God, he shall most clerely vnderstand, which trieth it by the rule of the Patriarks and of the Apostolike Church. But what hapneth vnto vs? Merely the same that hapned too our first fathers, too the followers of Abraham, and too the Apostolike Church. For the diuell rusheth in with all his force, to destroy the Gospell, and too abolish the true seruice of G D D. And this dothe hee the more outrageously in these our dayes, because he knowes hee hath but a small tyme to execute his crueltie agaynst Christes Church. Now what sleighes, this aduersary of Christes vseth to wype out the sincere doctrine and true worshipping of G D D: the matter it selfe at this daye openly declareth. For firste he hath set vp a kingdome, and that a right large one, namely of the Turkes, which openly blasphemeth the name of Christ. Againe he hath planted another kingdome, whiche men call the Popedome: whiche though it professe not it selfe openly to be against Christe, doth neuerthelesse with singular wylpnesse and craft, creep into Christes kingdome, marring the doctrine, defiling the sa-

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eraments: and finally ouerthrowing the true seruice of god.
 For the Pope hauing gotten the primacie vnder coloure of
 the ministerie, hath brought all kinde of superstition and
 Idolatrie into the worlde, so that since man was created,
 there was neuer yet a more hyolent and intollerable ty-
 rannie heard of, neyther was there euer any kinde of Idole-
 seruice, whereby was wrought more spytesfull derogation
 to Gods maiestie, or wherewith Christian mennes
 myndes haue bin more monstrously bewitched. And nowe
 that Sathan perceyueth his sleighthes to bee founde out in
 this behalfe, he taketh no truce, but calles togyther the
 maysters of nischafe, such as are the Hybertines, Ana-
 baptistes, Seruetians, Antynonians, and other: who
 with their foule snoutes endeuer to beraye agayne the
nota purged doctrine and Sacramentes. And when he sees hee
 can not by these his practises hinder the course of the Gos-
 pell and the pure worshipping of God, he goes to it a-
 nother waye, drawing asunder by inwarde debates, and
 setting togyther by the eares among themselves lyke e-
 nimies, those whome he perceyued to minde earnestly
 aboue others, the restorment of the Church, and of true
 Religion: Merely least by ioyning in endeuer and coun-
 sell togyther, they shoulde with one minde goe throughe
 with this so excellent a worke. Besides this, from time to
 tyme he chaseth some out of Christes campe, who becom-
 ming forsakers of their order, do exceeding great harme to
 the Church: among whome there are that inuent new de-
 uises whereby to bring the pure doctrine in hatred with
 the weake and unskilfull. For they gather togyther the
 contrarieties in the sayings of those, whose trauell God
 hath vsed to the cleyning of his Church in this laste olde
 age of the worlde: when as notwithstanding, they are not
 able to shewe any true contrarietie in no part of the foun-
 dation of the doctrine and worshipping of God, howsoever
 these



these Protheſes tranſforme themſelues into a thouſande ſhapes. By theſe practiſes of Sathan we ſee it brought to paſſe, that the wilfull ſozte are made more ſtoute in their ſuperſtition: and the weaker and vnſtedier ſozte doe for the moſt part giue ouer to the great grieſe of all the godly: and vnleſſe Chyiſt make haſt of his coming, it is to be feared leaſt many will bee wapped againe in their former darkneſſe. What is to bee done in this caſe my brethren I beſeeche you? We muſt beware of Sathans wyles: We muſt haue an eye backe to the examples of our auncetors, Abel, Abraham, the Prophets, Chyiſt, and his Apoſtles. Let vs accompany our ſelues with them in doctrine, worſhipping, and Inuocation. Let vs not bee diſquieted at the multitude of our enimies. Let vs not bee moued at the number of the runnagates. Let vs not bee diſmayed in harte at the perſecution and miſeries, whiche the godly are fayne to ſuffer in this worlde. Let vs not onely haue an eye to the lowlyneſſe of the Church, whiche in this worlde lyeth vpon the ground deſpiſed: but alſo let vs haue an eye to Chyiſt triumphing, who will in time to come reward thoſe with the gloꝝy of bliſſed immortallitie, whome he maketh like vnto him ſelfe in this life, ſo they continue ſtedfaſt to the ende. Let vs beare in minde this moſt weightie ſaying of Chyiſtes: Watche and pray, that ye enter not into temptation. That whiche I ſay to you, ſayth hee, I ſay to all. The world tempteth: the fleſhe prouoketh: the armies of Heretikes trouble: the ſtumblingblockes of doctrine and manners offend: the ſonde quarrellings of proude perſones bere: agaynſt all theſe things the ſureſt remedie is to call vppon God. For it is not for nought, that Salomon ſayeth: The name of the Lorde is a moſte ſtrong Towꝛe: the ryghteous man ſhall ſee vnto it, and bee ſaued. In oure calling vppon God, let vs haue an eye to the Propheticall and Apoſtolike Church, and let vs arme our mindes againſt the Idoll gaddings of Mahomet and the Papilles, and agaynſt the wꝛanglyngs of the Heretikes. Lette vs oftentimes be-
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thinke vs, vpon how sure and vnmoueable foundations the continuall doctrine of the Church, and the stedfast religion of the Catholike Church is grounded. Lette vs be the vs of the heauenly Reuelations, whereby GOD himselfe reuelled his will vnto men, when hee spake to the holy Patriarkes and Prophets: whiche will of his, hee hath confirmed by many wonderfull miracles, bothe in the old and new Testament. Let vs beholde the mosse swete consent of Peoples, the Prophets, Chyrste, and the Apostles in doctrine and religion. Let vs be stirred by to the acknowledging of GOD, by the example of many Martyrs, who (with Abell the firste Martyr) confirmed the heauenly doctrine with their owne blood. Let vs absteyne from sonde disputing, by whiche the bonde of peace (whiche is charitie) is broken: and let vs rather applye oure selues to godly life, than to suttile and vnprofitable disputations, by meanes of whiche, what euill hath risen in the Church, it groweth more right soze at the harte to thinke. For although in these realmes (GOD be thanked) there be a very great calme and a godly agreement in all our churches: yet notwithstanding godlinesse would we should be soze for the miseries of those, whiche at this day are afflicted through the vnreasonable strife of certaine persons, wherewith the minds of many princes & diuers others are wadded. Howbeit sith we are not able to remedy these euils, let vs flie to him who al onely is able to doo all things. Pray ye therefore with the whole church of Chyrst, vnto the eternal God the father of our lord Iesu Chyrst, that he wil gather to himselfe a church in this world, & that he wil in the same church mainteine y purenesse of doctrine, & the true worshipping of him: so as we may worship him aright, and for evermore magnifie & praise him. Pray him to govern with his spirit our most mayke souerain Lord king Frederike the second of y name, who as he hath succeeded his most holy father in y kingdom: so also is he the very right heir of his fathers vertues: & is not only a prince y beareth special loue to iustice and equitie: but also a singular fauor

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rer and patrone, or rather a most faythfull foster father of the churches & scholes. Pray to Christ that he will with his spirit rule the counsellors and nobilitie of the realme, & the gouerners of the Churches, ciuil offices, scholes, and households, giuing them courage to maynteyne Gods glozie, true doctrine, and honest discipline, so as we may leade a peaceable and quiet lyfe, with all godlynesse and honestie. Pray for all the states of this realme, & all may knit them selues together in swete concoorde, & one releeue an other, so as the superiours may thinke that their inferiours shall be coheires with them of Gods kingdome: and the inferiours obey their superiours in the Lord, as Paul willethe the: so that all degrees of the realme being settled in a moste swete tunableness, we may lyue peaceably & quietly. Pray agaynst the enemies of the king and this realme. Pray Christ to repress the rage of Sathan, and to graunt vnto his Church teachers & shepherds agreeing in true doctrine and godlinesse, which may set forth Gods glozie by teaching aright, and by example of godly life: to the intent that at the lengthe all of vs fully beholding the glozie of the Lord with open face, as it were in a glasse, may be transformed into the same likeness, as it were from glozie to glozie, by the spirit of the Lord. So be it.

Now remayneth that I shoulde say somewhat concerning mine owne purpose, namely wherfore I haue published these expositions of the Gospels vpon the Sundays. About a fourteen yeres ago, I vttered priuately certein short notes vpon the Sundays Gospels to my scholars at home at my house, to the intent I mighte by this my small trauell, further their studies, not thinking at all to haue put them forth. But what followed: the things that were endited to a few scholars, were communicated to many. And when I perceyued, that dyuers sought earnestly after them: I enlarged them somewhat a fyre yeres ago. And now at length the entreatance of certayne godly shepheards, compelled me to publish them and put them forth in print. Wherfore seeing that this worke is wholly

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ordained for the godly ministers of the Gospell, I thoughte
it good (righte deare brethren) to put forth this my trauell
vnder your name. If ye shall reape any thing thereby, giue
God the thanks, and commend me to God with your
Prayers. This one thing haue I earnestly regarded, name-
ly to set forth purely the doctrine of the Catholike Church,
whiche bothe the Uniuersitie of Wittenberge maynteyned a
fortie yeres ago, and yet still mainteyneth: And also which
those most excellent men the Studentes of this Uniuersitie,
D. Iohn Machabeus of the Alpes: D. Peter Palladie, D. Iohn
Seming, and D. Olaus Chrysostomus, (all which doe now rest
in the Lord, looking for full deliuerance by the coming of
the Sonne of God) haue taught. In this consent stande we
also, who haue succeeded them in offyce in this Schole: and
we pray God hartly, that we may liue and die in this con-
sent. For we do not doubt but that this is the continu-
all consent of Gods Church, as we haue suffici-

ently shewed before. I beseeche God the Fa-
ther of our Lorde Iesus Christ, to knit
vs together with his spirite, that
we may be at vnitie in
him. Fare ye well,
and God sende ye good lucke in Christ.
At Harnie the xix. of Marche.
The yere since Christ
was bozne. 1561.



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The fyrst Sunday in Aduent.

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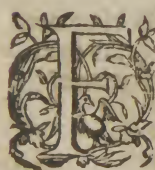
The Gospell. Math. xxi.



ND VVHEN THEY drevve nigh vntoo Ierusalem, and vvere come vntoo Bethphage vntoo mount Oliuete, then sent I E S V S twoo of his disciples, saying vntoo them: Go intoo the towne that lieth ouer againste you, and anon yee shall fynde an Asse bound, and hir colte vvith hir, loose them and bring them vntoo mee. And if any man saye avvght vntoo you, say ye the

Lorde hathe neede of them, and straight vvay he vvill let them go. All this vvvas doone, that it mighte be fulfilled vvliche vvvas spoken by the Prophete, saying: Tell yee the daughter of Sion: beholde thy King commeth vntoo thee meeke, sitting vpon an Asse and a colte, the foale of an Asse vsed vnto the yoke. The disciples vvvent and did as Iesus commaunded them, and brought the Asse and the colte, and put on their clothes, and sette hym thereon. And many of the people spred their garmentes in the vvay. Other cut dovvn braunches from the trees, and stravved them in the vvay. Moreouer the people that vvvent before, and they also that came after, cryed, saying: *Hosanna* too the sonne of David: Blissed is he that commeth in the name of the Lorde: *Hosanna* in the highest.

The exposition of the Text.



OR AS MVCH AS this feast (of Aduēt or) of the comming of our Lorde, is the first of all in order, which is solemnized in the church. It is necessary that we be put in minde what things are to be considered in euery seuerall feast, least either with the wicked and Wethe-

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nische,

John Swisell

The first Sunday in Aduent.

thenish world we abuse them to the dishonor of God: or else solemnize them with lesse deuotion than it becommeth vs, not without the offence of many. In general, there are thre things to be considered in euery feast. The storie, which is the foundation of the feast: the benefite, wherof the storie maketh mention: and the true and lawfull vse of the feast. For as the storie instructeth the minde: So the benefyte of God, (the remembrance wherof the storie stablisheth) dothe nourish and strengthen Faith. Out of which Faith issueth thankfulness, which praiseth God for the benefite receiued, with mind, with voice, with confession and with behauior: In which thankfulness the true vse of the Feast is to bee scene. These thre things are to be applyed vnto all feastes. Therefore inasmuch as this feast is instituted concerning the comming of our Lord, the storie of his comming, which pertaineth to the Conception, birth, doctrine, and doings of Christ, (which are the chiefe Articles of our beleefe) is to be lerned. The benefite of God, (which is to saue the lost sheepe by the sacrifice propitiatorie,) is to be recorded in remembrance. With the first the mind is to be instructed, and with this latter, Faith is to be cherished and strengthened: to the intent that ther vpon may spring thankfulness of mind, whereby we both with mind, voice, confession and behauior set out the glory of God who hath vouchsafed to giue his sonne for vs. Now to the intent this present feast may become the more behouefull, both to the glory of God, and to the instruction of our selues: I will entreat of thre places in order, which are these.

- 1 Of the comming of the Lord.
- 2 The description of Christ our king, & of his kingdome,
- 3 Of the Citizens of this king, of their duteie, and in conclusion of the true vse, and healthfull meditation of the Lords comming.

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¶ Of the first.

TH the intent we may the better & certeinlier be instructed of the coming of our Lord Jesus Christ, to the praise of God and the helthfull edifying of our selues: Let vs with S. Bernard propound five circumstances to be weyed in it, whiche are these. Who he is that commeth: from whence: whither: to what purpose: when: and what way.

1 He that commeth is (according to the testimonie of Gabriel) the sonne of the highest, equall to the most high Father in true Godhead. Hereby we may learne how great is his maiestie, dignitie & power. He that commeth is the seede of the woman, very man of the seed of Abraham and David, according to the oracles of the Prophets, & the testimonies of the Apostles: lesse than the Father as touching his very manhood. Whereby we may learne, with what societie of nature he is alped vnto vs, so as we neede not to be afraide to come vnto him. It is Christ then that commeth: who is bothe very God and very man: being one person in two natures: who is bothe able to saue, because he is God: and wil saue, because he hath taken our nature vpon hym, that he might be made a sacrifice for vs.

2 From whence commeth he: he commeth from heauē: he commeth out of the bosome of the Father, who filleth all things, and is inuisible every where. Also, he commeth in the virgins wombe, conceived by the working of the holy ghost. He is nourished with the virgins bloud: he is borne: he is brought vp: he is circumcised.

3 Whither commeth he: He commeth into the worlde, which was made by him. He commeth into his owne, & his owne receiued him not. He came into the lower partes of the earth. And out of all doubt, this is that great misterie whereof the Apostle speaketh. 1. Tim. 3. God was shewed openly in the flesh, iustified in the spirit, beholden of the Angels, preached of vnto the Gentiles, beloued vpon in the worlde, and receiued by into glory.

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4 To what purpose came hee: The causes of the Lordes comming into the world, the voyce of God to telleth: the Types prefigure: the sayings of the Prophets proclaim: the wordes and workes of the Lord being come, doe proue: the writings and Preachings of the Apostles witnesse: and the ioyfull congregation of all Saindes confesseth.

God sayd to the Serpent Gen. 3. The seede of the woman shall tread downe thy head. Which text the Apostle expounding sayth: Christ appered to destroy y^e workes of the deuill. The same god did oftentimes beat the meaning of this saying into the holy Fathers heads, and specially into Abrahams, saying: In thy seed shall all nations be blessed. By these things then it is to be vnderstand, that Christ came for two causes. The first is to destroy the workes of the deuill: and the other, to bring the blessing vpon the children of Abraham, y^e is to say, vpon all that shall receiue Christ by fayth, as Abraham did. For when Adam had by his fall yelded him selfe and al his offspring bondslaues vnder the Tirannie of Sathan, and cast them into deserued curse: the righteousnesse of God required, that either we should suffer due deserued punishmet, or else that some of mankinde should satisfie Gods iustice.

Now forasmuch as no meane power was able to vanquish the diuell and pacifie Gods wrath: the sonne of God cometh forth of his secret dwelling place: he cometh into y^e world; he becometh man: he taketh our case vpon him: he ouerthroweth the kingdome of the deuill, and pacifieth his Fathers wrath being made vnto vs both our sacrifice and our priest.

This selfe same thing do many types figurate: as the sacrifices of the Fathers, the pascall Lamb, the sprinkling of the red coluers blood vpon the people, and moreover the Arke of couenant, and all the Aaronicall sacrifice with al the rites and ceremonies thereof.

Innumerable sayings of the Prophetes doe declare these selfe same causes of the Lordes comming with agreeable consent: as Esay. 53. He suffered our diseases, and bare our

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our sorowes in dæde, he was wounded for our transgressiōs and was toꝛne for our iniquities. The Lord did take vpon him the iniquities of vs al. Many such testimonies as these, are in the Prophets, which for breuē sake I omit.

The wordes and woꝝks of Chryste at his comming, do proue the same thing: Come vnto me (saythe he) all ye that labour, and are heauie loden, and I will refresh you. Also, he that beleeueth in me shall not perishe, but haue lyfe euerlasting. Also: For these do I sanctify my self, that is to say, I offer my selfe a sacrifice to God the Father for the purging of their sinnes. Which thing, not onely the great numbꝛe of miracles that he did, and by which he destroyed the woꝝkes of the deuill, do assuredly proue: but also his very death, and his glorious victorie ensuing the same.

The testimonies of the Apostles, who is able to numbꝛe: Paule sayth, He dyed for our sinnes, and rose ageine for our iustification. The same man wyrteth thus: Him that knewe no sinne, hæ made sinne, to the intente that we might be made the righteousnesse of god in him. John Baptist cryeth out: Behold the Lamb of God, that taketh away the sinnes of the woꝛlde. John the Apostle: Iesus Chryste cleinseth vs from al our iniquitie. The same apostle making a breue summe of Chrystes benefites, wyrteth: Chryst appeared to destroy the diuels woꝝks.

Finally, the whole Church of Chryste ioyfully through Chrystes spirit confesseth these selfe same causes of Chrystes coming, singing thus: Thou taking vpon thee to deliuer mā didst not abhoꝛe the virgins wombe. Thou whē thou haddest ouercome the sharpnes of death, didst set open the kingdome of heauen to all beleeuers.

Now if ye demand the time of his comming, the Apostle Paul answereth: After that the fulnesse of time was come, God sent out his sonne borne of woman, bound vnder the law, to the intent he should redeeme them that were gilty of the law, that we might receiue the adoption of childꝛen. He came

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therefore neither later nor slower than he ought to come. Concerning this time of the Lords coming, the Prophets Iacob and Daniell spake before. Of which thing more shall be spoken in the day of the Lords birth.

One thing more is yet behind: namely the way by which he cometh. This also is to be sought out diligently, that we may meet him rightly. Therefore like as to our salvation he came once in the flesh visible, so to save each mans soule, wheresoeuer his word is thought upon, read, or preached, he cometh daily in spirit and invisible: yea rather he is there always presente according to his promise: I will be with you unto the end of the world. And then againe shall he appear visible to iudge the quick & the dead, to the intent that they which heretofore held scoone to take him for their phisition and sauoure, shall then feele him a most iust iudge and punisher of their wickednesse. Of which coming wee shall heare more the next Sunday. And thus much briefly concerning the coming of the Lord.

¶ Of the seconde.

The second place which the text of the Gospell containeth, importeth the description of Christe our king, and of his kingdome. Which description is confirmed by the testimonie of Zacharie: which the Euangelist alleageth that wee may vnderstand, how this pomp was not instituted rashly, but foreshelved long before, according to the will of God and the secreete counsell of the Trinitie. For this pomp teacheth vs many things, of the state of Christ our king and of his kingdome. First this pomp of Christes riding into Hierusalem, maketh a difference betwene Christ our king and the kings of the world, and sheweth the diuersitie of their kingdomes. For this base pompe doth sufficiently argue, that neyther Christe is a worldly king, nor the administration of his kingdome worldly. For worldly kings (to the intent they may be counted honorable of their people) are gorgeously apparelled.

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relked. In lyke wise the Administration of worldly kyngdomes requirith gorgeousnesse, and a sumptuous furniture. Secondly this story teacheth that vnder this base pomp, lieth hid a certeine almightinesse and godhead. For whē he sayth, loke yee and bring vnto mee: and ageine, the Lord hath need of them: and also, he shall by and by let them go: Chyest our kyng gyueth vs too vnderstand, that by his heavenly power hee is able too bring to passe what hee listeth: yea and that he hath the hearts and willes of men in his hand.

Wherefore although the kingdome of Christ seem dispisable in this world: yet notwithstanding if a man loke vpon his power & diuinitie of his king, nothing is more statelie: nothing is more mightie, nothing finally is more glorious, than it.

Moreouer the prophete of the Prophete conteyneth thre things. First an exhortation to the Church, at that time cast down and vtterly vnder fote. Be glad (saith he) and leap for ioy thou daughter of Sion. Hereby we are taught that the Gospel pertaineth too them that are cast down & vnder fote, and altogether broken in spirit. Secondly this prophete containeth a commaundement from God, that we should do homage to this king, like as the second Psalm exhorteth where it sayeth, kisse the sonne. Thirdly this prophete containeth a description of the person of Christ: namely that he is the kyng that was promised to the Church. Behold (saith it) thy kyng cometh. As if he should haue said, hee is at length that kyng that was promised thee, of whom are written so many testimonies, whiche shall restore the kingdome of God, that the diuel hath inuaded & destroyed through sinne. He sayth, that this king is gentle & meke, to the intent we should not shun him as a cruel tyrant, but rather come vnto him with full confidence: and demaund of him the saluation promised. And whereas he setteth him for the poore, that is to be referred to the state of this present life. Whose will it was too be poore for this purpose, that he might with his spirit enrich vs that are poore, and make vs blisse for euer.

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¶ Of the thirde.

THe Citizens of this King are described vnder the persons of Chyistes disciples, and of the people, whose example wee must followe, if wee wil bee reckened among the Citizens of Chyistes kingdome. First therefore, let vs wyth Chyistes disciples bring the Ass vnto him. That is to say, let vs to whom the ministracion of the word is committed, do all things that are appoynted vs, to the glozie of Chyist, and the enlarging of his kingdome.

Secondly let vs lay our clothes vpon the Ass: whyche thing wee shall then rightly do, when wee employ all oure power and abilities to the preservation of the Ministrie. Also wee must cut downe bowes from the trees, and cast the before Chyiste, that is to say, wee must preach Chyiste, and acknowledge him to bee the eternall king, whose kingdome wee shall wish to flourish for ever like the Palme tree, that it may not sinke downe vnder the burthens of the miseries of this world. We must cry Hosanna, that is to say, wee must call vpon him with faith, and confesse him to bee oure King, assuring our selues that his kingdome is blisset in the highest. And herevpon wee may briefly gather, what is the right vse and helthfull meditation of this feast, concerning the helthful coming of Chyiste. The first vse therfore is, to endeouour that this King may come vnto vs. And how shall that be brought to passe? He is called to vs by true repentance, kept by substanciall faith, and delighted by pure worshiping. The second is, to put vs in mind of thankfulness, that wee glorifie him with heart, voyce, confession and behaviour. Who for our sakes came vnto vs: who being made man, gaue himselfe for our sinnes, to deliuer vs out of this present euill world, according to the wil of God our father, to whome bee glozy for ever and ever. Amen.

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¶ The Gospell. Luke. xxi.



Here shall bee signes in the Sunne, and in the Moone, and in the Starres: and in the earthe the people shall be at their wittes ende, thorowe dispaire. The Sea and the water shall roare, and mennes heartes shall fayle them for feare, and for looking after those things, whyche shall come on the earthe. For the powers of Heauen shall moue. And then shall they see the Sonne of man come in a Cloude, with power and great glorie. VVhen these things beginne to come to passe, then looke vppe, and lifte vp your heades, for your redemption draweth nye. And hee shewed them a similitude: Beholde the Figge tree, and all other trees: when they they shoote forth their buddes, yee see and knowe of your own selues, that Sommer then is nigh at hande. So likewise yee also (when yee see these things come to passe) bee sure that the kingdome, of G O D is nye. Verely I saye vnto you: this generation, shall not passe, till all be fulfilled. Heauen and earthe shall passe, but my wordes shall not passe. Take heede vnto your selues therefore, leaste at any time your heartes bee overcome with surfetting and dronkenesse, and cares of this life, and that that day come on you vnwares. For as a snare shall it come on all them that sitte on the face of the whole earth. VVatche therefore continually and pray, that yee maye obtaine grace too flee all this that shall come, and that yee may stande before the sonne of man.

The exposition of the texte.



Like as the last Sunday the Church celebrated the remembrance of Christs conuincing in the flesh: so this lesson of the Gospell entreateth of his seconde coming, and belongeth to that Article of our faith, wherein we confesse wyth heart and mouth, that the same Worde which came heretofore to bee a mediator and Sauioz of them that beleue in him, shall come hereafter too iudge the quicke and

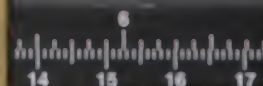
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the dead: that they which in this life haue receyued Chryst, and acknowledged hym to be their Sauioz, should be raysed ageine in their bodies, & be rewarded with everlastig life: and that those which haue despysed him, in following theyz owne affections too the dishonor of God, should bee punished everlastigly with deserued torments. Of this Euangelicall lesson, let there bee made three places.

- 1 Of Chrystes comming to iudgement.
- 2 The vse & fruit of the forwarning of the same coming
- 3 Chrystes exhortation to his disciples, that they should bee ready without let.

¶ Of the first.

O Ccasion of this Sermon concerning Chrystes comming, arose vpon the talke betwene Chryste and his disciples in the Temple of Ierusalem. For when the disciples wondered at the sumptuousnesse of the Temple: the Lorde him selfe answered, that the time woulde come, it should bee so wasted one day, that one stone should not be leste vpon another. His disciples hearing this, demaunded him of the tyme. To whom hee answering, declared the tokens that shoulde go before the destruction of Hierusalem, strenghtning them leasse they shoulde be discouraged in their myndes, for the evils that were at hand. Here vpon taking occasion, he passeth outo the vniuersall and last iudgement, and reckoneth by the signes that shall go before it.

Howbeit, too the intent all things may become the clerer vnto vs, first wee will examine five circumstaunces, whych the text comprehendeth. And afterwarde wee wil describe the iudgement it selfe according to the Scriptures.

The first of the circumstances therfor, is concerning the time. For he sheweth the time by signes, and confirmeth the same by comparison. And there are many kyndes of signes which go before the coming of the Lorde vnto iudgement.

The first signe is sene in the Sunne and the Moone, and the

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the starres: which what manner of one it shall be, Marke in his. xlii. chapter uttereth in these wordes: The Sunne shalbe darkned, & is to say, ther shalbe many Eclipses of the sunne. And & moone shal not yeld forth hir light, namely while she also suffereth eclipse. And & starres shal fall frō heaue, & is to wit, shal seeme to fall. That many of this kind of signes are already past, our present age beareth witnesse. For ther neuer hapned so many eclipses, either of the sun or of & moone.

The second signe of the iudgemēt at hand, is the perplectie of people through dispaire: the meaning whereof is (as Mathew and Marke interprete it:) that nation shal rise against nation, and kingdome against kingdome, and no place shal be free from warres. And doth not these dayes testifie the world to be full of such signes?

The thirde kinde of signes, are of the Sea, of flouds, of the aire, of tempestes, of horrible tumultes, and of certaine vncustomed and belement windes. And hathe not our age scene very many signes of this sort?

The fourth kind of signes issueth out of the second & thirde, which is a pining a way for feare, and for looking after those things that shall come vpon the whole world.

The fifth sort is: that the powers of heauen shall be moued, that is to say, there shal be vniwanted sights in heauen, and earthquakes in the earth. To be short, both heauen and earth shal (after a sorte) resemble the countenance of the angry iudge, that sinners beyng moued by these tokens of Gods wrath, should repent and turne vnto the Lord.

These signes doth the Lorde apply in this wise to the last iudgement. Behold the figtree, & all other trees: when they haue shot forth their budde, & ye seeing it do knowe of your selues, that sommer is nye at hand. So likewise when ye see these things come to passe, vnderstand ye that the kingdome of god is nie. For these signes out of al creatures which are caried vp & downe, shall be as it were messengers, by whose mouth such men shal be summoned to appeere at & dreadfull iudge.

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iudgement seat, as running at ryot here in this world haue neglected their owne saluation, and like dyonken men haue despised Christ, the authoꝝ of saluation.

Besides these fine soꝛtes of signes, whereof the text maketh mention, there are others also. Math. 24. Marke. 13. 2. Thes. 2. Daniel. 2. & 7. Apoc. 17. al which are as it were certaine visible sermons of repentance, by which god foze warneth men to flee to his sonne our Lorde Iesus Christe, in whome only is saluation.

The second circumstance is, that he which is the sonne of God, and man, Iesus Christ, shal bee a iudge. Wherin both the godly and vngodly haue to learne. The godly, to knowe that hee shall bee their iudge, who had promised eternal life to all that beleue in him, adding an oth: Verely I say vnto you, all that beleue in mee, shall not not perishe, but haue life euerlasting. This promys confirmed with an othe, cannot by any meanes fayle. And the vngodly haue to learne, either to repent and forsake the rable of the wicked, and so to enioy their saluation purchased by Christ: or else to remember that he whome they haue refused to be their Sauyoure, shal adiudge them to endlesse paines: that then at leastwise, they may (to their great miserie) learne, howe horrible a thing it is, to fall into the hands of the liuing God.

The thirde circumstance is, that hee shall come in the clouds, gloxious and terrible, not a seruant as befoze, but a Lord: not to bee iudged, but to iudge: not now to allure men to repentance, but to punish vnrepentant persons with eternall paines: and that as a righteous iudge.

The fourth circumstance is, that he shall come mightie, with power and great glorie: whereby it is to bee learned, that he can both damne the rebellious, & is able to rewarde the belauers with eternall life.

The fifth circumstance expꝛesseth the cause of Christes coming vnto iudgement, so farre forth as it pertaineth to the godly. Your redemption is at hāb. By which saying, like
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as Christ sheweth that his Church shall not bee wel at ease in this world (for before that day, it can not be deliuered fro the vanitie of the world) so he doeth to vnderstande, that the accomplishment of Christes benefits towards his Church, is the ful deliuerance from all euils: wherewith is ioyned the perfect fruition of the eternall God, wyth euerlasting ioye. These things therfore pertain to the comfort of the goodly. But as touching the vngodly, this day of the Lords coming, shall be a day of wrath and sorrow, and not of deliuerance: a day of mist and darknesse, & not of light: a day of mourning, and not of myrth: a day of destruction, and not of saluation.

And the maner of the iudgement is described in the.25. of Mathew by these wordes. When the sonne of man shall come in his maiestie and all the Angels with him: then shall he sit vpon the throne of maiestie, and all nations shall bee gathered togyther before him, and he shall separate them asunder, as a shepheard putteth his sheepe aside from the Goates, and shall set the sheepe on his right hande, and the Goates on his left. Then shall the king say to them on his right hand: come yee blessed of my Father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry and yee gaue mee to eate. &c. And vnto them on his left hand he shall say: Away from mee yee cursed into euerlasting fyre which is prepared for the Diuell and his Angels. For I was hungry and yee gaue mee no meat. &c. And so the vngodly shall go into euerlasting punishment, but the righteous into euerlasting life. And in the Apocalipse. 20. chapt. Wee shall sitte vpon a great white throne, at whose loke the heauen and earth shall flee away, and the dead both great and small shall stand in the sight of his throne: and then shall bee opened the booke of life and the booke of consciences, & they shall bee iudged by those thinges that are written in those booke, according to their works. They that haue done good, shall go into euerlasting life: and they that haue done euill, into euerlasting fire.

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Now in the sentence of iudgement, two things are to be considered. On Gods behalfe, blissing: on mennes behalfe, good woorkes. When he sayth, come ye blessed of my Father, he meaneth that they are freely saued through Iesus Christ, whom they haue receiued by fayth. For in Chryst only are men blissed, receiued into Gods fauor, & freely iustified. But when he calleth forth to good woorkes, the Lord doth it, not for that they are causes of saluation, but for other respectes. Namely, for that they are witnesse of true faith & the feare of God: and moreover, that by setting before them a recompence of the miseries which they abide in this life, haue maye the more stirre them vp to godly and holy conuersation.

¶ Of the seconde.

Why Chryst forwarned his disciples of his coming to iudgement, he declareth when he sayth: VWhen these things beginne too come too passe, looke vp and lifte vppe your heads. &c. All these things wyll put vs in minde of a certayne continuall repentaunce in this life. But what do we? We see the last day ready to light in our necks, and yet neuertheless we delay to repent, and feede our owne fantasies. What do noble men? What do Princes? what do learned men? what do vnlearned men? what do folwres men? what do countrey folke: and too be short, what do (in maner) al men? What is hee that earnestly myndeth this forwarnyng of Chrystes? We make more accompt of a ferme in the countrey, than of the kingdome of God. Yea rather who is hee that preferreth not the commodities of this life (wee they neuer so slender) before the health of his soule?

¶ Of the thirde.

Because Chryst foresaw with what euils the world should ouerflowe about the time of his comming, hee framed an exhortation, partly to the intent they shuld eschue the things: whiche at that time shoulde exclude the greatest parte of the world

wozld from the promised saluation: and chiefly to the intent they should shewe themselves stout souldiers, to fight wyth watching and Prayer againste this woꝛlde, vnder the standard of only Iesus Chryst. And to the intent they maye bee the readyer vnto bothe, hee alledgeth reasons to perswade them. For hee both telles them that that daye shall come vpon the sodain: and also declarcth plainly, that by this means they shall bee quite rid from all euils, and bee set in the presence of the sonne of God.

Therefore he sayth: Take heede to your selues that your hearts bee not at any tyme overloden wyth surfetting and dronkenesse, and the cares of this woꝛlde. These then are the thinges that are to bee eschued, that is to saye: surfetting, dronkenesse, and the care of thys woꝛlde: namely vngodly and heathenish care, whych quencheth the sayth of Chryst. In as muche as it is most manifest, that all estates of the woꝛlde are wrapped and snarled in these euils: so much the moze ought this exhortation of Chrystes to bee in our sight, leaſt wee perishe being decieued wyth the euill trades of this woꝛlde.

Furthermore, where as the Loyde addeth: VVarche yee continually in Prayer, hee teacheth wyth what thinges it becometh those to be occupied that couet to escape the euils that are to come. In that summe he requireth, the shunning of euill thinges, and the earnest following of good thinges. Both these the Apostle ioyneth together in his Epistle vnto Titus, writing: Renouncing all vngodlynesse & woꝛldly lusts, let vs liue soberly, vprightly, and godlyly in the woꝛlde, looking for the blisſed hope, and the coming of the glorie of the great G O D, to whome bee prayse, ſoueraintie and glorie woꝛld without ende. Amen.

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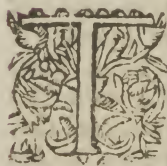
The thirde Sunday in Aduent.

¶ The Gospell. Luke. xij.



Hen Iohn beeing in pryson heard the workes of Chryste, hee sent two of his disciples, and sayde vntoo him: Arte thou hee that shall come, or doe weelooke for an other? Iesus aunswered and sayde vntoo them: Goe and shewe Iohn ageine what yee haue heard and seene. The blinde receyue their sight, the lame walke, the leapes are clenfed, and the deafe heare, the deade are rayfed vp, and the poore receiue the glad tydings of the Gospell, and happie is hee that is not offended by mee. And as they departed, Iesus beganne too saye vnto the people concerning Iohn: VVhat went ye out intoo the VVilder- nesse too see? A reede that is shaken with the winde? or what went yee out for too see? A man clothed in softe rayment? be- holde, they that weare softe clothing, are in kings houses. But what went yee out for to see, a Prophete? veryly I saye vntoo you more than a Prophete. For this is hee of whome it is wrytten: Beholde, I sende my messenger before thy face, whiche shall pre- pare thy way before thee.

The exposition of the text.



His Gospell describeth vntoo vs the kingdome of Chryste, and peinteth it out in his proper colours: so much at least wise as perteyneth to the outward apperance thereof, which is same with outwarde eyes. For if yee regarde his secrete power with the eyes of fayth, it is a most bright and a most glorioius thing. In this place there- fore is intreated only of his outward shape. The sozerlaine lieth in pryson. Wherby we are warned that Chrystes king- dome is put vnder the crosse: The disciples beeing in doubt, are sent forth: howbeit vntoo Chryst only. Chryst the king himselfe is conuersant among the poore, the blind, the deafe, and the leapes. These are healed, and receiue the glad ty- dings

*John Truswell In Book 1 of
Gospel of Luke. But I am
not sure if it is
John*

things of saluation, which things the mightie, noble and wise men of the worlde despise. In fewe wordes, as this Gospell pointeth out the kingdome of Chryste: so it confirmeth the mynisterie of John, and by assured arguments pꝛoueth, that Chryst is the true Meſſias, that was promited to the fathers. Notwithstanding, for more plentiful doctrines sake, let this Gospel bee distributed into foure parts, & hich are these.

- 1 As shewed both the lot and office of the ministers of the worde.
- 2 The question of John.
- 3 The answer of Christ.
- 4 The commendation and prayse of John.

¶ Of the first.

ANd when Iohn being in pryson, heard the workes of Chryste, he sent twoo of his Disciples vntoo him. Iohn being bound in gyues, teacheth by his owne example what is the lot of the ministers of the worde. And the same Iohn by sending his disciples vnto Chryst, sheweth the true dutie of the ministers of the worde. I will therefore speake of epyther of them in order, and first of their state in this lyfe.

John exhorte men to repentance, and findeth fault with
their wickednesse. And what happens to him for it: that doth
the story tell Math. 14. for there it is shewed, that because
John reproveth Herode, and told him it was not lawfull for
him to have his brothers wife, he was cast in prison, and
at length lost his heade. This reward receyved the holy
Baptist at the vngodly tyrantes hande. For as a Surgion
if he touch the wounde of a mad man, and goe about to cure
it, can looke for none other thing, but that the mad man shuld
fall vpon him, and render euill for good: euen so if the mini-
ster of Gods worde reprove the sinne of any vngodly man
(and especially of any tyrant) to the intent he shoud repent
and be healed of the wound of sin: let him loke for none other
than thyeats, reuillings, and deathe. Howe true this is, not

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only Johns example teacheth, but also the story of the whole Church, and the story bothe of the olde and newe Testament. For this haue so many ben famous through martyrdome: For this haue so many Prophets ben put to death: for this were the apostles persecuted: for this was Paule murdered, Peter crucified, and diuers others diuerly tormented: which things do put vs in mynde of the lot of the saints in this life. But happy is that Crosse which Chryste avoucheth to be noble. Blessed is that Crosse, which is the waye to true and euerlasting victorie by Chryst Iesus.

And therefore the mynisters of the Gospell must not be slack in their dutie because of persecution: but being stirred up by the example of John, they muste doe theyr dutie manfully, which consisteth cheefly in these poyntes: First, let them preach Chryste, and shewe the Lambe that taketh away the sinnes of the worlde. Then let them rebuke sinne. For they are the instruments of the holy Ghost, who by them reproveth the worlde of sinne, as we see in John. Thirdly let them beautifie their mynisterie by their holy and good life. Fourthly let them despise the threatenings of the worlde as John did, putting them selues in a readynesse to suffer any tormentes rather than to seeme slacke in their offence. Fifthly, if it happen them to be cast into prison, and to be put to torture for performing their dutie accordingly, what shall they then do? Shall they denie Chryste? in no wise. But they shall sende theyr Disciples unto Chryste: not fearing them that can doe no more but kil the body: but him rather, who as he can destroy bothe body and soule, so also can hee saue them bothe. Thus much is spoken breifly concerning the first place.

¶ Of the seconde.

ARt thou hee that shall come, or doo wee looke for an other? The error of Johns Disciples concerning the Messias, gaue occasion of this message and demaunde. For they being

being partly offended at the outward apperance of Chryſt
(as it appereth by the Lords answer) and partly being be-
giled through affection to their mayſter, myſtoke John to
haue been the Meſſias. John to the intent to rid his diſci-
ples of this errour, ſendeth them to Chryſt, to enquire of him
whether he were the very Meſſias, or whether ſome o-
ther were ſtill to be looked for: that by thys meanes they
myght bothe by words and deedes of Chriſt himſelfe, bee
more fully inſtructed concerning Chryſt, that he was the
true Meſſias and not John. John then ſendeth not his diſci-
ples to Chryſt, for that he himſelfe doubted of Chryſt: but to
procure the ſaluation of his doubting diſci-
ples. Let vs there-
fore learne of John, to haue a lowly opinion of our ſelues,
that we take not any thing vpon vs arrogantly. And let
vs learne of his diſci-
ples, to perſorme obedience to our ſu-
perious: and ſpecially to them that by worde and lyfe do
ſend vs the right way to Chryſt.

¶ Of the third.

But what aunſwereth Chryſt? Go and beare John worde
what ye heare and ſee. The blinde ſee, the lame walke, the
lepres are clenſed, the deafe heare, the dead riſe agayne, the
poore receyue the glad tydings of the Goſpell, and bliſſed is hee
that is not offended at me.

This answer conteineth four things: ſignes vndoubtedly
ſhewing the true Meſſias: the image of the Church in thys
liſe: to whome the Goſpell pertaineth: and an admonition
that no man ſhould be offended at the outward apperance
of Chryſt and his Church.

The proſe that Jeſus himſelfe is the very Meſſias, is this,
Whosoever by his owne power, giueth ſight to the vnde:
to the criples, ableneſſe to go vpright: to the lepres, helth:
to the deafe, hearing: to the dead, lyfe: and preacheth the
glad tydings of the Goſpel to the poore, (that is to ſay, to the
conſciences that are broken & ſorrowful with the feeling of
ſinne:)

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time:) Hee out of all doubt is the true Messias. For Esay prophesieth of the Messias in these: Wee weake hearted bee of god comfort, feare not: Beholde your God shall bring a discharge of vengeance. God himselfe shall come, and saue vs: Whereby shall we know him: the Prophet answereth: Then shall the eyes of the blinde bee opened: and the eares of the deafe shall heare: and the lambe shall leape as a hart: and the twings of many shall be loosened. And the same prophet saith: The spirit of y^e Lord is vpon mee, bicause he hath annointed mee to preach glad tidings to the poore, that I shuld remedie them that are broken in heart, and preach libertie to prisoners, and let them out that are shut vp. In as much then as yee see mee (according to the foresayings of the Prophets) to performe these things by myne owne power: why do yee not acknowledge me to be the Messias? And so Christ by this demonstration proueth himselfe to be the true Messias, and teacheth that it is his office to giue aide to the miserable and afflicted.

Furthermoze, y^e image of the church & kingdome of Christ is scene here to be despised before the world. The hearers of Christ, are, the poore, the sicke, and the despised in the sight of the world: vnto these doth Christ preach y^e way of saluation, and healeth their diseases. And like as he did then heale the diseases of the body: euen so at this day healeth he the consciences of sinners wounded with sin, & bringeth spiritual gladnesse to their hartes: whiche thing they feelee in very daede which in true inuocation doe heare the voice of the Gospell.

Where he sayeth that the poore receiue the glad tydings of the Gospell, he sheweth to whome the Gospel belongeth: namely to the poore, that is to say, to the broken in hart for the filthinesse of their sinnes. Wherevpon it is said in the Psalm. A sacrifice to God is a troubled spirite: a contrite and humbled hart, O God, shalt thou not despise. And another Psalm: Whiche healeth them that be of a broken harte. And Esay the, 57. O Lord dwelleth with the broken
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II

ken and lowly spirite, to quicken the spirite of the lowly, and to quicken the heart of the broken. The Gospell then pertaineth only to such as feeling their owne sinnes, are sorrie for them, and are afraide of Gods iudgement, and cast away purpose of sinning any more. The Gospell therefore is a toyfull tydings of the forgiveness of sinnes, and a comfort in the heart through the worde and the holy ghost, which belongeth vnto them onely that repent and beleeue the Gospell, receiue remission of theyr sinnes, are indued with the righteousnesse of Chyriste (whiche being imputed to them for theyr owne, they appeare as ryghteous in the sight of God) are endued with the holy Ghost, and bring now made a newe creature in Chyrist, begin to obey Chyriste through fayth, and endeuer dayly to abounde in all knowledge and vnderstanding. Philip. i.

The Lords admonishment, Blisfed is hee that is not offended at mee, gyueth an inking here, first that Johns Disciples were offended at the person of Chyrist: secondly it warneth all men in generall, not to be offended at the outward apperance of Chyristes kingdome: so as they should eyther not receiue the Gospell at all, or else hauing receiued it, should reiect it: after which sort many are in all times offended, Cicero in hys tyme was so offended at the bondage of Gods people, that he woulde not receiue the Doctrine of the Church. Euery citie (saythe he to *Lalius*) hath his peculiar religion, and we haue ours. Though Hierusalem were in prosperitie, and that the Iewes were in quietnesse: yet notwithstanding should we for the glory of our Emperre, the maiestie of our name, and the traditions and customes of our auncetors, hold scozne of the superstitions of their religion: and now much more, by cause that nation hath shewen what god wil it beareth to our empire, by warres, and how deere it is to the Gods immortall, in that it is subdued and let out to ferme. &c.

These foure thinges doe the Papists also boast of at this

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day, Glory, maiestie of name, traditions of elders, & Lord-
ship. But Christ in this place biddeth vs take heed, that we
suffer not our selues to be deceiued with such ghosts: but ra-
ther that we should ioyne ourselues with the litle and despi-
sed flock, which heareth the voice of the Shepherd Christ. For
it is more wisdom to enter into the Arke with Noe and a
fewe other, and to be saued from the daunger of the flood,
than with the greatest & most flourishing part of the world
to perish. It is better to reioice with Lazarus full of sores in
Abrahams bosome, than with the rich glutton, to be puni-
shed with the torments of hell.

¶ Of the fourth.

As they departed, Iesus began too speake too the people con-
cerning Iohn. What went yee out intoo the wilderness
to see? &c. This commendation of Iohn serueth too thys
end, y^e the people shuld highly esteeme the ministerie of Iohn
& helene his voice, as that which was heavenly. And Christ
in this commendation, ioyneeth together all the things that be-
come a right Apostle, and he praiseth him for four vertues:
first for constancie, for he compareth him to an immoueable
rock, which is not shaken of the winds as a reede. VVent ye
out to see a reede shaken with the wind? as if he shoulde haue
said, Iohn is no such mā: but rather like a firm rocke, which
yeldeth to no tempests nor waues. The true preacher of
the Gospell therfore must neither for feare of men, nor for
fauour, swaue from the truth: Whiche thing (alas for soz-
row) too many do now adays.

Secondly, he commendeth Iohn for his kind of life, that
is to wit, for that hee liued not a nice life, as the flattering
courtiers: nor sought estimation, as they that hunt for the
fauor of men: but led a life meete for his office and calling,
suche as neither hindred the seruice of God; nor made hym
slouthful in executing his ductie. This generally pertaineth
also to all the ministers of Gods worde: Namely that they
should

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should live in such wise, as neyther nicenesse may be seene in their behauiour, nor they them selues bee by other vayne things hindered to do their dutie.

Thirdly hee commendeth Iohn for the excellencie of his Prophecie, for he preferreth him before all other Propheets. Fourthly, he commendeth him for the message that hee cometh of. For this is hee of whom it is sayd: Behold, I sende my messenger before thy face, whiche shall prepare thy way before thee. Wherefore is Iohn the Ambassadors of Messias, and the forerunner that maketh way for the King comming after, by preaching of repentance. This mans example must the ministers of the Gospel (after a certain manner of theirs) followe. They muste prepare the way vnto Christ: they muste bring men vnto Christ: They muste shew the only way vnto saluation, Christ Iesus: To whom be honoz and glozy for euer. So bee it.

The fourth Sunday in Aduent.

¶ The Gospell. Iohn. i.



His is the recorde of Iohn: when the Iewes sent Preestes and Leuites from Hierusalem, too aske him: what arte thou? And hee confessed and denyed not, and sayde plainely: I am not Chryste. And they asked him: what then, arte thou Helias? and hee saythe, I am not, arte thou the Prophete? and hee answered, no. Then sayde they vnto him: What arte thou that wee may giue an answer vnto them that sent vs? what sayest thou of thy selfe? he sayde: I am the voyce of a cryer in the wilderness: make streight the waye of the Lorde, as sayde the Prophete Esay. And they whiche were sente, were of the Pharisees: and they asked hym, and sayde vnto hym: why baptisest thou then, if thou bee not Chryste, nor Helias, neyther that Prophete? Iohn made aunswere to them, saying: I doo Baptise

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tise wyth water, but there standeth one among you, whome you knowe not, hee it is, whiche though hee came after mee, was before mee, whoose shoole latchet I am not worthy too vnloose. These thynges were doone at Bethabara, beyonde Iordan where Iohn did baptise:

The exposition of the Text.

The occasion of this Gospell was this: The Phariseyes had heard how that Iohn sette vp a newe manner of doctrine, and broughte in newe ceremonies: and that without authoritie from the Bishops: As howe he had men prepare the way of the Lorde: how he receyued all Iewrie vnto baptisme: how he cryed y^e the promised king and Messias was at hand. The Phariseis being moued at the reporte of these things, sent messengers too him into the wilderness too demaunde of him by what authoritie hee did those things. This they did, not for that they were desirous to geue eare too his doctrine: but rather that they might destroy bothe Chryste and him: that they might keepe styll their owne gainefull ceremonies: and that (without any regard had too the welfare of the people committed too they charge) they might mainteine their owne authoritie. The example of whome our Bapistes doe lay befoze themselves, and followe it stoutly enough.

The summe therof is this: that they enquire of Iohn whether hee bee Chryste: and that Iohn (as a true seruauent of Chryst) beareth record vnto Chryst, and biddeth them make streight the way of the Lorde: couertly confirming his own vocation too bee heauenly. For instruction sake let this Gospell bee deuided into thre places.

- 1 Iohns record concerning Chryst.
- 2 The description of Iohn: and in him of all godly ministers of Gods woord.
- 3 What it is to prepare the way of the Lorde.

1 Of

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¶ Of the firste.

In the record of John, six things are to be considered. First, I whom are sent, and why they are sent. Those that are sent, are Pharisees, and they are sent from Pharisees: most holy men (to outward appearance) from most holy men: which seemed to themselves the pillars of Gods Church which had prerogative of succession: whiche chalenged to themselves alone the title of the Church. But beholde, they that seemed to be the heads of the Church, are enemies of Christ. Whereby we may learne, that credite is to be giue neither to titles nor to successions, but only vnto Gods worde. Also we may marke the craft of Satan, which these Pharisees had lerned of their master Satan. For they enquire here, not because they fauoured eyther Christ or John (as they wold seeme to haue done:) but to the intent to haue destroyed them bothe, as did the Serpent in Paradise.

2 To whome is recorde bozne: vnto Christ. Who beareth record: John. By this, learne two things. First that the ministerie of the word must shote at the marke, that is, to beare record vnto Christ. Secondly, that it is the parte of a Christian, to stay himself vpon the pure confession of Christ, against the crafts of Satan.

3 Before whom is record bozne: Before the world and Christes enemies. Whereby is to be learned: that the godly mā must confesse Christ before all the whole world, wyth the perill of his estimation, his goodes, and his life, wher vnto, partly the promise, and partly the threating wyll prouoke vs. The promise is this: whosoener shall confesse me before men, him also will I confesse before my heauenly father. The threating is this: whosoener shall be ashamed of me before men, of him also will I be ashamed before my heauenly father.

4 The summe of Johns record concerning Christ, is this, That Christe is very man, very God, the true Messias, and the

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the forgiver of sinnes. For when he saith, hee it is that was to come after mee, hee sheweth his true manhood: and where he addeth, and yet was before me, he confesseth his godhead. But whereas he saith, and he standeth among you, whom you know not, he answereth to their question, and pronounceth Iesus to be the Messiah. The lauer of baptism doth openly declare, that it is the office of the Messiah to forgive sinnes.

5 The vse and fruite of this recorde is, that wee ought to beleue the witness of Iohn, and embrace Christe the true forgiver of sinnes, who hath washed vs from all our sinnes with his owne blood: whereof he hath deliuered vnto vs an effectuali signe, namely Baptisme, of which wee will intreate else where.

6 The Phariseis are an Image of disguised Christians, (that is to say, hypocrites) which cannot away with the doctrine of true godlynesse: but feine them selues godly in outward behauiours, and pretend to be most holy, whereas they beare another person inwardlye: and thereupon it is, that such are called hypocrites. For like as they are hypocrites in Enterludes, which in apparell and outward gesture represent persons absent: Even so the Phariseis set forth as it were but only a vize of godlynesse which is far from them, for men to looke vpon: wher vpon they are called hypocrites, as whom (although in very deed they be vngodly in their hearts) yet, do seeme outwardly most holy.

Of the Teinde.

I Am the voyce of a cryer in the desert. First Iohn defineth I all Prophets, Apostles, and ministers of Gods worde that they are a voyce. Secondly that they are not a vain voyce, but the voyce of a cryer, that is to say of a preacher. Thirdly, in the desert, that is to say in the whole worlde. Fourthly the hearers are done to vnderstand of the weythinnesse of the voyce, for it is not the voyce of man, but of God, that cryeth, &c.

Fifthly, that Iohn allegeth the testimony of Esay. For the
godly

god's preacher must and ought nothing with us to do, but
of the holy scriptures. This present testimony is taken out
of the 40. Chapter. Fourthly, the preachers also are warned,
that they father not another man's voice upon God, than
his owne. For such as do so, are not the ministers of God,
but the bellows of the Devil, which kind of men we ought
to flee no lesse than to whies.

Of the thirde.

To make way to the Lord, is (by the witness of the same
John Baptist,) to worke repentance. And not without
gret cause did John use this figure of speech, which properly
pertaineth unto worldly kingdomes. For the ways where
kings shall passe, are wont to be prepared or made level a-
gainst their coming, to the intent they may go without perill
and stumbling. This doth Elay expound, when he saith, E-
uery valley shall be rapled, and euery mountaine and hil shall
be made leuel, and the craked wayes shall be made streight,
and the rough places shall be made smooth. These things are
to be vnderstande spiritually, concerning all impedimentes
both inward & outward, which may hinder the coming of
Christ our king vnto vs. Inward impediments are lacke of
the knowledge of God, lulls, leudnesse, foolish bolonnesse and
such like. Outward impediments are, al stumbling blockes
which Satan casteth in our wayes, in doctrine, in the Sa-
craments, & in conuersation. And (to speake y matter in few
words,) the mountains (that is to say, whatsoever is high in
y world) are to be cast down by y preaching of the law. The
vallies, (that is to say, such as are broken in spirit) are to be
raised up by preaching of y gospel. Breers (y is to say, euil life
& leud affections,) are to be stubbed up by new obedience, &
with an earnest desire to frame the life according to Gods
word. And to the intent that that may be done, it is required
first, y there be criers in y desert. Secondly there is neede of
holefom doctrine, which is y lamp of them y prepare y way.

Thirde

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Thirdly it is requisite, that when the Lord commeth, (that is to say, when the grace of God shyneth in our hearts) we yield our selues obedient through true repentance, and shew our selues to be Gods people, by doing homage vnto Christe our Lord. Lastly it becometh vs to offer vnto him giftes and the sacrifice of our lips, that is to saye, to acknowledge hym, both with mind, voice, confession, and conuersation.

Howbeit in as much as these things cannot be understood without applying of examples: We wil briefly declare the meaning of John and of the Prophet by examples. The summe of Johns sermon was this: Do penance, and beleue the Gospell: which is all one with that whiche he sayeth out of Esay, prepare the way of the Lord. How did hee that? He did beate downe the hilles: For when he saue many of the Pharisees and Saducees come vnto his Baptism, he said vnto them. Ye generation of Vipers, who taught you to flee from the wrath that is to come: Say not within your selues we haue Abraham to our Father. For I say vnto you, that god is able, euen out of these stones, to raise vp children vnto Abraham, for now is the axe layd to the roote of the tree. Euery tree that yeldeth not good frute, shall bee hewen down and cast into the fire. See here, how John maketh the mountaines lowe. First when he calleth them the generation of Vipers, he findeth fault with their leud hart, which was desirous of blood, and vnthankful. Secodly he taketh away the cause of their chiefe boasting. For they had a pride in themselves, because they were the children of Abraham. But he telleth them, that this auaieth them nothing. For God is not an acceptor of persons. Neither are those by and by the children of Abraham, which are borne of the fleshly side of Abraham: but those are Abrahams children, which followe Abraham in faith and obedience, like as Christ beareth witness in the Gospell of S. Iohn, calling them the children of the Deuill, which boasted themselves to be the children of Abraham. Thirdly he addeth a threatening, vntlesse they amend.

Richard In
Blon Rich Blake

amend. The are (saith he) is laid to the roote of þe tree. That is to say, gods vengeance is not farre of, that euery euil tree may be cut downe, and cast into the fire. In likewyse must other ministers of Gods word dig downe the mountaynes, by telling me their faults, by taking away the cause of boasting, and by laying before them the punishments, which rest vpon all them that amend not. Then shal they also raise vp the vallies: and howe? Euen as John dyd in shewing Chryst, when he sayd: behold the Lamb of god that taketh away the sinnes of the world. When he saith, behold, he allureth them to sayth. When he addeth, the Lamb of God which taketh away the sinnes of the world, he expresth the ground of reconciliation. Thirdly he cutteth vp the byers, whē he saith: bying ye forth frutes worthy of repentance.

A lyke example haue we in the Prophet Nathan. First he did cast downe the mountayne, that is to say, the hypocricie in Dauid: who hauing committed aduoutry and murder, lyued carelesse as though he had done very wel. And this did he by propounding a parable of two men, of whome the one was poore and the other rich. The rich man had many Oren and sheepe, & the poore man had nothing but only one sheepe, which he had bought and nourished, and which had growen vp in his house among his owne children, eating wyth hym of his bread, and drynking of his cuppe, and sleeping in hys bosome, and was to him as his daughter. But when a stranger came to the rich mans, the rich man toke this poore mans sheepe, and set it on the table for his guest, sparing his owne. When Dauid heard this, he was sore displeased, saying: he is the child of death that hath done this dede. Nathan answered, thou art the same man. Thou hast slaine Urias the Hethite with the sword, and hast taken his wife to be thy wife. Behold (saith the Lord) I wil raise vp mischief against thee. Soe how Nathan chargeth Dauid with his sin, taketh away the matter of boasting, least he shuld think he ought not to be punished because he was a king: and hee threatned

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
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On Christmas day.

And it fortun'd whyle they were there, hir tyme was come that she shoulde bee delyuered, and shee brought forth hir firste begotten Sonne, and wrapped him in swadling cloathes and layde hym in a maunger, bycause there was no roome for them within the Inne. And there were in the same region shepherdes abiding in the filde, and watching their flocke by nyght: And loe, the Angell of the Lorde stode harde by them, and the brightnesse of the Lorde shone rounde about them, and they were sore afraide. But the Angell sayde vnto them, Bee not afraide. For beholde I bring you tydings of greate ioye, that shall come too all people: For vnto you is borne this day in the Citie of Dauid a Sauour, which is Chryste the Lorde. And take this for a signe: yee shall finde the Chylde swadled and layde in a maunger. And streight way there was with the Angel a multitude of heavenly Souldiers lauding God and saying: Glorie too God on high, and peace on the earth, and vnto men good will.

The exposition of the texte.

 His Storie is a confirmation of the Article of oure belofe, Whiche was bozne of the Wirgin Marie. Which Article setteth forth vnto vs hys newe byrth, which sanctifieth the olde, Adam the and corrupt byrth, in all them that take holde vppon thys CHRYSTE by saythe: And albeit that this Article of Chrystes byrth ought too bee thoroughly knowne, euen vnto the chyldren of the Chryistians: yet notwithstanding, the Church for great causes hath appointed a certeine feast therevnto: verely that the Storie thereof wyth his circumstances, may bee set forth and learned: not only that wee myght be delighted with the declaration of this mosse goodly story: but rather much moze that the vse and profite of this most high Article, may be scene in strengthening and raising up of mens consciences. For the holy stories are not too bee read as the stories of men, but to the intent we should continually

usually thinke vpon them, and exercise our selues in them, for our teaching, instruction, and comforte, and to the intent that by reading the Scriptures, wee may haue hope. Whereof wee will make but two places, wherein lie hid many other as shall appeare: and these they be.

- 1 The Story of Chrystes byrth with his circumstances and members.
- 2 The vse and prayse of the Key.

¶ Of the first.

In the Storye let vs consider nine members: whereof the first is concerning the tyme. Chryste was borne after the building of Rome, the .751. yere: after the creation of the world the .3963. yere, the .42. yere of the reigne of the Emperour Augustus. From the birth of Chryst vnto this present day, are fulfilled .1560. yeres. But why doth the Euangelist make mention so euidently of the time, of the Emperours commaundement, and of the Lieutenant Cyrenius? There are three causes. The first is, the foresayings of the Prophetes. The Propheties of Chrystes comming, are of two sortes. For some do simply declare that Messias should come, without foreshewyng any certayne tyme: Of which sorte are these: the seede of the woman shall treade downe the Serpents head. Also, in thy seede shall all nations be blessed. And Esay. 7. Behold a mayd shall conceiue. &c. Also David: The Lord sayd vnto my Lord. &c. And Balaam, there shall ryse a Starre out of Jacob. Other Propheties foreshew the tyme and yere of Chrystes passion, and of his reigne. Jacob: The Scepter shall not be taken from Juda, vntill Zilo come, that is to saye, the sonne of the woman. As if he had sayde, the seede of the woman that is promised, to destroy the workes of the Devill, shall then come, when the Scepter shall bee taken from Juda. Therefore when as Luke maketh mention of Augustus, of the tribute,

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and of the fozeine gouernour, he meaneth that euen then the time was come, wherein it behoued Chryſt to be borne, according to the Prophecie of Iacob. Danyell alſo expreſſed in his ninth Chapter the yere of Chriſtes crucifying and reſurrection, in this wyſe. Know thou and vnderſtande, that from the end of this talke of the leading backe of the people, and building againe of Hieruſalem, vnto Chryſte the Captaine, there ſhall be ſeuene weekes, and thre ſcore and two weekes. And after thre ſcore and two weekes Chryſte ſhall be ſlaine. And in one weeke ſhall he ſtabliſhe his couenaunt wyth many, and in halfe a weeke ſhall he make the Sacrifice to ceaſe.

Here dooth Daniell ſozetell plainely the time of Chryſtes deathe. But thre thinges are to be marked here. What a weeke is : when the accounte is to be begonne : and why he diſpoſeth the thre ſcore and tenne weekes into thre ſortes.

A weeke in this place is not to be taken for a weeke of dayes, but of yeres, as in Leuit. 25. ſo that a weeke may containe ſeuene yeres, and ſeuentie weekes, foure hundred, foure ſcore and tenne yeres.

But from what tyme muſt we begin to account them : from the ende of the talke. This ende of the talke, diuers men vnderſtande diuerſly. Some referre it to the decree of Cyrus, who after the accompliſhment of the thre ſcore and ten yeres of the Captiuitie, graunted the Jewes leaue to returne and build the Temple of Hieruſalem. Howbeit, for as much as the building of it was letted by their neyghbors the ſpace of ſortie and two yeres, vntill Artaxerxes with the long handes, graunted nowe licence againe, at whiche time Haggæus and Zacharias alſo propheciæd of the building of the Temple, that it ſhould go forward : there are that begin to reckon from the ſecond yere of Longhand. If we followe the firſt reckening, there ſhall be thre ſcore and ten weekes of yeres vnto the byrth of Chryſt.

¶

If we follow the latter, there shall bee thre score and ten weekes of yeeres, vnto the baptim of Chrifte, sauing halfe a weke, that is to say, thre yeares and a halfe, in which time Chrifst stablished his Testament, according to the saying of Daniell. If yee conferre these thinges with the stoyes, yee shall find that Luke noted the time of Chyristes birth according to this reckening.

The seconde cause, is that the Iewes may be confuted whiche loke still for a Messias, now after that the common weale of Moyses hath bene vtterly extinguished many hundred yeares ago.

The third cause, is that we should be assured, that Chrifst is bozne & giuen vnto vs in very darke already, whom God long agoe promised to be the deliuerer of mankind out of the chappes of the serpent.

The second is of the place. Hee is bozne in Bethlem, and in wayfaring. In Bethlem, for to fulfill the Prophecie of Michas whiche Pathew alledgeth in his second Chapiter out of the fifth of Michas: And in wayfaring, to giue vs to vnderstand, that Chyristes Church shall in this world continue in wayfarings, and that not without contempt and persecution. The same thing doth John declare, by his thrice repeating of one sentence. The darknesse comprehended him not: the world knew him not: his owne receiued him not. And these thinges doe argue that Chyristes kingdome is not worldly.

The third is of his parents. According to his manhood, hee is bozne in wedlocke truely: but of a maiden: of whiche thing there are right weightie causes. The firste is, promise. The seede of the woman shall treade downe the Serpentes heade. Also: Beholde a maide shall breede child and bring forth a sonne. The second is, necessitie: for no man that is bozne according to the course of nature, is withoute spot & sinne. Therfore was it of necessitie, that the Messias should by the holy Ghost be conceived of the seede of a maid,

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without the seede of man, to the intente he mighte be cleane from all spot of sinne, as it became the true Emmanuell God and man to be.

The fourth, for that Christe is very God and very man, I must out of the first Chapter of John speake of the Godhead of Christe, and declare the circumstances of time, manner, matter, place, doede, and carse. Therefore if thou demaunde when Christ was as touching his Godhead? John answereth: In the beginning was the word, that is to saye, the word was before the beginning of all things that were created. Christ then is no creature. If thou aske howe hee was? John answereth: and the worde was with God: Ergo he is another person than God the father. If thou enquire what he was? He answereth: the word was God: by which saying is mente, that the substance of the Godhead is all one. If thou demaunde what hee did? He answereth: all thinges were made by him. If thou aske what hee dothe? He answereth: hee lightneth euery man that cometh into this worlde. If thou aske whether hee came? He answereth: into this world he came, into hys owne hee came. If thou aske in what manner he came? Hee answereth: the worde became flesh. If thou demaunde wherefore he came? Hee answereth: that he myght giue polver to as many as beloeue in him, to bee made the sonnes of G D D. If thou aske when hee came? He answereth: there was a man sente from G D D whose name was John. &c. These thinges I thought good to touche breely concerning the Godhead of Christ.

The fifth, is of the Cradle of Christ, whiche signifieth nothing else than contempt of the worlde, and utter pouertie, whiche pouertie it was Christes will to tast of, to the intent hee might make vs riche. Let proude folkes looke into this Cradle, and lay downe their loftinesse. Let poore men looke into it, and cease to despaire, as though they were despised for their pouertie.

Where

Here is to be noted the abuse of all things created by God. Bethlém seruethe for lucre & the Inne for guesstes: & Chryste the kyng and Lord of all things is thrust out into a stable. So also at this day, the Church is despised, while the vngodly flow in riches, honoz and power.

The sixth is of the appæring of the Angels, who first testifie that the Lord is come: and secondly shewe by theyr very brightnesse what maner of kyng the new boyn Chryst shuld be: and thirde they declare by their himne, what maner of benefites he shall bestow, and what maner of glozy is yelded therby vnto God.

The seventh is of the preaching of the Angels vnto the shepherdes. Feare not: for beholde I bring you glad tidings of great ioye that shall bee among all people, bycause there is borne vnto you this daye a Sauour (whyche is Chryst the Lord) in the Citie of Dauid. And this shall bee a signe vnto you: you shall finde the chylde wrapped in swadling clothes, and layde in a Maunger.

This Sermon is the excellentest of all Sermons that euer were made in the woꝛlde before, whercof there are many partes.

First the Angels forbid the shepherdes to be afrayd: wherby they shew that Chryst came to take away the curse of the law and sinne, for which the curse came vpon men.

The second is the preaching of glad tidings: I bring you tidings of great gladnesse. When hee saythe greates, hee putteth a difference betwene it, and the ioy of the woꝛld, which lasteth but a shorthe time, and is grounded vpon a weake foundation. But this ioy whiche the Angels bring tidings of, is called great for fours causes. First for the matter or substance of it, which is great: namely the reconciling of vs vnto God. Secondly for the continuance and stedfastnesse of it, for it endureth for euer, and it abyedeth constant. Thirde for that it doth not pertaine to a few only, but vnto all men that by faith receiue this tidings of the gladnesse,

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Fourthly for that it is spirituall, pertayning to the saluation of the whole man.

The third point is: the cause and ground of this gladnesse. Bicause (sayth he) this day is bozne vnto you a Sauioꝝ whiche is Chryste the Lord.

The fourth: he sheweth the place. In the Citie of David (saith he) that is to wit, Bethleem.

The fifth: a signe is added to the worde. For hee sayth: this shall be a signe vnto you. Ye shall finde the chylde lapped vp in clothes, and layde in a maunger. This signe dothe two things. Firste it leadeth them the right way vnto the Chylde, least in seeking him they should mistake hym. For albeit that all mothers doe wrappe their chyldren in swaddling cloutes, yet they lay him not in maungers. Secondly, it putteth a difference betwene the kingdome of this chylde, and the kingdoms of this world. For the worldly kingdoms haue outward gloriouse. And these are the partes of the Angels Sermon.

The eyght is of Chrystes byrth. First he is reuealed vnto the Shepheardes. Whereby two things are to be learned. One, that Chrystes kingdome is not worldly. And ther, that Chrystes kingdome belongeth to the poore: according to this saying, the poore receiue the glad tydings of the Gospell.

The nynte is of the song of the Angelles: whyche is Glorie vnto God on hygh, in earth peace, and to men good wyll. This song doth in a marvellous bryefnesse, comprehend the fruit of the Lords birth, which consisteth in three things. For first, glory is attributed vnto God. Secondly peace is made vnto men. And thirdly it shewed the good will of God towards men.

First therefore when the Angelles say, Glorie vnto God on hygh. Theyr meaning is, that no man can yelde true glory vnto God, wythout the true knoweledge of Chryste. Verily man was created vnto this ende, that he should

Should glorifie his creator. But through the fall of our first parentes it came to passe, that neyther he knewe God aright, nor glo. fied him aright. If thou demande what it is to gyue gloze vnto God: to gyue gloze vnto any body: is nothing else but to attribute true vertue vnto him. As when some king dealeth iustly, wisely, valiantly, and mercifully, his subiectes yelde him gloze: that is to saye, hys subiectes like well of his doings, and wyth singular god wyll do blaze them abroad. And in like wise is glorie giuen vnto God, when his vertues are rightly acknowledged and felt, as his wisdom, his righteousness, his puissance, his mercifulnesse, his truth, and suche others.

The wisdom of God is scene in this, that he repaireth againe man whom he had created to his gloze: so as he might by his sonne borne of a virgin, recouer againe the Image of God which he had lost through sinne, and so giue gloze to the wisdom of God.

His righteousness is scene by this, that he woulde not receiue into fauoure man that had sinned, without amends made for the wrong that he had done. For whereas it was of necessity, that eyther man muste haue perished euerlastingly for his sinne, or else that some one of mankind must haue made satisfaction vnto God, by abyding punishment for all mankind, God gaue his owne sonne, who taking manhood vpon him, hath in the same satisfied the righteousness of God: and therefore is the praise of righteousness woorthily to be attributed to God, for the birthe of Christ our Lord.

His puissance is commended, in that he hath through Christ overcome the Serpent and his seed, yea and rooted out his kingdome, so farre forth as pertayneth vnto all them, that take hold by fayth vpon thys Iesus that is borne.

His mercifulnesse shyneth in this, that by his sonne and

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for

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for his Sonnes sake, he taketh againe into fauoure Man-
kinde forlozne and oppressed by the tyrannie of the Deuill,
and ouerwhelmed with exceeding great miseries, calamiti-
ties, deathe, hell, and damnation. This mercifullnesse of
God exceedeth all the workes of God, which both the good
Angels and the elect men shall set out euerlastingly, yea
and the very Deuils shall acknowledge, though againste
theyr willes.

This truth is made manifest in this, that bearing in mind
his promises of olde time, he performeth that which he had
promised long agoe. For at such time as our first parents fel
into sinne, he promised them the seede of the woman, which
should treade downe the head of the Serpent: and this pro-
mise he fulfilleth now in giuing vs his sonne.

For these vertues therfore, glorie is to be giuen to God,
and that specially by those that feele his benefites. This glo-
rie is then rightly yeldeo vnto hym, first as soone as we ac-
knowledge this wonderful benefit of God: Secondly, when
we imbrace his sonne by sayth: Thirdly, when we praise God
with minde, with voice, with confession, and with behaui-
our: And fourthly when we allure as many as we can to
the knowledge of him.

Afterwarde, when the Angels say, Peace on earth, there
is noted the chiefe benefit of Christe, for which he came in-
to the worlde, namely that peace might be made betwene
God and man. This peace is the mutuall consente of
God and men. Of God receyuing men into his fauours
for his sonnes sake: And of men receiuing through sayth
the benefite offered, with rendyng of thankes and conti-
nuall thankfulnessse of minde. Most swete are the frutes of
this peace: that is to say, accesse vnto God, ioifulnesse of spi-
rite, a good conscience, and glad some passage out of this life.
The things that breake this peace, are sinnes done against
conscience, carelesnesse, and neglecting of the worde.
And therfore they are to be shunned no lesse than plagues.
In

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In the last place they adde : And too men good will. That is to wit : As soone as God is reconciled vnto men through Christ, he fauoreth and embraceth them with a true and fatherly affection, as most dærely beloued children, whom he holdeth right dære, as adopted in Christ. Of this good will speaketh David also in his fifth Psalm. Because thou shalt blisse the righteous, O Lord, thou defendest him with thy good will, as with a shield.

When as David in this place compareth Gods good will to a shield, he sheweth the true vse and frute thereof. For he meaneth, that Gods fauoure is to vs in steade of a buckler, wherewith we are defended against the weapons of them that assault vs. The deuil brandisheth his fiery darts at vs : but this shield keepeth vs safe. And so of all others.

¶ Of the seconde.

The vse of it is double. Generall, whiche is deriued of the whole historie: and Speciall, whiche is deriued of the seuerall parts. The generall vse therefore, is that we shoulde learne to receiue and embrace our true Sauour God & man borne of the virgin, by setting him against all our miseries, sinne, death, curse, Gods wrath, and hell: assuring our selues that this sonne of God and Mary (is according vnto the propheticie of Esay) borne to vs, and giuen to vs: yea and that, to the intent he shoulde be righteousnesse and saluation to all that beleeue in him. The speciall vse of it is manifolde : first that we shoulde learne of Christes parents, to be obedient to Magistrates. Secondly, that we shoulde learn of the shepherds, to giue credite to his testimonies concerning Christ: to seeke Christ : and to return to the works of our vocation. Thirdly that we shoulde learn of the Angels, first to preache Christe to them that are vnknowne : whereby all the godly ministers of Gods word may comfort them selues in their ministerie, for that they teache the same thing that was deliuered

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liuered

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liuered befoze by so princely spirites. Moreover, we may learn of the Angels and shepheards together, to confesse this Christe. Finally we may learne to glorifie God, and to sing with the angels, Glozy be to God on high, to whome be honour and prayse world without end. Amen.

The second holyday in Christmas

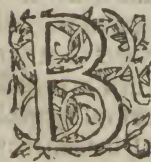
called S. Stephens day.

¶ The Gospell. Math. xxiii.



Eholde, I sende vnto you Prophets and wise men and Scribes, and some of them yee shall kill and crucifie: and some of them shall yee scourge in your Synagogs, and persecute the from citie to citie: that vpon you may come all the righteous blood whiche hath bin shed vpon the earth, from the blood of righteous Abell, vnto the blood of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the aultare. Verely I say vnto you: al these things shal come vpon this generation. O Ierusalem, thou that killest the prophets, and stonest them whiche are sent vnto thee, how often would I haue gathered thy children together, euē as the henne gathereth hir chickens vnder hir wings, and ye wold not: Behold, your house is left vnto you desolate. For I say vnto you: Ye shall not see me hencefoorth, till that ye saye: Blessed is he that commeth in the name of the Lord.

The exposition of the text.



BEFORE we go in hande with the Exposition of the Text, bicause this day is dedicated to Saint Stephē. I wil declare why h feast of saints are wont to be halowed in h church of God: and what we ought to marke in the example.

example of Saint Stephen.

Dayer are kept holy in the Church of GOD, not after the maner of the heathen, as is wont to be among the Papists, that we should call upon the saints as patrons & intercessors: which thing cannot be done without horrible sacrilege and contempt of the sonne of God: but there are many right weightie causes, why it is profitable that the feastes of certaine Saintes, should be retained in our Churches, and they be chiefly three.

The first cause is, y the continual history of y church may be alwayes before our eyes, which must be vnto vs bothe a rule to liue by, & a mean to put vs in mind of gods prouidence. For if it be a pleasure to reade the histories of heathen men, in who appeared a visor of some vertue: vndoubtedly it will be much more pleasure to read the histories of those in whome shon bright the liuely images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the thers, & many others.

The second is, that the testimonies of the doctrine, of the ministerie, of teaching, & of the Church, might be considered. For there were myracles done, there were wonderfull callings to the ministerie of the Church, and the doctrine was set open through the whole Church. In these testimonies it is a most beautifull sight, to behold the continuall consent of the Church, in the writings of the Prophetes and Apostles, and in the groundes or chiefe articles of the fayth, and to discern the true doctrine of the Church from the corruptions, lies, and deceptes of all ages.

The third is, that God should be glorified, & thanks reelected vnto him, for opening himselfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the Church, and for making vs fre Denizens of that company, which is witnessed to be his true Church, and true worshippers of him.

The fourth is, that the examples may strengthe our faith when we reade that their prayers were heard, and that they were helped from Heauen, as it is sayde in the xxxij.

Psalme

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Psalme: This poore man cried vnto the Lord, and the Lord heard him: we conceiue assured hope, that hee will likewise helpe vs when wee call vpon him. Let euery one of vs therefore determine and reason with him selfe in this wise: God receiued Magdalene, the thiefe, and Paule into fauour vpon repentaunce, notwithstanding their exceeding great sinnes, wherewith they had offended God before. Therefore wil I flie vnto the same Lord God, that hee may take mee into fauour also. Hee vouchsafed to pardon Peter after his horrible fall: and therefore though I be false, I wil not despair: for he is alwayes stable in himselfe, and euermore like himselfe, and there is no respect of persons with him.

The fifth is, that euery one of vs should follow the example of the Saindes in our vocation. Paule was not quayled with the hugenesse of persecutions, but taught the Gospell constantly. His example let the ministers of Gods word follow. Iohn feared not the threats of Herod: therefore let the godlye preacher learne by his example, to set lighte by the woodnesse of the world. Abraham thzough fayth trayned vpon his house holylie in the true feare of God, and in calling vpon him. Therefore let all godly householders learne at his hand, and so let all other examples be applyed.

The sixt is, that the memoriall of Saindes may be pleasant vnto vs, and their vertue be commended, for that they vsed well the giftes of God, for that they are Gods houses and witneses of him, for that they are garnished with great vertues, and for that they are vnto vs liuely examples of conuersion, faith, repentaunce, stedfastnesse, patience, and other vertues.

These sixe causes are the weightiest, for whyche both the memoriall of the Saindes (according to the example of the auncient Church) is reseyned, and their feastes halowed: which poynts being rightly obserued, all things turne to the glozie of God, and to the welfare of our selues.

Now must I speak a litle concerning Stephen, in whose
story

Now let vs consider these circumstances: his religion, his office in the Church, the defence of his religion, his confidence in confessing it, his calling vpon Christe, his comforte, and the ende of his life.

The religion of Stephen. Stephen was a christian, a man full of faith and the holy ghoste, full of grace and manlinesse. For whereas is true faith, there is the holpe Ghoste. The greater encrease that faith taketh, so much the more doth the holy Ghost witness him selfe to be present, kindling motions in mens heartes agreeable with the lawe of God. Contrariwise, where the holy Ghoste is not felt effectually, there also it is manifest that true faith is away. We haue here therfore that which we may follow in Stephen, that is to witte, an effectual faith, whereunto the holy ghost beareth witness. Those men follow not Stephens faith, which haue it in their mouth, and yet therewithall wallowe in wicked lustes, and runne headlong whither soeuer their blind affections leade them.

Stephens office in the Church, was to minister to the poore and to keepe the treasure of the Church to the vse of the poore saines: in whiche office no doubt but he was diligente. For he had the holy ghost his gouerner, and true faith and charitie as a rule to worke by. Let maisters of Hospitalles and Deacons then set this man before their faces. Firste let them bring faith with them, without whiche no charge nor office can be executed as it ought for to be. Secondly in the execution, let them shewe themselves to be gouerned by the holy ghoste, that they do not either deale too hardly with the poore, or laye out the goodes at other mennes pleasure, or be slacke in their duetie, or purloine it away themselves, or els bestowe that vpon others whiche of righte belongeth vnto the poore: but let them performe all faithfulness in their office, bearing in minde, that God is a looker vpon their dealing: assuring them selues, that those of whom they haue the charge, are the members of Christe: and beleueing verily, that

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that they ouer whome they are set, are the temples of God, how muche soeuer they be brought vnder foote with puer-
tic, diseases, and store of biles and botches.

How Stephen defended the religion that he professed, he sheweth in the first and seuenth chapters of the Acts. He doth not in daunger forsake his profession: hee cloketh it not, as many do. But he is a constant and manfull defender of hys religion. The multitude of sects whiche at that time swarmed, hindered him not at all. He was not abashed at the authoritie of the Phariseys and great men in Jewry. But setting himself manfully against sects, he suffereth the brunt of the people alone, and defendeth his religion with a long oration: which example let vs follow also.

His constancie in his confession appeareth hereby, that he is not feared from his confessiō, neyther by threatenings, nor by excommunication, nor by stoning: but (as an inuincible Shoulbriour) holdeth faste his Confession, euen in the myddes of perylls. This also is set forth as an example to vs.

His calling vpon Christe, at suche tyme as he lay ouerwhelmed with stones, both sheweth his saythe, and also beareth record of the charitie of this man. For hee made intercession for the that put him to death, and he made not intercession for them in vaine. For Daule who was the keeper of their garments that stoned Stephen, was afterwarde conuerted.

Comforte is founde in this inuocation. For he saue the soules of God (for whose sake he suffered these things) standing at the right hand of God, and making intercession for him, through which consolation the bitternesse of his punishment, was not a little asswaged. If we therfore follow the example of this man in our Crosse or persecution, we shall assuredly feele the present help of God, comforting vs with his holy spirite.

The end of his life was most ioyfull. For in this prayer

On St Stephens day

Lord

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Lord Iesu receiue my soule, he yielded by his ghoste, and fell a sleepe in the Lorde. And so he bothe finished his race, and kept his sayth, and also (as a stout conqueror) obtained a garlande with glorie. Let vs therefore at the time of our death also, set him for an example before our eyes.

Now let vs looke vpon the text of the Gospel, the summe wherof is this: Chryst foretelleth the daungers of the ministers of Gods worde, and threatneth punishment to their persecuters. We for instruction sake, will intreat of foure places which are these.

- 1 The foretelling of the persecutions of the ministers of Gods word.
- 2 The aggravating of the sinnes of the persecuters.
- 3 The threatning of punishment.
- 4 The vpbrayding of the vnthankfulnesse of them that refuse Chryste, when he allureth them to repentance.

¶ Of the first.

BEhold I sende vnto you prophetes and wise men, and scribes. And of them some yee shall kyll and crucifie, and some of them you shall whippe in your synagoges, and yee shall persecute them from Cytie too Cytie. Thys speaketh Chryste to the Iewes, who sained at that time to be the verie Church of God, and dothe them to vnderstande with howe great outrage they shoulde in tyme to come, persecute his Ambassadors of the Prophetes and Apostles. Merily God sendeth his worde, to the intent that suche as receyue hys worde and beleue it, might be saued. Nowe that some by meanes thereof become woꝛser, it is not to be imputed vnto God, but to the malice of men, whiche will not followe God that draweth them by his worde. Why the vngodly shall persecute the apostles, the Lord sheweth plainly in the tenth of Mathewe, where he sayth: And ye shall be hated of all men

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man for my names sake. John the. xvi. And the houre cometh, that whosoever sleath you, shall thinke hee dooth God hys service. And these things shall they doo too you, because they knowe not the father nor mee. Here hee alledgeth the cause, why the vngodly are so mad vpon the godly, that is to saye: because they knowe not God: which want of knowing God bringeth to passe, that the murderers themselves do thinke they offer holy sacrifices vnto God, when they put the faithfull to death. Yea and they that knowe not God, runne headlong into hipocrisie, and out of hipocrisie into murder, vntill they haue filled vp the measure of their wickednesse.

What then doth Christ? He cometh to the sicke. But they as folke out of their wittes, set them selues against Christ, whom they com to dispatch out of the world. He by his ministers sheweth them their disease. They on the other side, will be known of no disease: and therefore they bothe dispise the phisitian and persecute his messengers.

¶ Of the seconde.

That vppon you maye come all the righteous bloude that is shed vpon the earthe, from the bloude of righteous Abel &c. How sore the persecuters of the Church do sinne, he sheweth here. For hee sayth that they shall be gilty of all the blood of the Saindes that euer was shed, no lesse than if they with their owne hands had slaine all the godly men and saindes, yea and Christ himselfe. For amongst all the vngodly, there is a certeine aliance of vngodlynesse, whiche maketh theyr punishmentes a lyke greuous, and their giltyneesse a lyke equall.

¶ Of the thirde.

Verely I saye vntoo you, all these thynges shall come vppon this generation. Although the these things are peculiarlye spoken of the Iewes being persecuters: yet generally they pertain to all persecuters of the Church. The othe that the Lord addeth, teacheth vs two things. First that the vngodly shall

*What in this that
is a large part of
the world is the
persecution of the
righteous*

*Edward
Chambers
for the
first time*

*Edward
Chambers*

*Edward
Chambers*

*Use of the spiritual sword and long sword
Edward Chambers
Bishop of London
E. 1600*

Shall one day in deede be caried to punishment, how long so euer he seeme to delay their iudgement. And secondly, that the godly which suffer persecution, shal one day be gloriously deliuered, and their enemies bee put to euerlasting torments. Whereby the godly may learne, not to grudge at the vngodly persecuters, but rather to be moued with compassion for their assured damnation, and to make intercession for them, that the Lord will turne them, that they bee not al damned, according as Stephen did, as we haue heard before.

¶ Of the fourth.

O Hierusalem, Hierusalem, vvhiche sleaest the Prophetes. &c. These wordes of Christe calling vppon Hierusalem by name, containe first an vpbraiding. Secondly, they declare Christes affection towards them. Thirdly, they doe vs to vnderstand, that they perish throught their owne default: and lastly they threaten punishment.

For when he saith, how often wold I haue gathered thee together: hee vpbraideth them with vnthankfulnesse, for that they would neither receiue the benefite that was offered them, nor had any regards of their owne welfare, and much lesse would acknowledge the liberalitie of their benefactor, or be thankfull to him for it. Would God that a number of them that heare the Gospell at this day were not like them, which thing verily they shew by their frutes.

The Lord declareth his affection towards them, when he comparcth himself to a hen, which loueth hir chickens most entierly, and doth all that she is able to do, to the intente she may keepe them from the foules that are enemies to them. God forbid that it should enter into any godly hart, to think that Christ determined otherwise with him self concerning the Iewes by some secret wil, than he pretended by his teares and by his speech. For it is a horrible thing to think, that there are contrary willes in Christ, who himselfe condemne

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neth

On S. Stephens day.

neth a double heart. Therefore he willed their saluation in deede, according to the saying of the Prophet: I will not the death of a sinner: but that he should conuert and liue.

3 In the third place, when the Lord saith, And thou wouldest not, he openly testifieth, that the Iewes perished through their owne default, and that of their owne malice they strived against Christ, who offered them saluation. He sayeth not, And God would not receiue thee into fauour, but thou wouldest not. Therefore we may learne two things hereby: One is, that being made waver by the harme of the Iewes, we giue eare to Gods worde, and yeld our selues obedient to Christ, when he allureth vs, & that we strue not against the holy Ghost, who stirreth vp the wits of all men, that heare the Gospell. An other is, that whosoener heare the word & obey it not, doe perish through their owne faulte. Whose destruction and damnation is not to be ascribed too any destinie or secreete will of God, as though there were some whome he would not haue saued.

4 Fourthly when he addeth, And your house shall be leste desolate vnto you: Although this threatning of punishment pertaineth in speciall too the Iewes that were persecuters, too whom he threatneth the vtter ouerthrow of their religion, common weale, and priuate state: yet in generall, it pertaineth to al persecuters of the gospel. And he threatneth them, that at least wise some of them should amende. For all the threatnings of the prophets haue a couert condition, namely vntill ye repent: like as we see in the Ninuites, and as wee here Christ witnessing in these wordes: Vntill ye repent, ye shall perish altogether. Luke. xiiij.

Let vs then be warned by this threatning (if wee mind to scape the wrath of God) too repent vs in god earnest, and to cal vpon Christ our sauoure with true groanings, that he may keepe vs in true faith and inuocation: Too whom with God the father and the holy Ghost be praise, honour, and glory for euer and euer. Amen.

Tho

The third holiday in Christmas, comon-

ly called S. Iohn the Euangelists day.

¶ The Gospell. Iohn. xxi.



Iesus sayd vnto Peter : Followe thou mee. Peter turned about, and sawe the Disciple whom Iesus loued following (which also leaned on his brest at Supper) and sayd, Lord, whiche is he that betrayeth thee? VVhen Peter therefore sawe him, hee sayde vntoo Iesus : Lord, what shall he heere do? Iesus sayde vnto him : If I will haue him to tarrie till I come, what is that to thee? Followe thou mee. Then went this saying abroade among the brethren, that that Disciple should not die. Yet Iesus sayde not to him, he shall not die : but if I will that hee tarrie till I come, what is that to thee? The same Disciple is hee whiche testifieth of these things : and wrote of these things : and we know that his testimonie is true. There are also many other things which Iesus did, the which if they should be written euery one, suppose the world could not containe the booke that should be written.

The exposition of the text.



¶ The summe of the Gospell. After that Chryste had asked Peter thrice, whether hee loued hym, hee commaunded him to followe him : meaning thereby, that he should glozifie him by his death. Furthermore, by correcting Peters errour, the Euangelist correcteth the opinion of the other disciples : who misvnderstanding the Lords words, were in a wrong opinion, that Iohn should not die. Last of al he auoucheth, that the Gospell which Iohn wrote concerning Chryst is true. And of this Gospell let vs make foure places : which are these.

- 1 The talke betwene Chryst and Peter, and Chrystes commaundement that he should follow him.
- 2 As euery mans vocation is commended to hym : so is curiosnesse condemned.

D. y.

3 The

S. Iohn the Euangelists day.

3 The correcting of the erroꝝ of Chrystes disciples risen
of the mistaking of the Lords words.

4 A commendation of the Gospell wꝛitten by Iohn.

¶ Of the first.

ANd when he had sayde so, he sayde vntoo Peter, follow mee. Bicause Peter had denied Chryst thrice, it was the Lordes wil to restore him to his former estate and Apostleship, by his thrice confessing him. For it was mete that he whyche had so often denied his Lorde and maister, should by this meane (and as it were by this discipline) be chastised and tried, and that his conuersion should be made knowne.

There are thre things which Chryst doth here with Peter. First, he asketh him thre tymes whither he loueth him: To whome Peter answereth thrice also, that by this thre times confessing, he might walke alwaye his thrice denying of him, and so be restored into his place againe. Secondly, he commendeth vnto him the office of Apostleship thrice, saying: Feede my sheepe, that is to say, be my Apostle to gather my sheepe vnto me, by the doctrine of the Gospell, by my Sacraments, and by holy life. Here it is giuen vs to vnderstand, that the ductie of the Apostleship (yea and of all ministers of Gods word) is to feede Chrystes sheepe. Besides this, by the metaphoꝝ of sheepe, is signified what manner a companie of men that shall be, whiche is figured vnder the name of sheepe. First therefore somewhat must be sayde here of the manner of feeding, and secondly of the sheepe.

Chryst feedeth, and the Apostles and other ministers of the worde, feede: but the manner of them all is not alike. For Chryst feedeth as owner and shepherde of the sheepe: the apostles feede as his seruantes. Chryst inwardly by his spirite: the Apostles, by their outward ministerie. For such as in crueltie of conditions, were Bears or Lions: they make tame thꝛough the Lordes working inwardly by his holy spirite.

And

And so they bring them into the shepfolde of Christ, that is to saye, Christes kingdome: and this they do by putting too the keyes of Christes Church, giuen them of Christ the true shepheard. Nothing else are these keyes than the worde and faith. The minister applyeth the worde outwardly, and the spirite of Christ inwardly ioyneth sayth too the preaching. For the preaching of Gods worde concerning the forgiveness of sinnes to be obteyned through Christ, is the onely key too open the kingdome of heauen. Now, if he that heareth, ioyneth also therunto true faith, and do verily agree vnto the Gospell: then cometh also the other key. With these two keyes is the kingdome of heauen opened and forgiveness of sinnes obtained. That is to say, the Ambassage of Christ sheweth, wherein that which is spoken figuratively vnder the name of keyes, is expressed in clere and plaine meaning wordes. When he sayth: Go and preache the Gospell to all creatures: Beholde, here haue you the first key. And when he addeth, hee that beleueth, shall be saved. He sheweth the other key. The worde and sayth therfore are the two keyes wherewith the kingdome of heauen is opened. The worde is applyed outwardly by the Minister, which being receiued by the vertue of the spirite, engendreth faith wherethrough men enter into the shepfolde of Christ.

And when the shepherds haue let in the shepe into Christes shepfolde, they must feede them with the worde, and with his Sacraments. When any stray from the shepfold, they must fetch them backe againe with their shephookes: that is to say, with rebuking them. If any be wreake and sickely, they must refresh them with cherefull comforte. And they must alwayes keepe watch about their flock, least wolues come and breake vp the fold, and scatter the shepe. All these things the Lorde committed to Peter, and the other Apostles, or rather too all the ministers of the Gospell, when he sayd to Peter: feede my shepe.

D. iij.

Wat

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But why calleth he them sheepe whom the apostles bring
vnto Christ: I finde specially three causes. The first of the first
is, for that it behoueth them to be made which profess
Christ, or will be named Christians. For it becommeth
not them that will be registred into Christs household, to
be cruell like Lions, rauening like Wolves, wylie like fox-
es, lecherous like Goates, filthy like swine, or to shew them
selues in affections like to other wild beasts.

The second cause is, for that lyke as sheepe do know the
voyce of their owne shepheard, and flee from a straunger:
so the godly acknowledge Christ onely for their teacher,
and will heere those onely that utter his word, and not any
other: how greatly renowned so euer they be: no thought
they were Angels from heauen.

The third cause is, for that like as sheepe folloewe their
owne shepheard whither so euer he goeth: so must the godly
follow Christ in life, in persecution, and in glorie: beholding
his life as a rule to leade the lyfe by, bearing his Crosse
through patience, as often as neede shall require, and after-
wards becomming partakers of his glory, whose compani-
ons they had bin in persecution: according as Paule sayth:
If we suffer with him, we shall also be glorified with him.
Hereby therfore may the godly ministers of his word learne
to feed Christs flock. And let the sheepe be made, let them
heare the voyce of their shepheard onely: and let them folloewe
him in life, in crosse, and in glory.

The thirde thing that Christ dothe here, is that he dothe
Peter to vnderstand with what kinde of death, hee shoulde
glorifie God. When hee saith: VVhen thou wert yong, thou
diddest girde thy selfe, and wentest whither thou wouldest: but
when thou art olde, thou shalt stretch out thy hande, and
another shall girde thee and leade thee vwhither thou vouldest
not. It is ment by these wordes, that Peter for confessing
Christ, should one day be crucified: which thing Irenaeus and
others of the ancient writers testifie to haue bin done at
Rome,

Here vnto Chryſt addeſth his commaundement vnto Peter, and bids him follow him, & not deny him any more, as he had heretofore done: but to ſhew himſelfe ſtoutly an invincible ſouldier of Chryſt euen vnto death. And let every one of vs thinke the ſame to be ſpoken to himſelfe.

Peter turning about, sawe the Disciple whome Iesus loued, following, who also leane vpon his breast at the Supper: and when hee sawe him. Peter sayde vnto Iesus: Lorde, and what shall hee do? too whome Iesus answered: If I will haue him tarry till I come, what is that to thee? followe thou mee. Peter hearing of the Lorde that he should one day suffer sharpe punishment for Chyrces sake, considereth not so muche what was to be done on his owne parte, as he is carefull what shall become of others. He is ready to beare the crosse for Chyrces sake: but by the way through weaknesse of the flesh there commeth vpon him a certain curiousnesse which maketh him inquisitiue of those things that belong not vnto himselfe. For, so great is the frailtie of man, that alwayes in our owne aduersities, we haue an eye to the happinesse of others: wherby we make our crosse moze bitter & harder to our selues. We would with a good will that none should be happier than our selues. For according to the common proverb. It doth a man good to haue company in shipwack. But when as the Lorde rebuketh this curiousnesse in Peter, we ought to know, that this reproofe perteyneth to vs also.

And to the intent to correcte this faulte in the Apostle,
he saythe, What is that to thee? followe thou mee. As if he
had sayde, Looke not thou vpon the happynesse of other men,
but rather see to this, that thou do thyne owne dustie, and
that thou beare what so euer the Lorde shall lay vpon thee
to beare. So is it the Lordes wyll that we shoulde take
hede to our owne vocation, in the feare of GOD. We wyll
not that we shoulde thinke our selues the more unhappie,
D. iij. though

D.iiij.

though

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though other seeme to bee in better case. For euery vocation hath his crosse annexed therunto, which is to be borne with a quiet mynde. All (sayth Paule) that will lyue godly in Christ, shall suffer persecution. No man therfore (so hee bee godly) shall be exempted from the crosse. Wherefore casting away heathenish curiositie, let euery man abide in the vocation that hee is called vnto. Let him be quiet, and meddle with his owne matters, according to Pauls counsell. He willett vs to bee quiet, that wee be not busied in other mens matters as wicked men be: and as many be nowe a dayes. He will haue vs to meddle with our owne matters, that is to say, he wyll haue euery one of vs to looke to the thinges that pertaine to his owne calling. And to the intent that may be done, there are fure things to be regarded in euery vocation. First the calling or vocation must be lawfull. Secondly, sayth and charitie must be the rulers to direct our doings by in our vocation. Thirdly if any thing chaunce amisse in our vocation, a man must comfort him selfe in that his conscience assureth him that his vocation is lawfull.

Fourthly, a man must employ his vocation to the glory of God and the profite of Christes Church. Lastly forasmuche as nothing hath luckie successe in a mans vocation, without Gods blessing: he must praye to God to put to his helping hande. If any man do this in the true feare of God, verely he shall finde, that his vocation shall not be vnprofitable vnto the Church of God.

¶ Of the thirde.

Here wente a saying among the brethren, that that Disciple shoulde not die. See howe easily men slip into errour, Christe sayth, if I will haue him tary, what is that to thee? and his disciples toke it as though he sayde, I will that he shal tarye and not dye till I come. Here therfore we are admonished to take good harte in the reading of holy scripture, that we bulde not therevppon any other thinges than are spoken.

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spoken. Then let vs embrace those things that are cleer and euidēt: Such things as are spoken with condition oꝝ darkly, let vs confer with playner places: and let vs cal vpon god to giue vs the key of true knowledge, that we may vnderstand without erroꝝ, such things as pertainē to our saluation. From vnprofitable questions, (such as make nothing to edification,) let vs abstaine: knowing that God liketh well this simplicitie, according to this saying: Seek not for things that are aboue thy reache.

¶ Of the fourth.

THe Euangelist him selfe closeth vp his Gospell, saying: This is the same disciple whyche beareth witnesse of these things and wrote them. And wee knowe that his witnesse is true. This is as it were a sealing vp of the Gospell y^e Iohn wrote. When he saythe we knowe, he meaneth that the Gospell is certaine, true, and infallible. This Gospell he calleth a witnesse, bicause it beareth witnesse of Christ and his benefitts. To what end Iohn wrote his Gospell, he himselfe declareth in the end of the xx. chapter, where he sayth: And these things are written, that yee maye beleue that Iesus is Chryste the sonne of God, and that by beleeuing ye may haue life through his name. There are therefore two endes of the Gospell: namely the knowledge of Iesus Chryst: and saluation through trust in him, to whome be glory for euermore. Amen.

The Sunday within Christmas weeke.

¶ The Gospell. Luke. ii.



And his Father and Mother marueyled at those things that were spoken of hym. And Simeon blessed them, and sayde vnto Mary his Moother. Beholde he is set for many too fall vpon, and too rayse vp many in Israell, and for a signe that is spoken agaynste. Moreover the swoorde shall passe through
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The Sunday in Christmas weeke.

through thy soule, that the thoughtes may bee discovered out of many hartes. And there was Anne a Prophetisse the daughter of Phanuell of the tribe of Aser. Shee was growne very olde, and had liued with a husbnde seauen yeeres from hir virginitie. And this widowe being almost foure score yeeres of age, departed not out of the Temple, but serued in fasting and prayer daye and night. And she coniming in the same houre, in likewise confessed vntoo the Lorde, and spake of him vntoo all that looked for redemption at Hierusalem. And after that they had made an ende of all things according to the lawe of the Lorde, they returned into Galilee intoo their owne Cittie Nazareth. And the Chylde grewe vp and waxed strong in spirite, and he was filled with wisedome, and the grace of God was vpon him.

The exposition of the text.



This Gospell is a part of the things that were done in the temple vpon the day of the purifying of the blisfed virgin: after that the Parents of Iesus, according to the law of Moyses, had offered vp and set the childe before the Lord. The summe of this part is, that Simeon and Anne giue witnesse vnto Chryst, and acknowledge him to be their king and Messias that was promised, against whom the wicked world shall set it selfe to his own destruction: but the goodly shall embrace him to themselves to their resurrection and saluation. Let vs make hereof three places, which are these.

1. The maruelling of Chrystes parents.
2. The witnesse of Simeon and Anne concerning Chryst.
3. The praise of Chrystes manhood.

¶ Of the first.

The maruelling of Chrystes parents, sheweth that reason perceiueth nothing of heauenly matters. We must therefore

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soe beleue the voyce of God, and maruell at it rather than denie it, or renounce it. They wonder that God (now according to his eternall and secret purpose,) hath sent the Messias, whom so many Prophets, Patriarkes and kings looked for. They wonder at the testimonie of y^e angel. They wonder at old Simeons saying, wherby they are also confirmed the more substantially in the faith.

This wonderment is a certain holy bethinking of themselves, wherethrough they reuerently consider and embrace the prophetic of the holy Ghost, wherby they profite more and more in the knowledge of Christ. This also is to be set before our eyes for an example. For we will by and by shake of those things that reason comprehendeth not. But we must with holy wonderment embrace the heavenly Miracles: and to the intent our Faith may take new encrease, we must gather together all the helpes that may be out of the prophecies, out of miracles, out of examples, and finally out of all things, to our greater admiration. For he is like to profit best in Christs schole, which with the encrease of his faith, wondereth dayly more and more.

Furthermore, Ioseph is here called the father of Christ, because Marie was married vnto him, and because Ioseph by Gods commaundement, had the charge of the childe and his mother, and because he was commonly thought to be the father of Christ. Paule sayth to the Hebrewes that Christe is fatherlesse & motherlesse. Fatherlesse in respect of his fleshly birth: and motherlesse in respect of that wonderfull and eternal birth of his, wherby he is borne the soune of God, begotten of the father without mother from euerlasting: Of which birth the beginning of S. Johns Gospel preacheth, as we haue heard of late.

¶ Of the seconde.

In the testimonie of Simeon foure things are to be considered. First he blisseth them. By which doing Simeon declareth

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declareth his affection towardes Christe and his kingdome: namely that he wisheth well to the newe kingdome of this new king: and this did Simcon according to the custome of the holy Patriarkes, whiche being olde were wont to wishe well to the yonger. For, to blisse, is in the Hebrewe manner of speech, nothing else but to wish one happie successe, and to desire good things for him. Wherby euery one of vs may learn, first to confesse Christ, & then to wish well to his kingdome: which thing pertemeth to the seconde commaundement, and to the second petition.

One thing that is to be considered in Simcons testimonie, is his prophesie: which comprehendeth two things. First that Christe shall be vnto many an occasion of falling, that many dashing against him, may stumble and not perish: not through his fault, but through their owne, for that they will not embrace this Christ. But some man wil demaunde howe Christ is put to be a fall to the vnbelaenars, whiche are already cast away. The vngodly perish twice. First they are lost through their owne vnbelaen: and secondly for that they wilfully depriue themselves of the saluation that is offered them. For they deale in likewise, as if a man being once already condemned to death for theft, should after ward spit at the kings sonne that sueth for his pardon, and despise the deliuerance offered by him. Such a one may worthily be called twice cast away: partly for his owne theft, but more because he holdeth skorne of his deliuerer, to his greater punishment. Therefore although that all the vngodly whiche haue not heard of Christes name, are assured of perdition for their vnbelaen: yet notwithstanding, those that wittingly and willingly refuse Christ, shall see the second fall, and receiue greuouer punishment. For the seruant that knowes his masters will, and doeth it not, shall be beaten with many stripes. Wherfore the Turkes and heathen men shall be more gently delt withall in the last day, than they: vnlesse they repent. An other thing is, that the same Christ shall be the rising

The Sunday in Christmas weeke. 31

ling ageine of many in Israel: that is to say, their deliuerance from sinne, their rewarde of righteousness, their resurrection from death, and their heritage of all good things.

The third thing that is to be considered in Simeons testimonie, is the turning of his talke vnto the virgin Christes mother, to whō he prophecieth crosse & persecution, saying: And through thy soule shall the sworde passe. Although these wordes pertaine properly to Mary: yet they are to be referred to the whole Church, wherof Mary bare a figure. Mary needed this admonishment in two respects. First that being warned by this Oracle of the holy Ghost, she should settle hir selfe to beare the sorrowfull adventures that were to come, when she should see hir sonne euil entreated of his own countrie folk, & at the length hanged vpon the crosse. And secondly that being so fensed against the assaults that were to come, she should neuertheless reioyce through assured confidence, for that in the end hir sonne should become conqueror of his enemies. Therfore being stablished with this confidence, she stood by his crosse, looking for his triumph with a stout courage. Also these wordes pertaine to the whole Church. For by this Prophecie is shewed, that the Church it selfe in this world shall be vnder the crosse, which after the example of the virgin, must raise vp it selfe with hope of the glorie to come.

The fourth thing that is to be considered in this testimonie of Simeons, is that Simeon saythe that the thoughtes shall be disclosed out of the hearts of many. By which spech he signifieth there shall be many that shall shew them selues openly to be Christes enemies, and many againe that shall confesse Christ, yea and that euē with bitter peril and shedding of their bloude. The one serueth to comfort vs against the offence or stumbling block of the crosse, the other to nourish our trust or sayth.

In the testimonie of Anne, two things are to be considered. First the description of the person of Anne, whome he commendeth for the spirit of prophecie, that is to say, for hir know

The Sunday within Christmas weeke.

knowledge of spiritvall things, or of the kingdome of Chryſt: for hir parents: for hir age: for hir chaſtite: and for hir carneſtneſſe in praying.

Theſe things tende to the end to purchaſe greater credite to that moſt holy Patrone, to the intent we ſhould moze beleue one holy Patrone, than al the packe of the Pharifies & Priettes, which acknowledge not this Chryſt.

Let vs therefore rather folow the example of a few godly, than an innumerable multitude of the vngodly which perſecute the Goſpell. Alſo we may heere behelde the Image of Chryſtes Church, which is a ſmall flocke, and ſhe weth no countenance of glittering to the woꝝlde, but the Crefet of Gods heavenly word.

The other is Annes confeſſion, whyche contayneth three things. One is, that with Simeon ſhe confeſſed Chryſt, and ioynly togyther wyth him did ſet forth Chryſte wyth ſome kynde of melody: wherby the godly may learne to encourage one another, to ſet forth and to vtiſe the prayſe of God.

Another is, that ſhe teacheth the people. For when as the Scribes & Pharifies ceaſed, a holy woman cometh forth & ſpeaketh of him vnto al that looked for redẽption in Jeruſale.

The thirde is, that ſhe openly acknowledgeth Chryſte to be the Sauour and redeemer. For ſhe vnderſtoode that this babe was the promiſed ſeede, that ſhoulde treade downe the Serpents head, and ſo deliuer man that was loſt, out of the Devils tyzanny.

¶ Of the thirde.

And the Chylde did growe, and was ſtrengthened in ſpिरite, and was filled wyth wiſedome, and the grace of G O D was wyth him. This is as muche to ſaye, according as the Chylde Jeſus grew in age, ſo the diuine nature vttered it ſelfe in him, and he profited from day to day moze and moze in wiſedome, and togyther wyth his age encreaſed alſo the giſtes of mynd in him. Howbeit, in as much as the Godhead can by no means bee increaſed, it is maniſeſt that theſe things per-
teine

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leine to hye manhood. For as he grew up by little and little in his body: so (in respect of his soule,) the giftes of the mind encreased daily more and more. Neither is this a straunge thing in Christe, who for our sakes took upon him the shape of a seruant, wherein he was also abased. For like as he was abased for our sake: so also grew he agayne by little and little, untill that by his resurrection he entred agayne into his glorie. Neyther was this done without a lesson and warning vnto vs. For wee are taught that the cause why he grew, was for that we shoulde out of his fulnesse receiue grace for grace. We also are admonished by the example of the sonne of God, to endeuer our selues continually to encrease, that wee may daily more and more abound in the true knowledge of God, and all vnderstanding: and that wee shoulde with an vpriight iudgemente and affection, trie what things are godly, holy, and honest, and daily bring forth the true fruites of faith: and that in such wise that the day following may surmount the day that went before. For he that goeth not still forward in the knowledge of God, and vnderstanding of godlinesse: goeth backward. For by little and little, sayth is quenched in him; and Christ is buried againe in his heart, whereby it cometh to passe, that he falleth agayne into sinne against his conscience. Whereof wee haue example in Dauid. For he had profited in Chastly wisdome, aboue all the men of his time, and the grace of God was with him. But what came to passe? By sitting still in his Princely throne, he became somewhat faint. That gloving zeale of Gods glory whiche was in him, when he sought against Goliath and overcame him, & which was in him when he was in perill through the daily persecution of Saule, was by little and little alayed. And what ensued thereupon? There came in his sight a faire and beautifull woman, and his lustes were stirred up without any let. For the heate of the spirit was then become starke cold. Will giueth place to affection: and by & by he falleth into sinne against conscience,

by

The Sunday in Christmas weeke.

by committing aduoutrie: wherevnto within a while after, he addeth the murder of one of his best subiects: which wickednesses he afterward recouered with hipocrisie, by y^e space of a whole yere: although in the meane while, he pretended goodnesse, which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other suche examples which admonish vs to follow herein the example of the childe Iesus, that wee fall not from the state of grace. Therfore like as he grew in wisdom, and the grace of God was vpon him: so let vs also growe in holisome wisdom, and let vs pray to Iesus the fountaine of wisdom, that he wil giue vnto vs abundantly of his fulnesse. Which thing if wee do, it will come to passe that the grace of God which wee obtaine by Christ, and for Christs sake, shall abide vpon vs. For as the only grace of God is the cause of our daily proceeding and furtherance in spirituall giftes: so grace is retained and abideth, when wee are not drowisie, but worke lustely, so as we may not seeme to haue receiued grace in vaine. To this purpose maketh y^e saying of y^e Apottle. We are made partakers of Christ: if we hold stedfast vnto the end, the faith that is begon in vs.

To this purpose also maketh this sentence of Daule. Quenche not the spirit. Gods gifts therfore must be chæred vp with continuall exercise, that we may profit daily more and more, to the glory of God the father, the sonne, and the holy Ghost. To whiche onely God be honoz and glozy for euermore. Amen.

The day of the Circumcision of the

Lorde, commonly called Newyears day.

¶ The Gospell. Luke. ij.



And after that eighte dayes were finished, that the childe shoulde bee circumcised, hys name was called Iesus, according as hee was named by the Angell, before he was conceived in hys mothers wombe.

The

The exposition of the texte.



It is feast of the circumcision of the Lorde, is solemnized in the Church for thre causes. Of which the fyrst is, that the storie may be knowne. The second is, that the benefite of God toward mankynde (which the story setteth out) may be vnderstood. The third is, that we may vse the benefite of God aright, both to the glorie of God, & also to our owne saluation and the edifying of others.

The story is, that our Lorde Chryste the eyght day after his carnall birth, was circumcised according to the Law of Moyses, that the name was giuen him, whych was foretold by the Angell, and he was called Iesus.

The benefite which the story setteth out, is that that was done for our sake, according as Paule teacheth: Wee was made subiect to the Lawe, to the intent he might redeeme them that were vnder the Law.

Lastly, the vsr consisteth in these things: that knowing the benefite, we may be thankfull to God, confirming our sayth by this deede, and (after the example of God the father and his Sonne Iesus Chryste) endeuer to deserue well towards al men. And to the intent these things may serue the more effectually to enforme vs of this benefite, I wyll handle two places, which are.

1. Of the circumcision.
2. Of the most swete name Iesus.

¶ Of the first.

To do the intent we may the more distinctly vnderstande this doctrine of the circumcision: these are the things that shalbe mete to be expounded in order. Now God is wont to instructe man of his will: what maner a thing that Circumcisiō of the flesh was, and what things are to be marked in it: wherevpon shall be grounded the order of the Sacramentes, both of the olde Testament and of the newe: Whych

C. i.

Chryst

On New yeeres day.

Christ was circumcised: and which is the spiritual circumcison, without which, saluation neuer falleth too any man.

God, bothe before mannes fall, and after his fall, before the law and vnder the law, and after Chyrst is sent vnto vs, is alwayes wont to certifie man of his will, by two things. The one is by a perceyuing mynde, the other by perceyving sense: that that thing which is offered too the mynde to vnderstand, may after a sort bee perceyued by the outward senses. For so liked it God (whom is most mercifull,) too provide for mans weaknesse.

Unto the mynde he offereth his word, whereby he discloseth his will vnto man. Unto the senses he offereth visible signes, which teach the same things visibly, that the wordes sound and offer to the mind. When God had created man, he put him in Paradise, and gaue him his word as a witnesse of his will. Unto the word he added a double outward signe: namely the tree of life, and the tree of knowledge of god & il. After mannes fall, hee gaue him a promise of the seed: wher vnto he added outward signes, which were sacrifices. When the flood was ouerpast, he made a promise by word of mouth, and made the Rainbow a signe of the same. Unto Abraham is made a promise of the seed, and vnto the same promise he added the signe of circumcission, in perpetuall remembrance of the thing. He promised deliuerance from the bondage of Egypt, which he performed also: but he sealed this promise with the paschal Lamb. He betoke a promise to Moyses: but he did as it were signe it and seale it with the blood of a red Cow. At length God giueth his oten sonne, and by him promisseth everlasting life too them that beleue: which promise he confirmeth with the two most royall sacraments of Baptism, and of the Lords supper. To be short, the Lord is wont alwayes to adde some outward testimonie or other, too his word, too the intent that both with mind and with sense we may as it were seele what his will is too wards vs. For what soeuer is perceyued by man, that is done either with mynde,

with sense, or with both together. Now God (to the intent we may be assured of our saluation) setteth his word before the mind, and an outward signe before the sense, & leaueth nothing vndon which he thinketh may turn to our saluation. And after this sort is God wont to instruct man of his will.

This foundation being layd, it is easie to be vnderstande what maner a signe that carnall & visibler circumcision is: so that we set before vs the worde wherevnto this signe is added. For the signe is nothing else than a certaine effectual assurance and lawfull sealing bp of the promise.

What then is the word wher vnto circumcision is added? The Lord in the .9. of Genesis promisseth that he will be the God of Abraham, and of his seed, he requireth of Abraham, that he should beleue this promise. He commaundeth him to walke before him, & to be perfect: that is to say, to prefer the obedience of him before all thinges, and to keepe faith and a good conscience. Vnto this promise & couenat betwixt them, God him self added outward circumcision, to the intent that there shoulde be in Abrahams flesh, a witnesse of the couenat betwene God and Abraham. For the Lord saith: This is the couenant that thou shalt obserue betwene me & thee, and thy seed after thee. Euery male childe among you shall be Circumcised, & ye shal cut off the foreskin of your priuities, that it may be a signe betwixt me and you. &c.

Whe see here how the promise goeth before, and the commaundment of the signe foloweth after: how the signe is prescribed, & the belee of the promise extracted, according to the forme of the couenant. Wherevpon it is gathered, that there are foure thinges in circumcision. That is to wit, the promise, the commaundment of God, the visibler signe, and the belee of the promise, which the promise requireth of necessitie. And these foure thinges are to be looked vnto in Circumcision, which must be included in the definition thereof in this wise. The circumcision of the flesh commaunded by god, is a cutting off of the foreskin of a mans priuities, wherby God confir-

E.ij.

meth

On New yeeres day.

meth his covenant made with man, & man on the other side being warrated by this record of gods fauor, raiseth vp him self with liuely faith. Therfore both Paule in the .iiij. to the *Romaines* call circumcision, the seale of the righteounes that is by faith. For it is (as it were) an outward sealing vp of the promise of Gods free fauour. For the same cause Stephen in the actes of the Apostles termeth Circumcision by the name of a Testament. Then for asmuche as the promise goeth of necessitie before, & faith followeth after, whiche hath an eye to the promise: the covenant runneth indifferently on both sides. Circumcision is on the partie of God that promisseth, & on the partie of man that receiueth the promised grace by faith: which faith of the promise is confirmed by an outward signe. And this is the true meaning of Circumcision. Now are two other things of necessitie to be added. The one is, why the Lords wil was to haue that signe in the member of generatis. The other is, why the same continueth not now also, seeing the promise is euermore lasting.

The cutting of the foreskin of that member which is the instrument of generation, signifieth first, that our whole nature, (as it issueth from Adam,) is altogether corrupted. Secondly it signifieth, that the same is to be shredded and cut of. For flesh & blood cannot enter into the kingdome of heauen. Thirdly it signifieth, that the promised seed should come which should bring a new birthe, wherein men shoulde be borne the children of God. And so if ye looke vpon the general reason of Circumcision: it is a testimonie and sealing vp of grace. If ye looke vpon the meaning: it is a mark whereby we are put in mind of our nature, whiche is corrupted and to be cleansed. If ye looke vpon the outward societie or fellowship of men: it is a badge or cognizance, whereby the Church is discerned from heathenish assemblies.

But why continueth not Circumcision still now also, sith the promise is not yet ceased: Because that by Circumcision was signified that one thing was to be performed which is now

now performed, namely the scede of the woman, whiche is
 Chryst our Lord bozne of the most pure bloud of the Virgin.
 Wherefore albeit that the thing it selfe which was promised
 doo continue: yet Circumcision the signe thereof is changed
 into Baptim: that like as Circumcision was a figure of
 Chryst to come: so Baptim is a witnesse that he is come. We
 therefore that will still be circumcised, looke for Chryst to
 come, and beleueth not that he is come already.

By these things which I haue nowe spoken of Circumci-
 sion, it is easie to iudge what is the meaning of the Sacra-
 mentes, as well of the newe Testament as of the olde. For
 like as in circumcision there meete four things, viz, promis,
 comauendment of the signe, the vse of the signe, and the be-
 leefe of the promis: So in the meaning of euery sacrament,
 the same things must of necessitie meete: namely that a gods
 ly Sacrament bee a visible signe commaunded and ordained
 by God, wherby like as God beareth recorde of his promise
 vnto men: so man accepting the signe, doth on the other side
 professe his fayth towards God, and confirmeth the same
 with the vse of the signe and by thinking vpon it. How bee it
 in euery signe, the singular likelynesse of the signes vnto the
 thing signified by them, is to be considered. For example:
 the likelynesse of water in Baptim vnto the thing signified
 therby, is this. Like as water washeth a mā outwardly from
 outward filth: so the blood of Chryst washeth our consciences
 inwardly from deadly works. And so of al other sacraments.

But why was Chryste circumcised, seeing he is exempted
 from the number of sinners? This doth Paule expounde to
 the Galathians, when he sayth: when the fulnesse of tyme
 was come, God sent his sonne bozne of a woman made sub-
 iect to the Lawe, that he might redeeme those that were vnder
 the Lawe. Wherefore as he was bozne for vs, so also
 was he circumcised for vs. Neither was it his wil to abolish
 circumcision, before he had made his perfect sacrifice vpon the
 altare of the Crosse: by which doing, he bare witnesse that

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Circum-

On New yeeres day.

Circumcision was a sacrament ordeyned by God.

Now are a few things to be added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit and not by hand, which is signified by the outward Circumcision, as a thing invisible by a thing visible. Of this the Lord giveth commaundement in the tenth of Deuteronomy. Cut of the foreskin of your harts, and harden not your necks any more. But in the third to the Philippians Paule most playnly of all defineth this spirituall Circumcision, where he saythe : we are the Circumcision which worship God in spirit and boast of Christ, and put not our trust in flesh. In these wordes of Paule, two things are to be considered. The cause and the effect, or the active Circumcision, and the passive Circumcision. The cause is Christ himselfe : and consequently the active Circumcision, is that whereby the sonne of God cutteth off, whatsoeuer sinne and cursednesse is in vs : whych Circumcision is felte in all the godly sort of all ages. The effect or passive circūcisiō, is that whereby the regenerate sort doo dayly more and more cutte off the reliques of sinne, and giue themselves to newnesse of life, shredding of all vices as much as may be. But Paule in most goodly order distributeth the effects, and maketh three sorts of them. One is that wee worship God in spirite : another is that wee boast in Christ : The third is that wee cast away the trust in flesh, by denying our selues. The effecte that is set last in place, is the fyrste in order of consequence, next which followeth the seconde, and lastly that which was set in the first place.

Therefore wee must circuncise all our members as well inward as outward. Inward, as the mind, the hart, the wil. The mynde is to be circuncised by casting away of errour, and by getting the true knowledge of God. From the heart must all sinfull thoughts be cut off. The will must be circuncised, by conuerting vnto God. The outward, such as are the eares, the eyes, the lippes, the nose, &c. As as now we they may
no

no more yelde obedience vnto corrupted nature, but obey the spirite of regeneration.

¶ Of the seconde.

Children were wont to haue their names giuen them in their Circumcision, as they haue them now giuen them in their baptism. Then to the intent they might bee witnesses of their circumcision, and now to the intent they may bee signes of the baptism bestowed vpon them. And therfore as often as we heare our selues named, wee must call to minde the covenant that we haue made with God in our baptism. And so after the maner of other children, Christs name was giuen him in his baptism, and he was called Iesus.

Names were wont to bee giuen to children, either at the pleasure of men: and that was sometimes by meanes of kindred and aliance, sometime for the vertue of noble men, sometime vpon chaunce, sometime vpon affection: or at the commaundement of God: and that not without some representation of a thing eyther past or to come. For God who cannot bee deceyued, dothe not giue names to thinges withoute cause why.

Why then was the Sonne of the virgin named Iesus: For the office sake which he should haue in the worlde. For thus saith the Angell by the commaundement of God in the firste of Mathew. Thou shalt call his name Iesus, because hee shall deliuer his people from their sinnes. For Iesus is as much to say, as, Sauour. The Angell added the kinde of saluation, namely from sinne: and so consequentlly from death, damnation, Gods wrath and hell. Wherevpon it must needes followe that he pacifieth the Father, restoreth the Image of God, and rewardeth the belouers with eternal life. For all these things are ioyned with forgiveness of sinne. Now bee it to the intent we may more certainly keepe in minde the vse of this name Iesus, I wil reduce it into foure respects.

C.iiij.

The

On Newe yeeres day.

The first is, that it putteth vs in minde, that we are for-
loꝛne if it were not for this Iesus, that is to say, this Sau-
our. And therefore it putteth vs in mind of our sinne, and of
repentance.

The second is, that it pointeth vs to the fountaine of sal-
uation. For he that will bee saued, must needs draw out of
this well. And so we are admonished therby to beleue vpon
this Sauour.

The third is, that it is our comfort against despair, against
greatnesse of sinne, against repining, against particulari-
tie, and against the power & strenght of the Deuill. And here-
vpon groweth the ground of establishment of faith.

The fourth is, that it putteth vs in mind of obedience and
thankfulnesse, that throughe our owne default we fall not
from the saluation purchased for vs by Christ, to whome be
gloꝛy for euer and euer. Amen.

The Gospell on the day of Epiphanie.

commonly called Twelfth day.

The Gospell. Math. ii.



Then Iesus was borne in Bethleem a Citie of
Iewrye, in the tyme of Herode the King. Be-
holde there came wise men from the East to
Hierusalem, saying: where is he that is borne
King of the Iewes? For wee haue seene hys
Starre in the East, and are come to worship
him. When Herode the King had heard these things, hee was
troubled and all the Citie of Hierusalem with him. And when
hee had gathered all the cheefe Preestes and Scribes of the peo-
ple together, he demaunded of them where Christe shoulde
bee borne. And they sayed vnto him: at Bethleem in Iewrye.
For thus it is written by the Prophete. And thou Bethleem in
the land of Iewrye, art not the least among the Princes of Iuda:
for out of thee shall come too mee the Captaine that shall go-
uerne.

uerne my people Israell. Then Herode (when he had priuily called the vwise men) enquired of them diligently vwhat tyme the Starre appeared: & he bad them go to Bethleem, and sayd: Go your vvay thither, & search diligently for the child. And vvhen yee haue founde him, bring me word againe, that I may come & worship him also. VVhen they had heard the King, they departed: and loe, the Starre whyche they sawe in the East, wente before them till it came and stode ouer the place vvherein the Childe vvas. VVhen they savv the Starre, they vvere exceeding glad, and vvent intoo the house, & found the Childe with Mary hys moother, and fell dovvn flat, and vvorshipped him, and opened their treasures, and offered vntoo him giftes: Golde, Frankincense, and Mirre. And after they vvere vvarned of God in sleepe (that they shoulde not goe againe to Herode) they returned into their owne countrey another way.

The exposition of the text.

This feast is called in the Church, the Epiphanie of the Lorde, that is to say, the appearing of the Lorde. For after that the feastes of the comming and birth of the Lorde were celebrated by the Churche, it seemed good vnto the holy ffathers, to put too this feast also, that they might instruct the Churche of the sundry soytes of the Lords appearing in the flesh. And they alledge foure reasons why they call this feast Epiphanie. Whereof the first is, that as this day Christ appeared to the wise men that sought him by the leading of a starre. The seconde is, for that as vpon this day nine and twenty yeares after his birth, his glozy appæred in Baptisme by the witnesse of the father, speaking frō heauē in this wise: This is my beloued sonne: and by the visible appearing of the holy Ghost vpon him. The thirde is, for that the same day twelue moneth after his baptism, hys glozye appeared at the mariage, by turning water into wine. The fourth is, for that in the xxxi

C. v.

yeare

On Twelfth day.

yeere of his age, his glory appeared againe in feeding five thousande men with seven loues of bread. All these appearings make to this end, bothe to proue Christe to be the true Messias and sauioꝝ of them that beleue in him, & to stablish assured faith in vs, that we should certainly assure oure selues to obtaine saluation through him. And thus muche concerning the cause of the feast. Now let vs go in hande with the Gospell it selfe, whiche conteyneth the storie of the firste kinde of Christes appearings: namely how he appeared to the wise men, that is to saye, to the Heathen, to the intente we may know that Christe with his benefits belongeth also to the Heathen. The summe of the exposition of this Gospell, is that the wise men came to Hierusalem to seeke the new borne king: and that when they found him not there, they kept on their way, folowing the guidance of the Starre which went before them, till they came in Bethleem, where they finding the childe, honozed him, and offered him gifts. After the doing whereof, at the warning of God they returned into their countrey by another way. In this Gospell we will intreat of two places: which are.

- 1 The storie with his circumstances and lessons whiche are many.
- 2 The vse of the storie, and the spirituall signification of the wise mens offerings.

¶ Of the first.

Many are the circumstances of this presēt story, of which euery one conteyneth peculiar doctrines and instructions. When Christe was borne in Bethleem in the time of Herode, the wise men came from the East to worship the new borne king. Here come three things to be weyed. The time, the state of the wise men, and the ende for whiche they came.

The time is expressed, when it is sayde, in the time of Herode. For the Scepter had ceased from Iuda, (and according

dyng to the Prophecies) Chryſte was to bee boꝛne. This conferring of the prophecies concerning the byꝛth of Chryſt and the tyme wherein hee was boꝛne, as it confyrmeth the Jewes whyche looke foꝛ him ſtill to come: ſo it confuteth the ſaythe of the godly, that they maye aſſure themſelues, that this ſame whome the wiſe men ſeeke, is the very Meſſias. The ſecond is, the ſtate of the wiſe men, that they were not of the Jewes, but of the Gentiles. Whereby we learne that this new kyng boꝛne in Bethleem, pertyneth alſo to the Gentiles, who by the example of the wiſe men, are admoniſhed to ſeeke and to woꝛſhip Chryſt.

Moreouer, theſe wiſe men were called Magi: by whyche terme is ſignified the excellencie of their dignitie and office. Foꝛ Magus is an Hebrue woꝛd, and taketh his name of conſidering and teaching: Whych two things pertayned chiefly to kyngs and prieſtes: wherevpon the Perſians called their kyngs and prieſtes, Magi. What are we taught hereby: Chryſte lyeth in the ſtanger deſpised of his owne people: and the Magies being heathen men boꝛne, come to woꝛſhip him. Whereby is ſignified, that although Chryſtes kingdome bee not of the woꝛld: yet is it a mightie and glorious kingdome, oꝛ rather a heauenly kingdome, which many ſhall acknowledge, and not bee offended at the baſe countenance thereof to the outward ſhew in the woꝛld.

The ſeconde circumſtance is, that the wiſe men come to Hieruſalem, and there ſeeke foꝛ Chryſte that was newly boꝛne. The Jewes which had the booke of the Propheſies in theyꝛ handes, and vnto whome the woꝛde of God was committed, ſtoode ſtill careleſſe and neuer ſought foꝛ Chryſt. And in ſ mean while, thoſe ſought him who (by their iudgement) pertained not to the Church. But where ſought they him: In the princely Citie Hieruſalem. Whither when they came they heard nothing of this king, their faith was not a litle ſhaken: but yet neuertheleſſe they rayſed vp themſelues by the ſigne. Foꝛ they ſayd: We haue ſene his ſtarre. Doubt-
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leſſe they had learned out of the Relickes of Daniels ſchoole, that when Chryſt ſhould be borne, then ſhould ſuch a ſtarre ſhew the time that hee was borne.

The third circumſtance is too bee conſidered with haede: for it ſheweth what manner a kyng Chryſte is. For as the Maunger in which he lay, argueth that his kingdome is not of this world: ſo the ſtarre appering from Heauen, declarerh him to bee a heauenly kyng. And like as the Maunger ſheweth him too bee baſe in the ſight of the worlde: euen ſo the ſtarre ſetteth out the maieltie of his kingdome, for vs too behold, to the furtherance of our fayth, leaſt hee ſhould become deſpiſable vnto vs thzough the leud and malicious diſdaine of his owne countrey folke, whiche continuing ſtill in their ignorance, doe perſecute Chryſt vnto this day.

Some men demaunde heere what manner a ſtarre that was: And diuers men doe me diuerſly. But this is manifeſt: that it differeth in thre proprietieſ from other continuing ſtarres: that is to ſay, in place, in moving, and in brightneſſe. In place, for that it was the loweſt parte of the ayre: for otherwiſe it coulde not haue ſhewed the directe waye too them that trauelled by it. In moving: for that it moved not circlewiſe, but went right forwarde, as a guide of the way, none otherwiſe than the cloude and pillar of fyre went befoze the people of Iſraell at theyr going out of Egypt. The brightneſſe of it maketh a difference alſo, bycauſe other ſtarres ſhine onely by nyght: but this gaue light euen in the broade day. It was not therefore a naturall and contynuing ſtarre, ſuch as are in the ſkye. What then? Was it a Comet or blaſing ſtar? It appereth that it was like a comet: but out of deuot it was an Angel of God, as Epiphanius teſtifieth. For hee appered in the ſhape of a ſtarre, both to ſhewe that Chryſtes kingdome is heauenly, and too open Chryſte the true ſtarre and creſcet, who alonely bringeth man out of the kingdome of darkneſſe into his owne glorious kingdom by holding out befoze him the creſcet of his worde, and by light.

lightning mē's harts with his spirit. In cōsideratiō whereof Zacharie calleth Christ y^e riser frō on high, & y^e lightner of such as sit in y^e shadow of death. And John: He was y^e true light y^e lightneth euery mā which cometh into this world.

The fourth circumstance is of Herode, and al the citie of Hierusalem. Herode was troubled, and all Hierusalem with him. Herode feared lest the kingdome should be transferred from him vnto the new borne king. For he understode not that Christes kingdome should be heavenly, and not of this world: in which respect the Churche singeth: Denying Herode, wherefore fearest thou the king that giueth power to reigne in heauen, of worldly kingdome dothe not men be rene. The vnthanklesnesse and sluggishnesse of the people of Hierusalem is noted, who being broken with warrine. Te of euils, had cast off the hope of the redemption and saluation that was promised them. They had leuer to liue in bondage with wicked H. rode, than to receiue their new king, that brought them euerlasting freedome. But suche is the corrupted nature of men, that they iudge it better for to keep still some quietnesse of the flesh, than with any perill to receiue Christ the authour of saluation.

The fifth conteineth the counsel of Herode & the Priestes together, with the prophecy of Micah the prophet. Herode being otherwise a despiser of religion and of the prophecies, is now troubled, & maketh inquisition where Christ should be borne. For as sone as he heard the demand of the wise men, by and by he coniectureth, that that king of whom they enquire, was the Messias promised in old time by God. But what do the Priestes? Although they answered sincerely out of the scripture, bringing abrode the testimonie of Micah: yet notwithstanding they afterward like madde men bend them selues with might and maine against the Scripture. For the vngodly make much of the Scripture, as long as it seemeth not to be against their affections. But when it accuseth them of sinne, when it cutteth their combs, when it setteth

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settesth breathe and damnation befoze their eyes : and finally when it attempteth any thing against enured manners, doctrine, and traditions : then by and by the ungodly fret at it : then is Christe no more acknowledged : then is he called a rayler. Our Papistes now a dayes do with vs confesse, that Christe the onely begotten sonne of G D tooke vpon him the nature of manne, and that he is one entier person consisting of two distinct natures. But if we come once to Christes office, and auouch him to be the only Iesus, and the only Christ, the only Saviour, the only high Priest & intercessor, & that no man can be saued, but he y is iustified through only faith in him : Then they chafe, because their manners, doctrine and traditions, can not stande with this office of Christ. And therefore they partly corrupt the scriptures, and partly reiect them, and persecute with fire and sword suche as teach Christ sincerely & purely, like the Scribes & Pharisees, who here at the firste with Simeon and Anne, haue answered sincerely : and afterwarde like mad folkes haue cast off the faith of Christe, and persecuted hym by their ministers. And so it is not inough, that the Papists agree with the pure Doctors in the first principles : but they ought to haue a constant agreement with them in the whole foundation, and in all the articles of the faith. Let vs not then serche the Scripture to our destruction, like as Herode dyd : neither let vs looke vpon it negligently, as the Scribes and Phariseys did, who do in dede shewe a way, howbeit suche a way as they them selues walke not in : wherein they are like to the shipwightes that made the Arke of Noe, and yet perished them selues when they had done. But Noe and his household was saued, as the wise men are saued here, where as the Scribes and Pharisees doe perish. But let vs serche the Scripture with Simeon and Anne, Mary, and others, who thereby attained saluation.

Now let vs in few wordes peruse the prophetic of Michas. For thus hee sayeth : And thou Bethleem of the lande of Iuda,

Juda, art not the least amonge the Princes of Iuda. For out of thee shall come the Captayne that shall feede my people Israell, and the soorth commings of him are from the beginning from the dayes of euerlastingnesse. This testimonie of Michas teacheth many thinges concerning Chryste. Firste, it poynteth out the place of his byrth. Secondly, it sheweth his office, which is to play the gouernour in Israell, to feede his people. Thirdly, it sheweth his incarnation, whereby he was borne a very man. For when he saith from the beginning: he sheweth Chrystes Incarnation, who was promised from the beginning of the worlde, that in his tyme he should be borne after the fleshe. Fourthly, when he saith from the dayes of Euerlastingnesse: he signifieth the nature of his Godhead, whereby he was before the creation of the worlde. Fifthly he sheweth, that he is one person, consisting of two natures. For when he saith, his forthcomming: this worde of the plurall number pertaineth to the natures both of his Godhead and of his manhood. And the word (hym) bearing of the singular number, doth couerly declare the vnitie of the person. And so wee see how the Prophet hath ioyned together the chiefe Articles of our fayth, whiche are uttered by others more at large.

The sixthe circumstance is of Herodes wyllynesse: who when he thought he hadde dealte most wisely, played most the foole. For there is no wisdom, there is no wyllynesse, there is no counsell agaynst the Lord. We calleth the wise men vnto hym pryncely, as though he had loued the new borne King as they did: he enquireth the tyme of the appering of the starre, as though he had meant to be more assured of the Messias thereby: he willett them that when they had founde the chyld, they shoulde bring hym worpe, as though he had bene mynded to woelshyppe him as well as they. See howe sore the fore Herode sweateth here. But as for the counsell which was chiefe in this behalfe, neither he nor the Iewes followed. If for hono: sake he had
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sent some of his seruants with the wise men too trapt vpon them thither, it had bene a very easie matter too haue found the chyld. But God sorted them in theyr owne deuises. At this day (yea many yeres together) the Papists haue sought too destroy the true religion. But God made them such foies in their owne deuises, that they haue not ben able too destroy so much as that one man Luther. Hereby wee may learne, that God is the keeper of his church, and confoundeth the deuises of the vngodly, according too the first Psalm.

The. viij. circumstance is of the offerings of the wise men, who hauing found Chryst, offred gifts to him as king of the Jewes, Gold, Frankincence, and Myrr: which surely were such gifts as that lande had great store of. Hereby wee may learne two things. The one is, that wee which doe homage vnto Chryst, ought too bestow somewhat of our substance too the maintenance of the ministerie. The other is, of Gods prouidence: who by this gift (as it were with eodur money) prouided before hand for the new borne bate & his parents, against they should flee the Countrey: & hereby we may learne, that God will not forsake his Church.

The. iij. circumstance is, that the wise men bring warned in their sleepe, returned into their countrey by an other way. By which worde both Herode was beguiled, and also God declareth, that he hath care of his people, even when they be a sleepe.

¶ Of the seconde.

Every one of the circumstances of this story, doe mynister some kynd of Doctrine too the Church, as wee haue seene. And nowe as appertayning too the generall vse thereof, wee may learne two things of the wise men. The first is too seeke Chryst by the guiding of the starre. The other is too offer giftes vnto Chryst when wee haue found him. Wee follow the guidance of the starre with them, when wee sette before vs the onely word of God, too be a lanterne too oure feete,

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forowing. And hee saide vnto them: Howe is it that yee soughte mee? wist ye not that I must go about my fathers businesse? And they vnderstoode not that saying that he spake to them. And hee went with them and came to Nazareth, and was obedient to them. But his mother kept all this saying in hir hart. And Iesus encreased in wisdome and age, and in fauoure with God and men.

The exposition of the text.

This text is part of y^e storie of Christes doings, and it containeth what he did the. xij. yeare of his age: that is, that he gaue as it were a certain tast of his vocation, by disputing & reasoning with the Doctors of the law. But what y^e Lorde did from the time that he was offered in the temple, vnto the. xij. yeare of his age: & what he did fro^m the said. xij. yeare vnto almost the. xxx. yeare of his age: y^e holy scriptures make no mentiō at al. And therfore it behoueth vs not to knowe it. For it is ynough for vs to knowe these things which it was gods will to vtter, as the whiche do instruct vs in the knowledge of God, & in true godlines. Wherefore leauing those things which idle monks haue writtē concerning y^e infancie & childhood of Christ, we will expōnd this present gospel, according to y^e grace which y^e Lord shal giue me.

Now the summe of this storie is this. Christ being twelue yeres old, goth with his parents to Hierusalem at the feaste of Easter. Who being lost in retourning homeward, is sought for & founde among the doctors: and being blamed by hys parents, he defendeth himselfe by the commandment of the superior, namely of god, that it behoued him to go about his businesse: and so he went away with them, was obedient to them, profited in wisdome, and grew in age and fauor with God and men. Hereof are foure points.

1 The example of Mary, Ioseph, & Christ going to Hierusalem is set before vs.

2 The

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- 2 The trial of Mary & Joseph by y^e losse of the child Iesus.
- 3 The care and due tie of parents towarde their children, the obedience of children on the other side towarde their parents.
- 4 The growing of Chryst in wisdoome, age, and fauor.

¶ Of the firste.

And when hee was twelue yeeres olde, they went vp to Hierusalem, after the custome of the feast. Where first of all, I must warne you of certaine things concerning the feasts of the Iewes, And after wardes, the example of Ioseph, Mary, and the child, is to be looked vpon. God in the olde Testament ordeined many and sundry feastes, too put his people in mynde of his benefites bestowed vpon them, too instructe the rude, and too keepe them all in the true worshipping of God. Yet were not all feasts a like solemne. Dayly were sacrifices made bothe morning and euening. Euery weeke the seventh day was kept holy. Euery moneth had his peculiar feast. Moreouer thre solemne feasts were kept euery yeere. Day by day, morning and euening were oblations made, in remembrance of the euerlasting worshippinge due vnto God. The godly added prayers therevnto, calling to minde the promise of the seede of whiche they fastned their eyes by faith in all their oblations. In place hercof, the Church hath substituted morning prayer, and euening prayer.

Also euery seventh day of the weeke, was celebrated the memorial of the creation of things, with sacrifices & thanksgyuing added therevnto. In place whereof, the Church hath substituted the first daye of the weeke in memoriall of the second creation, that is too say, of regeneration, which is made by the Lordes resurrection that hapned the firste daye of the weeke: and therefore of the Apostolike Church, this day is called the Lords day.

Euery moneth in the beginning of the moneth, that is, in the newe Moone, a feast was kepte in memoriall of pre-

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seruation. For it was Gods will, that as often as they saue the more keepe hir accustomed motions in giuing lighte, they should render thanks vnto God for the whole benefite of his gouernement: And therfore ordeined hee this feast of *Plew Pones*. Although the Christians bee not bound to this feast: yet notwithstanding it becometh vs to bee no lesse thankfull to God, than the godly Iewes were.

Euery yeere they had three solemne feastes, which are the *Passouer*, the *Pentecost*, & the feast of *Tabernacles*. The feast of the *Passouer* or *Easter*, was instituted in remembrance of the deliuerance from bondage of the Egyptians. *Pentecost*, which we call *Whitsontide*, in remembrance of the lawe giuen in mount *Zina*. The feast of the *Tabernacles* in remembrance of the dwelling of the Israelites in the wilderness fortie yeeres in *Tents*: that by this ceremonie they might call to mynde the whole benefit of their deliuerance out of Egypt. In steede of these three Iewish feasts the Church hath substituted *Easter*, in remembrance of the *Lordes Resurrection*: who hath deliuered vs from the bondage of the *Deuill*. *Whitsontide*, in remembrance of the confirmation of the Gospel, by sending the *Holy Ghost* in a visible shape, and by the wonderful gifts of tongues, and the birth of the *Lord* (commonly called *Christmas*) in remembrance of *Chryst*, giuen and deliuered vnto vs.

Besides this, in those three solemne and yeerely feasts, all that were of male kinde, were bound by the lawe of *Moyles* to come to *Ierusalem*. Vnto which lawe *Ioseph*, and the childe *Iesus* doe here submitte themselves, as well to satisfie the law, as also (by their example) to stirre vs vp, to reuerence the ministerie and godly ceremonies, which it becometh the godly to obserue, bycause they are a certayne school-maystership and Discipline profitable to preserve Religion.

Howbeit there is a difference to bee put betwene the Ceremonies instituted by the authoritie of God, and those that

that are instituted but for grauitie and orders sake. To the keeping of the one, we are bound by Gods law. For Christ requireth of vs, that we shoulde be euery one of vs once baptized, that we shoulde oftentimes be partakers of his holy Supper: and that we continually heare his worde. But mens Ceremonies binde not in such wise: so as stubborneesse, contempt, and offence be alway.

Wherefore like as in this place we heere that Mary, Joseph, & the child Jesus did with singular reuerence obserue the feasts and Ceremonies of the Jewes: so let vs learne to set much by our ceremonies, and to be at them with a good will, and by our good example to allure others to obedience and godlinesse.

¶ Of the seconde.

AND when they had fulfilled the dayes: as they returned home, the chylde tarried behinde at Hierusalem &c.

Here the Euangelist beginneth to describe the triall of Mary and Joseph. In which triall there be .iiij. circumstances to be weyed. The first reciteth certain occasions of this triall. The second describeth the triall it selfe, and the crosse of Joseph and Marie. The third declareth the doing of them in this triall. The fourth containeth comfort.

The first occasion is shewed in these wordes. The chylde Jesus taried behind in Ierusalem. Wherefore (wilt thou say) did he not make his parentes priuie to it? Firste that he mighte doe them to vnderstande, howe he was not the sonne of Marie only, but of God also, which is moze: and therfore he had not so great regard of the parent his mother as of his euerlasting Father. Secondly, that by his owne example he might teache children, that the aduise of their parentes is not to be waited for, where obedience to be performed to God is in hande. For there is moze due vnto God, than to father and mother. Thirdly, he mighte admonish his parents of greater diligence: yea and al that haue children to be moze diligent and heedful in keeping & pawninge

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or gage that is put into theyr hande by God. Fourthly, that Mary and Ioseph themselves being warned by this chastising discipline, shoulde earnestly bethinke themselves, what manner of ones they were of their owne nature: that is to say, that they were slouthfull & negligent, and not discharging their ducie in all points.

The seconde occasion is shewed when it is sayde: And his parents knew not thereof. Here the negligence of Iesus parents is blamed openly, whiche negligence was no light sin, and therefore it became no small crosse in the Virgins heart. For she felte hir harte touched with a poece of the sword, whercof saint Simeon made mention the twelfth yere before. She thought in hir selfe that so greate a treasure was committed to hir of God, to the intent she should looke well to it: and she compared hir miserie to the miserie of Eve. For lyke as she being seduced by the Deuill, did cast away mankind: so the virgin thought, that she by hir negligence, had lost the sauoure that was promised to the world.

The third occasion of this trial and crosse is shewed, where it is sayde: thinking hee had bin among the companie: For of negligence springeth errour.

Yet folloiweth there an other harder triall and Crosse. They seeke for Iesus whole thre dayes, and fynde him not. He is lost and not founde againe among his kinsfolke: surely a grauous crosse. He is lost and not founde among theyr acquaintance: this is a grauouiser crosse. He is sought thre dayes, and not founde at all: thys is the grauouesest Crosse of all.

But what dothe that most pensieue creature Ioseph, & that most sorrowfull virgin Mary in this most bitter crosse? They come backe againe to Hierusalem, & entring in into the temple, they finde hym whome they had lost, sitting among the Doctours in disputing. Here againe they conceiue comfort, and are deliuered as it were out of the darknesse of hell, as sone as they sawe the chyld Iesus.

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These things are written for our learning and comfort. For euen in likewise happeneth it vnto vs in our triall and crosse: we lose our most precious treasure Christ. By what occasion: by negligence. We heere not his word, we cal not vpon him, we seldome vse the Sacrament of his supper, and finally, we occupie our selues in no exercises of godlynesse. vpon this negligence ensueth error. For we slippe out of one sinne into another, and out of one heresie into another. Out of these at length springeth an euill conscience, whiche bringeth forth the dispaire. What is to be done in these miseries? Christ is to be sought. He alone is able to remedie these mischaunces. But where I praye you is he to be sought? Among our kinned and acquaintaunce? No, not so. Where then? In the holy citie Hierusalem, that is to say, in the church. Among whome: among them that haue the word. Where thou hast here found Christ whom thou hadst lost, thou must keepe him by faith, by calling vpon him, and by holy conuersation, least hee forsake thee againe, and so thou perishest by the losse of Christ, as Judas did.

¶ Of the third.

Because the doing of Ioseph and Mary, putteth vs in mind of the care and dutifulnesse of parents towards their children: and in likewise the doing of the child Iesus, admonisheth vs of the dutie of children, & of their obedience towards their parents: I will therefore speake of them both, howe be it somewhat breuely, because the same thing is wont to be taught more exactly in the Catechisme.

Therefore on the parents behalfe, I thinke these admonishments ensuing to be necessarie.

First let parents beare in mynd, that the cause why they bring forth children, is that their children should be Citizens of the Church, and that they shoulde togyther wyth them worship God, & that whensoever themselves shal see a sleape in the Lorde, they maye leaue worshippers of God in their

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romes. I would God there were many that woulde thinke this earnestly.

Besides this, let them perswade themselves, that all their labour is losse, but if they bring up their children in the fear of God, and oftentimes call upon Gods helpe, against so many snares which the Deuill layeth for the tender age. We heare many complaine of the disobedience of their children: but they marke not that they are punished by God, for that they would make their children good without the blessing of the Lord, which they seldome call for in good earnest.

Thirdly let them consider how noble a thing a chylde is, whome God himselfe hath shaped in his mothers wombe, nourished, brought forth into the light, and endued with body and soule, to the intent he should (as it were in a table) represent God his first paterne.

Fourthly, let them know, that these things are to be delt withall in order. Unto the body nourishment, bringing up, apparell, and some time correction, that they may keepe their children in awe. Unto the soule they owe doctrine: and that of two sorts, namely of Godlinesse & of ciuilitie. By the one they shall keepe a good conscience before God: by the other they shall obtaine a good report among men. For these are the two things that we must cheeryly seeke after in this lyfe. Paule comprehendeth them both, when he sayth: Ye parents bring up your children in nurture and awe of the Lord.

Which is confirmed by the doctre of Tobias, who instructing his sonne sayth: All the dayes of thy life beare GOD in thy mynde, and beware that thou consent not vnto sinne. Here first he comendeth vnto his sonne the study of godlynesse: and secondly, he chargeth him that he consent not to sinne: that is, that he giue not care to such as intice him to sinne. And so he requireth of his sonne, a certaine holy ciuilitie.

Last of all, let parents consider how many sinnes they commit and heape one vpon an other, which doe not their dutye in bringing up their children as they ought to do. First they
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transgresse the law of nature, which telleth al men that their duetie is to bring vp their children godlyly and honestly. Secondly they sinne against God: For they despise the commaundment and authoritie of God. For he commaundeth that children shoulde be brought vp godlyly and honestly: and he is a despiser of **G D D**, that refuseth to do as he is commaunded. Thirdly he offendeth against his owne estimation. For gods wil is, that parents shoulde (after a sort) be in his stead, so far forth as pertaineth to outward discipline. But they make small account of this dignitie, who neglect their duetie.

Upon these sinnes ensue many punishments both ghostly and bodily, as well in the parents as in the children, yea and in all the posteritie.

Now, what manner of duetie children owe to their parents the example of the childe Jesus sheweth evidently: so that it needeth not greatly to seeke precepts from elsewhere.

First he went vp to Hierusalem with his parents: whereby good children may learne to worship God with their parents, and to loue holy meetings, and reuerently to be present at the ceremonies of the Church.

Secondly he disputeth, demaundeth and heareth. Whereby maye our children learne to demaunde the things that they know not, to dispute of things doubtfull, & to harken to such as teach aright. For although Christ disputeth not of any thing bicause he was in doubt of it, nor demaunded any thing bicause he was ignorant of it, ne harkened to the bicause they could teach him more rightly: Yet the example profiteth vs. Therefore must godly children, at their comming home, dispute with their parents if they stand in doubt of ought that they haue heard, &c.

Furthermore Christ loveth his parents, his kinsfolk, and his acquaintance, for the word of God. Whereby may our children also learn, to set more by God, than by their carnal parents, and to haue the word of God in greater regarde, than the helthes of their parents.

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Lastly, Christ returneth with his parents, and is obedient vnto them. Wherby our children may learne to stand in awe of their parents, and to obey them in al things that are godly and honest. These vertues of children, as they haue very large promises of god successe in this life: so the vices in children which fight against these vertues, haue the threatnings of most greuous punishments, which also extende themselves euē vnto their posteritie. For the offspring (for the most part) receiue the vices of the auncitrie, as it were by inheritance.

¶ Of the fourth.

Because I haue spoken somewhat already of this. iij. place the. viij. day agoe, I will nowe speake not past a word of two. Christ in respect of his Godhead, did not growe in age, wisdom, and fauor: but in respect of his manhood, and because he tooke vpon him the very nature of man in doede: in it hee grew in age, wisdom and fauour. Whose example woulde God we could follow, that as we grow in yeres, so we might grow in wisdom and fauor, both with God and men. And that this may befall vnto vs, Christe graunt vs, to whome be glory world without end. Amen.

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¶ The Gospell. John. ij.



And the thyrde day there was a maryage in Cana, a Cyrie of Galilee, and the moother of Iesus was there. And Iesus was called (and his Disciples) vnto the maryage. And when the wine fayled, the mother of Iesus sayd vnto him: they haue no wine. Iesus sayde vnto hir: woman, what haue I too doo wyth thee? Myne houre is not yet come. Hys Moother sayde vnto the Ministers: what so euer hee sayth vnto you, doo it. And there were standing there. yj. waterpots of stone, after the manner of purifying of the Iewes, conteyning ij. or

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ij. or. iij. firkins a peece. Iesus sayde vnto them: fill the waterpots with water. And they filled them vp too the brim. And hee sayde vnto them: drawe out now, and beare vnto the gouernour of the feast: and they bare it. VVhen the ruler of the feast had tasted the water tourned into wine, and knew not whence it was (but the ministers whiche drew the water knew) hee called the Bridegrome, and said vnto hym: Euery man at the beginning dothe set forth good wine, and when men be droonke, then that whych is worse: but thou hast kepte the good wine vntill now. Thys beginning of myracles dyd Iesus in Cana of Galilee, and shewed hys glorie: and hys disciples beleueed on him.

The exposition of the terte.

This Gospell is a parte of the storie of Chryste, wherein hee manifesteth hys glorie at a Mariage. For by the miracle of wine, hee bothe uttereth hys owne diuine nature, and giueth an ineking of his office, and signeth vp the truth of his doctrine as it were with some heauenly Seale. Hys owne diuine nature he declareth in this, that he changeth the natures of thynges by his worde: for at his commaundement the water becommeth wine. Hys office hee sheweth, in that hee helpeth the needie when hee is sought vnto. The certaintie of his doctrine he dothe as it were seale with this miracle. For least any man should doubt of the certaintie of his doctrine which is heauely, hee worketh a heauenly work, which beareth witnesse with his doctrine, wherby hys Disciples are confirmed in his faith.

Now the places that we wil intreate of in this Sermon, are these foure.

- 1 Of the solemnitie of the Mariage.
- 2 Of the Mariage it selfe then finished and confirmed.
- 3 Of the present miracle, which the circumstances therof.
- 4 Of the examples of life that may be deriued fro y same.

¶ Of

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¶ Of the firste.

Sith I entreat of mariage, I will speake of these things in order. Firste betwene what persons nature & godlinesse alloweth mariage. Secondly what way those that will bee man and wife must attēpt mariage. Thirdly what manner of consent, & of whom it ought to be. Fourthly why it is mete that the assurance should bee made in the open assembly of the Church. And fifthly what manner of feast ought to bee at a mariage.

In the persons of folke that contract mariage, four things are to be looked vnto: namely kinred, aliance, religion, and naturall strength, which are requisite in mariage. As touching kynred and aliance, they are to be kept from matching in wedlock, which are within the degrees of kinred and aliance that is prohibited in Leuiticus. Moreover, it is in no wise lawfull to staine the degrees prohibited by the ciuill magistrate. And with what reuerence mariages ought to bee made: the deed of Abraham and of other holy men, the prohibition of Baule, and the perils (or rather the dreadfull falles) of many do declare. At such time as Abraham was about to chuse a wife for his sonne Isaac, he gaue commaundement to Elezer the Steward of his house, that he should not take vnto his sonne, a wife of the daughters of the Cananites: but that he should go to his owne kinred, and frō thence take a wife to his sonne Isaac. For Abraham knew how greate mischief, diuersitie of religion breedeth in a household. For here vpon spring strife, blasphemies, and hinderance of worshipping, and calling vpon God.

The prohibition of Baule is, that we draw not the yoke with the vnbelieving. Whiche thing is to be vnderstood, not only of doctrine: but of al trade of life. He that toucheth pitch (saith Salomon) shall bee defiled therewith. For it can not bee but that he which keepeth cōpany with the vngodly, must needes himselfe gather some infection thereby.

Perils

Perilles and many horrible falles ensue vpon vnniete matches, witnesse therof is Salomon, who by keeping company with Heathen women, became an Idolater. Witnesse Achab, who through the counsell of wicked Jezabell became so mad, that he feared not to sea Gods Prophetes, and at length fell headlong into eternall destruction: so much is a wicked woman able to do.

Adde heer vnto the bringing vp of children, which cannot bee as it ought to be, when the Parents are of sundry religions. For then shal the children become either altogether heathenish and despisers of all religion: or else hypocrites, when they shall not dare be acknowne what they thinke, for feare either of the father or mother.

Fourthly, it is required in persons that shall contract marriage, that the one beguile not the other, as when eyther by sicknesse or by coldnesse, the strength of any of the parties is consumed: or else that there be a defaulte in nature, so as a man bee not meete or sufficient to yelde the beneuolence of marriage.

As for the way that such as meane to be couples ought to take in making their marriage: Cramples, godlinesse, & honestie doo teache. For these three things togyther teach, that matches are not to be made vpon lightnesse, (as oftentimes they be) nor among cups, nor for lustfull liking. Abraham seeketh a wife for his sonne: the parents of Rebecca consent: Afterward the consent of the mayde is sought: and so Isaac marieth hir to his wife. Jacob serueth Laban a long tyme: he breaketh with the friends of the mayde for marriage: and when he had gotten their good will he wan the chaste consent of the mayd. Godlinesse counselleth the same thing also. For as the fourth precept commaundeth the parentes to be honored: so meaneth it also, that this hono: should be yeldd vnto parents, that they make the marriages of their children, & that the children shuld in this behalf attempt nothing with contempt of their parents. This also doth nature tel al me,

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to the intent the match may bee honest, which can not be ended or broken, but by death.

Howe after that all things are in this wise lawfully attempted, then it becometh to go nêrer to the mater: and mutual consent of them that contract, is to be heard, which must in no wise be constrained, but must be free: that neyther part may iustly say he was compelled. For although it be according to right: to begin with the parentes: yet it is not lawful for the parents to compel them whyther they wyl or no. For besides that contrayned mariage is no mariage, this mischiefe ensueth thereupon, that in such matches the matter selborne taketh good successe.

Why it is convenient that the assurance should be made openly in the assembly of the Church, there bee foure causes. First, that those which are knit in wedlock, may know themselves to haue place in the Church. Secondly, that they which shall be man and wife, may be instructed by the voice of the minister, in this entrance of theirs into wedlock.

Thirdly, that the Church may be a witnesse of the assurance made betwixen them, least they might liue with offence vnto others, as if they were Lemans rather than married folkes. Fourthly, that they may be openly helped with the Prayers of the Church, so as the mariage begon, may turne to Gods glorie, their owne commoditie, and finally to the edifying of the whole Church, by their godly conuersation in holy mariage.

How remaineth somewhat to bee spoken briefly concerning the mariage feasts: wherein it is to bee considered what behoueth to bee there, and what to bee away. In any wyse they must be utterly excluded from Christian marriages: first Surfetting: secondly, Drinke: thirdly, too much sumptuousnesse: fourthly, filthy and vnmannerly talke, suche as the talke of ribauldy minstrels is wont to bee: and filthy scoffing of godlinesse: namely that they followe not their feasting at suche time as diuine seruice shoulde bee done in the

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in the Church, whereby God is displeased, the neighbor offended, and occasion of falling is given to many. On the contrary part there must be present: first godliness: secondly, honest mirth: thirdly, holy talke: and fourthly, often wishing y god may prosper this his estate with his blessing. For as we reade, these thinges were customably vsed to be done in the mariages of the saints: and therfore God also hath with his godnesse furthered such mariages.

¶ Of the seconde.

Nowe that we haue noted certayne thinges concerning marriage, I will hereafter adde a few thinges of marriage. finished and confirmed, and I will do but two thinges. First I wil recite the finall causes of marriage. And after ward I wil shewe by what vertues, the societie of married folkes is made swete and amiable.

All godly folk know that the finall causes of marriage are foure. Wherof the first is, mutuall helpe: for when Salomon sayeth, wo is him that is alone, he meaneth that mutuall help and societie is needfull, that we may the better and more quietly endure the miseries of this life. For this cause may old men marie, whose bodies are so withered that they can beget no children.

The second cause is procreation of children: for it is Gods will that mankinde shoulde bee maintained by this meanes. And therfore he said to our first parents: Encrease and multiply and fulfil the earth.

The thirde cause is, that every householde might be as a church, in which the parents (as it were Prophets) are adorned with propheticall dignitie, to the intente they may instruct their children concerning God and religion: and that their children (as it were certain yong imps) myghte be watred with continuall doctrine and exhortations, so as at length they may grow to be trees, and bring forth the most swete frute of faith.

The

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The .iiij. cause is the auoiding of whozedome in this corrupted and depraued nature. For thus saythe Paule: for auoiding of fornication, let euery mā haue a wife of his own. For wedlocke is the remedie against that most filthy sinne of fornication and adnourtrie: wherein do meete together many and horrible sinnes. For firste it is a wilful breakeing of Gods law. 2. a peruerting of the law of nature. 3. a shameful and foule transgression of ciuill lawes. 4. a miry puddle of regeneration. 5. a horrible treason: for we are not at our owne libertie, but his who hath redeemed vs with his precious blood. 6. a dishonoring of the Resurrection. For what is moze filthy, than with most shamefull wickednesse to defile the body, which in time to come shall rise againe to eternall glorie? 7. a horrible defiling of the temple of G D D. Corinth. 6. Now seeing that so many sinnes meete here together, ther is no cause why any mā should thinke that God will not punish it with his owne hands.

But the company of man and wife is made amiable and swete by these fve meanes, by godlinesse, vertue, mutuall forbearing, mutuall loue, and by dutifulnesse perfozmed busily and godlily on both sides.

Godlinesse of right holdeth the chiefe place. For ther is no stable and stedfast frendship, vnlesse it haue hys beginning from God: and therefore must godlinesse needes shine befoze the rest. For when couples haue determined to obey God, all things afterward become moze easie.

Vertue and honest conditions bræde mutuall delight betwæne man and wife. For when vertue is exercised, it maketh conuersation of liuing moze amiable.

Mutuall forbearing, whereby we take in god woꝛth one anothers conditions and faults, is very needful. For in this weakenesse of nature, there happē many scapes, which will bræde strife, if they be not couered by mutuall forbearing.

Mutuall loue hauing his beginning of godlinesse and true vertue, maketh vs not to be too sharpe sighted in looking in, to

to one anothers faulces. But that many things cyther wee marke not, or if we marke them, wee couer them with loue. For charitie couereth the multitude of sinnes.

Duetie perfozmed godlily and busily on bothe sides, maketh the yoke light and sweet. For when man & wife marke one another, and finde like heedfulnesse in their duetie: both their company is made moze plesant, and they are the moze stirred vpon bothe sides to render duetifulnesse, that the one may requite the other alike.

Where these five things be not, the company of their life is most bitter, or rather moze sharpe than death. Therefore let the goodly couples doo their endeuer, that these vertues may bee scene in their life continually.

¶ Of the thirde.

Having expounded those places that gaue occasion to this miracle, now we let vs looke vpon the miracle it selfe with the circumstances thereof. The circumstances are many: as time, occasion, the request of Chyppes mother and his answer, the preparature of the myracle, the miracle it selfe, the confirmation of the myracle, and the vse and fruite of the same.

The time is noted, bothe in that it was done the thirde day after his comming into Galilee, and in that it was the fyrst of all the myraeles that the Lorde wrought. The time therefore admonisheth vs to way this myracle with singular heede.

Four occasions of this miracle may bee gathered of the terte. First, the mariage it selfe that was kept in Cana. Secondly the bidding of Chyppes mother to the wedding. Thirdly the want of wyne. And fourthly, the virgins heart most ready to helpe.

Therefore when the wyne fayled, the mother of Iesus sayd too hir sonne. They haue no wyne. Too whome Iesus answered: woman, what haue I too doo wyth thee? Myne houre is not

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yet come. His mother truly, speaketh this either for pitie sake, or else to the intent hir sonne should by some means or other helpe the present necessitie. But Ch:yst answereth his mother somewhat hardly, and that for righte great causes. In this behalfe hee voutsaueth hir not the tytle of mother, but calles hir simply by the name of woman. And moreouer he sayth: what haue I too doo wyth thee? mine houre is not yet come. The Lorde had here a further sight. For he foresawe what superstition shoulde in time to come ryle vpon Inuocation of the Virgin Mary. He sawe that hypocrites shoulde wickedly yelde vnto hir, the thinges that were proper to God and to the Mediatour. And therefore in this somewhat harde answer, he deliuereth to all ages a perpetuall and graue Doctrine, leasse the vnmeasurable reuerencing of Saintes, shoulde deface the honour of his office: and in this respect hee abaseth his owne mother to the vulgare degree of women. When was it no light cause, that hee spake to his mother in this wise: what haue I too doo with thee: but to make a difference betwene his owne office, and his mother, and so consequently of all Saintes. Hee will not part his office which is peculiarly his owne, and giue parte of it to his mother. But hee chalengeeth to himselfe alone the office of a Saviour. Wickedly therefore doe the superstitious call the Virgin, Duene of heauen, aduocate, lyfe, sweetenesse, mother of grace, and consequently the saluation of the worlde. For no parte of our redemption is to be ascribed vnto Marye. And whereas he addeth: Myne houre is not yet come: hee implieth two thinges: Namely that hee ceased not for any manner of hardenesse or slouth, and also that he would haue a care of the matter, as sone as opportunitie should offer it selfe.

What did the mother of Iesus in this case? Whatsoeuer he biddeth you doe (saythe shee to the wayters) that doe yee. This pertaineth to the preparature of the myracle. The mother doth only conceiue good hope, that hir sonne will succoure

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coure the present need. And whereas she sayeth to the way-
ters, whatsoener hee biddeth you doe, doe it: shee ministrereth
vnto vs a generall doctrine in the Church, whereof the blis-
sed virgin is bothe a tipe and a member.

What then learneth the Church hereby: Forsooth it ler-
neth, with the blessed virgin, to commaunde all ministers
(yea and all Christians) to obey Christe, in doing whatso-
euer hee biddeth them, how little so euer it seeme agreable
to reason.

Anone the Lorde when oportunitie serued, willed the
wayters to fill the fire water pottes that were set there to
serue for the superstitious purging of the Iewes, of whiche
pottes euery one did holde a two or thre firkins a peece, so
that altogether did holde about an Amer of wine.

These water pottes (I say) did the Lorde bid them fill vp to
the brimmes: which being done, hee badde giue thereof to
the maister of the feast. For by the secrete power of Christ,
it was now become wine, whiche was euen now water.
Which when the maister of the feast had tasted, hee sayd to
the bridegrome, All men are wont too set good VVine vpon
the table first, and when the guests are well laden with VVine,
then too gyue them that whyche is wooser. But thou haste
kept the best VVine too the last. This is added for the confir-
mation of the miracle. For the maister of the feast witness-
seth, that this wine was muche more excellent than that
which they had drunke before.

Now ensueth the vse and frute of the miracle: and he ma-
nifested his glorie (saith the Euangelist) and his disciples be-
lieued vpon him. This miracle therfore was appointed for
two things: Namely to manifest Christes glorie, and to
strengthen the fayth of the Disciples. For loke how many
miracles Christe shewed in the worlde, so many witnesses
were there of the glorie of his Godhead, & so many sealings
were there of his doctrine, and of faith in the hearers.

This then is the right vse of Christes miracles, that his
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glozy being blazed abroad, and his doctrine being confirmed by them as it were by authenticall scales, wee should leane vnto him by liuely faith. But as for suche miracles as either darken the glozy of Christ, or quench faith, they are sleights of the Diuell, of whiche the Lord giueth vs warning to beware in the .24. of Mathewe. There shall (sayeth he) arise false Christes and false Prophetes, and shall shewe greates signes and woonders: in so muche that the very elect (if it were possible) shoulde bee deceyued: beholde I haue tolde you of it before hand. Therefore let no man giue credit to any miracles, saue such as set forth Christes glozy, and noyish and confirme the true faith to him ward.

¶ Of the fourth.

For as much as in this Gospel, there is mention made of many persons, I wil now shew briefly what doctrine and instruction is to be taken at eche of them.

First therfore let vs at all these guests lerne an example of thyrstie making chere, from whiche be banished riot and vnaduisednesse, of which things more is spoken in the first place.

At the Bridegrome & Brides let vs lerne to receiue Christ to our feasts: whiche thing truly is then done, when in the feare of God and with thanksgiving, we vse Gods gifts to honest mirth, and leaue them at home that are not bidden.

By the miracle let the bridegrome and bride learn, that if they bid Christ to their feast, he will chaunge the water into wine: that is to say, he will turne all bitter things into sweet, and blisse the parties with his blissing, so as they shal want nothing.

At Christe let vs learne, according vnto our abilitie to helpe the Bridegrome and the Brides: that is to saye, to beautifie the Church by what meanes so euer wee can be able.

At Christe let vs learne to transference againe vnto a good
and

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and godly vse, the things that were abused and put to superstition, so as they may serue to Gods glozie, and to the buylding of the Church. The waterpots here serued to Ielwithe superstition: but Chryst vseth them to the setting forth of his owne glozy, and to the edifying of his Church. So the Church gods which hertofore hath bene abused, ought now to be conuerted to a better vse.

At Mary we may learne to be touched with pitie for the neede of other folkes, and to pray to God to further the poore with his blessing.

At the maister of the feast we may learne, to lyke well of Chrystes doings, with clenfed mindes.

At the wayters we may learne, to employ our labour at Chrystes commaundement, and not so muche to loke what he biddeth, as to do that he biddeth.

Of Chryst, Mary, and the disciples together, we may learn to keepe fellowship with men, and to take their slenderesse in good worth. Also we may learne to honoz the honest mariages of poore folkes with our presence, and to helpe them with our purse when cause requireth.

These things haue I spoken the largelyer of this Gospel, because this matter whereof it entreateth, is not wont to be intreated of but once in the yere. I haue spoken of the manner of mariage, and of matrimonie. Also I haue shewed how great a thing it is to breake the sixth commaundement. I haue expounded the miracle with his circumstances, & what doctrine and instruction, the examples of the persons in this Gospell yeld vnto vs. Now God the father of our Lord Iesus Chryste graunte vs his grace, that being confyrmed by this myracle, we may in the true feare of God and in faythe, yelde true glozie to God the father, Chryste, and the holy Ghoste, to whome, being onely the immortall and lyving God, be honour glozy, and dominion for euer worlde without end. Amen.

G. iij. The

The iij. Sunday after Epiphanie.

¶ The Gospell. Math. viij.



Then hee was come downe from the Mountaine, much people followed him. And beholde, there came a Lepre and worshipped him saying: Maister, if thou wilt, thou canst make mee cleane. And Iesus put forth his hand and touched him, saying: I will bee thou cleane: and immediately his Leprosie was censed. And Iesus saide vnto him: tell no man, but goe and shewe thy selfe too the Priest and offer the gifte (that Moyses commaunded too bee offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying: Maister, my seruant lyeth at home sicke of the Palfey, and is greeuously peyned. And Iesus sayde: when I come vnto him, I will heale him. The Centurion answered, and sayde: Sir I am not worthy that thou shouldest come vnder my roofe: but speake the woorde onely, and my seruant shall bee healed. For I also am a man, subiecte to the authoritie of an other, and haue Souldiers vnder mee: and I say too this man goe, and hee goeth: and too another man come, and he cometh: and too my seruant doo this, and he dooth it. VVhen Iesus heard these wordes, hee maruelled, and sayd too them that followed him: Verily I say vnto you, I haue not found so great fayth in Israell. I say vnto you, that many shall come from the East and VVest, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of Heauen: but the children of the kingdome shall bee cast out into viter darkenesse, there shall bee weeping and gnashing of teeth. And Iesus sayde vnto the Centurion: Goe thy way, as thou beleeuest: so bee it vnto thee. And his seruant was healed in the selfe same houre.

The exposition of the texte.

This Gospell setteth before our eyes the affection of Christ towardes mankynde, and especially towardes them that doe to him in heauinesse and affliction: for loke what he promised

John Truswell

inised in words, saying: Come vnto me all ye that laboꝝ and are heauy loden, and I will refresh you, and ye shall find rest vnto your soules: the same thing dothe he shew here by hys deede. For after that he had taught his fathers woꝝde on the mountaine, he came downe and fulfilled the thing in woꝝke, which he had taught in woꝝde: confirming his doctrine with miracles. For hee woꝝketh here two miracles. With hys woꝝde hee healeth the Lepꝛe, and by his commaundement he healeth the sonne of the Centurion absent. The vse of these miracles is, both to proue Christ to be the true Messias, and to witnesse that the selfe same Christe will helpe the afflicted that call vpon hym, as well as he helped the Lepꝛe and the Centurion that called vpon him. Howbeit, to the intente the present miracles may serue to our better instruction, I will intreat of iiij. places, which are these.

- 1 A generall doctrine of all Christes miracles.
- 2 Of the Lepꝛe, and of his healing, and of the circumstances thereof.
- 3 Of the heathen Centurion, of his faith, and of his care for his seruant.
- 4 The praise of this heathen mans faith.

¶ Of the firste.

Because the Euangelicall storie conteyneth many of Christes miracles wherewith hee manifesteth his gloꝝy, confirmeth his doctrine, and encreaseth faith in the hearers: I will breifly set forth a generall doctrine, the vse wherof shal serue in all particular miracles of Christe. Why the Lorde addeth miracles to hys woꝝde, it is told in the last Sunday, and euert here a little before I haue repeated it in the beginning. Now be it to the intent we may haue the full doctrine of miracles, me things are to be searched out: which to enclose within number certain, I will put all vnder these .v. questids. What the persons be: what the ends be: what is the manner: what is the vse: and why miracles are not wrought at this day.

C.iiij.

The

John *Trist*

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The persons are of thre sorts: first suche as are oppressed with diseases and with the Devils tirannie. Then the beholders of the miracles. And lastly Christe that woꝝketh the miracles.

The ends are many. One is that Christ might shew foꝝth his owne gloꝝy: Another, that he might seale by his doctrine: the third, that the fayth of them that behelde the miracles, might be confirmed: the fourth that God might be gloꝝified by the sight of his wonderfull woꝝkes: the fifth, that by little and little, the Diuels kingdome might be destroyed. What miracles so euer are done foꝝ any other end than these, are condemned as sleights of the Diuell. Math. 24.

The manner is diuers: foꝝ sometime he woꝝketh a miracle by his woꝝde alone, as in this place. Another time to the intent to shew the preciousnesse of his body, he layeth to his hand. One while he tourneth him selfe to God with giuing of thanks befoꝝe hande: and another while he woꝝketh by his only power without his woꝝd, as when he turned the water into wine. To the manner also pertaineth the faithe of him that is healed by the miracle, as is read in this Gospell.

Miracles serue to thre bles. That he that is healed by miracle should sinne no more: that the beholders should put their trust in the healer: and that we whiche reade of the miracles of the Loꝝde, should be confirmed in the gloꝝye, and doctrine of Christe, and therewithall conceiue faith in him, that he is none other wise affected towards vs, than he was towards them.

But why are no miracles wrought now a dayes? He is farke blinde that seeth no miracles at these dayes. The Church of Christ is a little floꝝke, whiche the Diuell the King of darknesse, and Antichrist the Pope doe persecute, and bend al their foꝝce to this end, that they may extinguishe the true religion of Christ: and yet they cannot.

Al the whole woꝝld persecuted that one poꝝe mā Luther,
and

and yet they touched not one hear of his hed And why? God miraculously defended bothe him and also his little flocke. This presence of God in his Church is miraculous inough, so that we nede not to seeke other miracles. Whereouer miracles, and the power of healing mens bodies, and the visible giuings of the holy ghost, were bestowed onely vpon the primitive Church, to the intent they might confirme Christes gloze, his doctrine, & our faith for euermore in all that should come after. The vse of which too vs ward, is that we may know they were certain seales of ful authoritie, wherewith God would haue his doctrine confirmed and sealed for euer.

¶ Of the seconde.

In the Lepre that is healed, let six things be considered: his infirmitie, the state of his person, his faith, his inuocation, his patience, and his confession.

The infirmitie of the Lepre is a punishment of sin: and therefore it putteth him in minde of Gods wrath and of his iust iudgement. For all crosses, all calamities, and what so euer aduerſitie befallerh vs in this life, are as it were a sermon from heauen, wherin God accuseth of sinne, and sheweth his wrath: whiche most iust wrath of God, when a man thinketh earnestly vpon, without the knowledge of Christ, he falleth into dispaire. Whereby it often falleth out, that a man eyther killeth him selfe, or else pineth away by pæcemeale for sorowe. For the conscience of sinne suffereth him neuer to rest, no not one minute of an houre. Let vs declare this thing by one example. Oedipus king of Thebes by cause there fell a great plague in his Realme, thought that some heynous wickednesse was committed by him selfe, or some of his. Wherevpon he called the Wæst Tyresias, and bad him shew by his art of Birdspell, who was the authoz of so great wickednesse, for which all the common weale was atainted with so græuous a plague. In the end Oedipus found it to be him selfe and none other that had committed thys

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heinous offence. For he had begotten children of his owne mother, whome he had unwittingly taken to his wife. For being but a Babe hee was cast away by his parents, that he might haue bin killed. But the shepheard to whom the commaundement was giuen, spared him because hee was a trim boy. Afterward growing to mans estate, he sought certaine battels for the Thebanes luckely: and for his well doing, they bothe gaue him the kingdome and the Quene Iocasta too hee his wife. By meanes whereof, not knowing who she was hee married his owne mother. Now as soone as Oedipus had knowledge of this his sinne by the priest, and saw the whole realme to be afflicted with a most greivous plague for his offence, hee fell into consideration of Gods wrath. And by thinking thereupon, hee was driuen to dispaire. In this dispaire, first hee pulled out his owne eyes, least he might behold the sunne. Secondly, being martired with the conscience of his wickednesse, with a greate outcrie he bad those that stood about him get them away, least he should hurt the god euen with his shadowe. Afterwards fleeing his Realm, hee liued blinde and a begger, vntill hee perished being swallowed vpp in despaire. His mother Iocasta being unable to abide the grieue of minde for remorse of hir sinne, as soone as she knew of hir fault, hung hir selfe. So horrible and foule a thing is sinne, when a manne beholdeth it rightly with the eyes of his heart.

The state of the Leprous person was very harde: for it behoued him to liue seuerally alone from the company of Gods people. For great sorrowe whereof, no dout but many pined away. For not onely were they excluded from the fellowship of men, but also they were left destitute of the comforte whiche they might haue had by the preaching of Gods worde. Moreover, they were distinguished from other men by five marks, which thing encreased their sorrow not a little. The first marke was a loose garment cut in two: the second a head vncouered: the third a face muffled: the .iiij. dwelling set

set from the companie of men, the fiftie, a publike proclamation, wherby hee was proclaimed uncleane, as a person unworthy too be conuersant among the Israelites with the people of God. And this was the case or state of this Lepre. If he had not had faith in Chryst in these euils, he must haue ben utterly forlorne for forlorne.

But hee came vnto Chryste, and conceiued fayth. And although he felt himselfe too haue deserued damnation: yet listeth he himselfe vp at the liberall promise of Chryst. Doubtlesse he hath heard this saying of Chrystes: Come vnto mee all ye that labour and are heauie laden. Doubtlesse he heard John say of Chryst: Behold the Lamb of God which taketh away the sinnes of the worlde. This Lepre therefore knowing his Physitian, conceiueth hope of health, leaning vpon Chryst with assured confidence.

Through this fayth he calleth vpon Chryste. For inuocation is the naturall fruite of fayth, as the whych can not be made without fayth, according to this sentence: Howe shall they call vpon him on whome they haue not beleued?

Howbeit in this inuocation is propounded a singular example of patience. For the Lepre sayth vnto Chryste: Lord, if thou wilt, thou canst make mee cleane. Like as Dauid when he was put from his kingdome, desired with condition to be restored againe, if it so seemed good vnto God. So heere this Lepre leaueth this corollall benefit in the hand of the Lord, who knoweth better than our selues what is expedient and meete for vs.

Besides that, this prayer hath a singular example of his confessing of Chryst. The Scribes and Phariseyes did persecute those that confessed Chryste. But this poore man, this despised person, this Lepre, (let the Princes and prests fret as much as they would at it) confesseth Chryst, and acknowledgeth him to be almightie, yea and the very Messias: whose constant confession it becommeth vs to followe.

Nowe is the healing of this Lepre too be looked vpon: where

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Wherein are many circumstances to be examined, of which every one containes a peculiar lesson. With his hand Christ toucheth the Lepre: he graunteth cherefully that which the lepre desireth: he biddeth him be cleane by word: the effect, that is to say, cleansing from the leprosie, followeth out of hand: When he hath cleansed him, he giues him three commaundements: that he should tell no man, that he should shewe himselfe to the Priest, and that he should offer his gift according to the lawe.

The stretching out of Chrystes hande, and his touching of the Leapers body, was a token of his vnmeasurable grace and goodnesse, by which deede hee wonderfully encreased the Leapers fayth. For when he saw the sonne of God, not onely not loth to talke with him, after the manner of other men: but also to haue touched his uncleannesse with his hand: he was replenished with singular ioyfulnesse of spirit.

With this touching is ioyned the graunt: I will: The lepre sayth, if thou wilt: Christ answereth, I will. Hereupon the Lepre concludeth with himselfe, that hee should be made whole by and by.

Upon the graunt hee addeth, Bee thou cleane. By whych saying, he declareth his heauenly power, confirmeth his doctrine, and encreaseth fayth, both in the beholders and in the readers of the story. For to will in Chryst, is as much as to doe. He hath done whatsoeuer was his will, bothe in heauen and in earth. This power of Chrystes comforteth agaynst the power of the Deuill.

And by and by his leprosie was clenzed. This deede is both a myracle in it selfe, and a benefite to the people: by whych benefite (as it were by a warrant) he giueth vs to vnderstand that he is ready to cleanse all men from their spirituall leprosie, which come vnto him by fayth.

Now folow the commaundements: first that the Lepre tell no bodie of it. Vnto this commaundement, the Lepre through a certaine zeale of publishing Chrystes benefites, obeyeth

begeth not. In which case hee is not a little offended. For he ought not to haue rendred thanks to his benefactor according to his owne deuise, but by obedience rather: than the which there is no sacrifice moze acceptable to Christ.

The second and thirde commaundement follow. Go thy wayes, and shew thy selfe vnto the Priest, and offer thy gift for a witnesse to them. This did Christ, that by this meanes the law of Moyse might be satisfied, in whiche the iudgement of Leprosie is committed to the Priestes, to calse the infected out of company, and to receiue agayne the healed, by their open testimonie. As for that the healed are bidden to offer, it was done for this purpose, that this oblatiō shuld be a pledge of their thankfulness towards God, that had receiued helth.

The Papists whiche vpon this place do builde auricular confession, with reckening vp of mens sinnes, are soles, and do souly depraue the Scripture, wresting it amisse vnto a wrong sense. As for the confession which we reteine in our churches, I must speake of that elsewhere.

¶ Of the first.

The story that conteyneth the benefit bestowed vpon the Centurion, hath very many lessons, which I will distinguish in numbres, to the intent they may the better be bozne away.

First is to be obserued the Image of the two peoples, of the Jewes, and of the Heathen. First the Jew is healed, and then the Heathen man. Wherby we are taught, that Christes benefites belong indifferently vnto all men, and that there is no difference betwixen the Jew and the Græke. For like as all haue sinned and want the glory of God: so Christ offereth his benefites to all men, to be receiued by faith.

2 The sundry states of the Jewe and the Gentile, is not voyd of a lesson. The Jew was poore, the Heathen man rich. Christ therefore hath no respect of the present estate: he despiseth

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spiteth not the poore man, he reiecteth not the rich man. The Jewe was a commoner, the Centurion a gentleman. In the kingdome of Christ therefore, the pedegrees of auncetours haue no reputation, but faith in Christ, through whiche all men (be they gentlemen or yeomen) are boyn the sonnes of God. The Jewe was despised in the woylde, the Centurion a Courtier, and a man of honoure, but the Worde esteemeth him mooste honozable, that hath mooste faith.

3 Now let vs examyn by the circumstances, what manner of faith the Centurions faith was. That he was an Ethnick and none of the peculiar people of God, it abaseth him sufficiently. He might among men vaunt him self of honoz of his Captenthip, but this vaunting auayleth nothing with God. For as the Worde saith in Hieremie: He that boasteth, let him boaste in me, whiche do worke mercy, iudgement, and iustice. The Centurio then preacheth not vnto Christ, without repentance. But acknowledging hys owne wretchednesse, he calleth vpon Christe to help his seruant, yea & that through vnfaigned faith, wherby his loue toward his neigboure is also declared. And whereas he sayth: I am not woorthy that thou shouldest enter vnder my rooffe. And also, Onely say the worde, and my lad shall bee whole. He both confesseth him selfe a sinner, & acknowledgeth Christe to be endowed with the Godhead, vpon whom also he beleueth. And wheras he addeth. For I also am a man subiect vnder the power. &c. He giueth to vnderstande, howe easie a matter it is to Christe, through hys heauenly power, to helpe euen them that be absent by his onely word and wil, seeing that he being a mā subiect vnder another mans power, is able to appoint his seruants what they shall do, & that they do what is commaunded them.

4 Her riseth a question concerning an other mans faith. The Centurion beleueth, and his seruant is healed. Wher vpon we gather this certaine lesson, that the godly by their saythe maye obtayne coꝝporall benefites for other folkes: but

but whether any man can be saued with eternall saluation by an other mans sayth, it is no question among Christians. For they know that no man is saued without his own sayth which may in deede be purchased, when the godly praye for others that God will graunt them sayth.

¶ Of the fourth.

In this commendation of the heathen mans faith, many things are to be considered. First Christs admonishment, which is referred to his manhood. For it pretendeth humane affections, howbeit without sinne. 2 He sweareth, he hath not founde so great sayth in all Israell. For the Iewes required not onely the worde, but also a signe. But this heathen man, whereas he hadde but a little taste of Doctrine, was contented with the worde onely. The sayth of Marie was more perfect: but it was by reason of more perfecte instruction, and of more certaine and more signes in number. Greater therefore is the Centurions sayth according to some parte, but not according to the absolute and full meaning of sayth. 3 We are taught by this place, that faith ought to growe, and to take dayly encrease. 4 Where Chryste teacheth of the calling of the Gentyles, that they wyth Abraham, Isaac, and Jacob, may be gathered into one Church by sayth in Chryste. 5 A foretelling of the reiecting of the Iewes for their vnbeleefe, wyth a threatening of punishment. 6 When he sayth to the Centurion: Goe thy way, bee it doone vntoo thee as thou hast beleueed. We signifieth, that all things are possible to him that beleueth, according as Chryste himselfe witnesseth in an other place, to whome be honoure and glorie for euer and euer. So be it.

The

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The Gospell. Math. viij.

AND when he entred into a ship, his Disciples followed him. And behold, there arose a great tempest in the Sea, in so much that the ship was couered with waues, but hee was a sleepe. And his Disciples came to him and awoke him, saying: Master saue vs, we perishe. And he sayde vnto them, why are yee fearfull, O yee of little fayth? Then he arose and rebuked the windes and Sea, and there followed a great calme. But the men maruelled saying: VVhat manner a man is this that both Sea and wyndes obey him?

The exposition of the texte.

THIS Gospell setteth againe befoze our eyes the disposition of Chryst, which is, to bee at hande to his seruantes in perilles, and to helpe them according to the saying of the Psalm. I am with thee in tribulations. Also: Call vpon mee in the daye of trouble, and I will heere thee, and thou shalt honoz mee. After the same manner, the example of the Apostles teacheth vs here what is to be done in perill, that is to say, that with the Apostles wee awake Chryste by our fayth, to ayde vs when wee craue it at his hand. And this is the summe of this Gospell, that Chryst when his Disciples were in daunger in the shippe through a tempest that arose sodenly, being awaked, rebuketh the sea and the winde, whereupon ensued a great calme, and wonderment to them that beheld it. The places that we will entreat of, are these thre.

- 1 The varietie of the temptations of the godly in this world.
- 2 The exposition of the present storie with the circumstances thereof.
- 3 A most goodly image of Chyistes church in this world.

*The exposition of
of the texte*

¶ Of the firste.

Because this Gospell maketh mention of the temptation in the ship, I will briefly set forth the kindes of temptations, wherewith men are troubled: and that to the intent that knowing the daungers which inuiron vs round about, wee may become the more watchfull, least being vanquished with temptations, we abandon our confession and fall from grace. For like as Christes disciples were tempted among the waues of the sea with losse of their life: so all christians ought (almost euery houre) to be afrayde of the shipwrecks of their faith.

Of temptations there be many kyndes. For eyther God is the author of the temptation (in whiche respect it is properly a triall or p[ro]ofe, and not a temptation) or else it proceedeth from the deuill, or else it cometh of men, or else the cause of it is in the partie himselfe that is tempted, or else they be things circumstant that trouble him.

God p[ro]oueth vs to the intēt we may be made more tried to our selues. For he trieth not to the intent to knowe: for nothing is hidden from hym: but to make vs knowe howe much wee haue p[ro]fited in Godlinesse. And God trieth men in their manners, in doctrine, and in the signes of hys wrath. In manners he tried Abraham when he commaunded hym to slep his onely begotten sonne Isaac, and to offer him vp to him for a sacrifice. And Abraham by obeying God in so hard and difficult a thing, became more tried to him selfe warde, and saue the true fruite of his owne saythe, whyche is to p[re]ferre obedience towarde God, before all thinges in the worlde. So at thys daye, the godly are tried by God, when (by setting before theyr eyes the commaundementes of God, whyche are the moste certeyne rules of all vertue and good manners) they are made more tried to them selues, through willing obedience. But on the contrary part, those that wyttlingly and wyllyngly runne headlong into

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sinne, and yelde vnto temptation: become giltye of Gods wrath, vntill they repent and amende.

Besides this, God trieth vs in doctrine, when he suffereth false Prophets to come and to teach diuers erroneous opinions. Of which kynde of triall, Moyses speaketh in the .xij. of Deuteron. If there rise vp among you a Prophet, or one that saith he hath seene a dreame, and telleth you a signe or wonder before hande, and the thing that he hath spoken, cometh to passe: and he saye vnto thee: Let vs go and folowe strange Gods, and let vs serue them (that is to say, if he set vp a new maner of worshipping God) thou shalt not hearken to the wordes of that Prophet and dreamer, because the Lord your God trieth you, and that it may be openly knowne whether you loue him with all your heart and all your soule, or no. This temptation is ascribed vnto God, in consideration that it is a triall and not a seducing. After the same manner he giueth vs his word at this day: but he permitteth many heresies to spring vp, to the intente he may by that meanes trie and proue vs, whether we loue him in dede by true and sincere faith. Sometime the Lord trieth vs in signes, when he setteth forth the dreadfull tokens of his wrath, in heauen, in earth, and in the sea: which signes doe wonderfully shake the mindes of the godly. Of this kind of triall speaketh Moyses Exod. xvi. Be not afrayde, for the Lord is come to trie you, and that the feare of him might be in you, that ye might not sinne.

The Deuill tempteth by falling from the doctrine by presumption in office, by Idolatrous worshippings, and many other ways, of which I must speake the .ij. Sunday in Lent.

Men, as well our enemies as frends, doe tempt vs diuers ways: as by doctrine, hypocrisie, example, counsell, promise, and threating.

Also man fineth in himselfe whereby to be tempted, as originall sinne, and secondly many affections springing out of the same, which egge vs to attempt somewhat against god.

Some

Sometime a man is tempted of the giftes of the mynd or of the body, such as beutie, strength, witte, workmanship, and such other like, are. He that will not be overcome by this kind of temptation, let him thinke that all things are bestowed upon him from heauen, for the aduancement of Gods glorie, and the commoditie of other men.

Things circumstant do also oftentimes tempt and trouble the mindes of the godly: of which some things are before vs, as the things that hang ouer vs: some are after or behind as the things that are past: some are at our right handes, as the things that are pleasant: and some at our lefte handes, as the things that are sorrowful. Before vs death threatneth, the dreadfull iudgement of God bereth, and hel gapeth with open mouth upon vs. After vs, or behind vs at our backs, are our sinnes past, which disquiet the conscience of man. At our right handes are riches, honoz, and power: which things haue throwne many men headlong into endlesse destruction. At our left handes, are pouertie, reproche, contempt, slander, & perils, on sea, on lande, at home, and abroade. These kindes of temptations are most greuous: whiche are overcome by fayth, inuocation, often lifting vp of the heart vnto God for helpe, gilltlesnesse of maners: and to be breafe, by continuall and earnest repentance. Thus much I thought good to speak of temptation in this place, that wee might be stirred vp to watchfulnesse and praying, least we enter into temptation.

Of the seconde.

In the story of this myracle, these circumstances following are to be considered.

The triall of faith. The disciples haue the Lorde with them in the ship, and by reason thereof they sayle with the more carelesnesse. Holobreit, this carelesnesse was not of very long continuance. For by meanes of a storme that arose, the ship was ouerwhelmed with waues. Whereby it came to passe, that they which a litle before, wer to carelesse,

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are now abandoned to the waues of the Sea, in a maner redie to dispaire. Wherefore let no man trust too much too prosperitie, but in prosperitie let him be afrayd.

2 In this most græuous perill Chyriste slept, partly with slepe to recreate and refreshe his powers that were wried with labours, and partly to trie his Disciples sayth: not by cause that he being the searcher of heartes was ignozant of any thing, but to the intent the Disciples might bee better knowne too them selues. Moreouer it is too bee belæued, that the Worde sleped for this purpose also, that greater faythe might be stirred vp in his Disciples, and that his Disciples being stricken with the greater feare, shoulde call vpon him the more earnestly, and set the more by his present ayde in the extremitie of peril. For if Chyrist had ben awake, he had of his own accord helped them at the pinche, as in so great a danger, though his Disciples had not prayed him. And albe it that of his godnesse and fatherly affection towards vs, hee be ready too giue vs all things that be necessarie to our welfare: yet is he not wont too giue them but at our entretance. For prayer is the ordinary instrument to attaine all things that are needfull for vs of God: which thing is done for this cause, that we should reuerence him the true God, creatour & fountaine of all godnesse, and acknowledge oure selues weake creatures, as who (without God) neither haue ought, nor ought are able to do.

3 The working of fayth is here scene. For fayth is not an idle assent or thought, but it is a stout Giant which ouercometh the world as John saith: This is the victorie that ouercometh the world, euen your fayth, verily fayth ouercometh: but yet through the conquerour Chyrist, whom it possesseth. This saith hath to his enimie the worlde: that is to weete, sinne, death, the Deuill, daungers, and the fleshe. On sinnes side, standeth the Law, conscience, and dispaire. On faiths side, standeth the Gospell, Chyristes sacrifice, and assured confidence. Wherefore when the Lawe assaileth thee
with

with his lightening, smoake, fyre, vapours, and thunder :
Let sayth take the Gospell vnto him, and set that betwene
him and the Law. And when the Lawe saithe : Cursed is e-
uerie one that doth not al the things that are written in the
booke of the Law: set the Gospell against it, saying : Euerie
one that belaueth on the Sonne, hath life euerslasting.

When Death threathneth death, set thou against him the
ouercommer of Death, Iesus Christ, who casting Death in
the teeth, sayth : Death where is thy sting : Wel wher is thy
victorie : The same in the Gospell of Iohn saythe : He that
belaueth in me, shall not taste of Death for euermore, but
shall passe from Death vnto Lyfe. When is death profita-
ble to the godly perlen: for it is only a passage vnto the bet-
ter life, so little cause is there that the godly should be afraid
of it.

The Demill in dede accuseth and packs vp a great bead-
roll of sinnes togyther. But sette thou against him the sen-
tence of Christ, which saythe : The Prince of this worlde
is iudged already : and this saying of Paule. It is God that
iustifieth, who then can condemne : If he lay our owne vn-
righteousnesse to our charge, Let vs answer with Paule :
Vnto him who knew no sinne, made he a sacrifice for sinne, that
we might be made the righteousness of God in him.

In likewise the daungers of sinne reprove vs : for they
are as it were a sermon of God concerning sinne. But aun-
swer thou, that iudgement beginneth at Gods house, & that
the Lorde chastiseth euerie childe whom he receiveth vnto
him, yea and that to the chilles behoofe.

The fleshe moueth to despaire But make thou the fleshe
subiect to the spirite, and say that fleshlie iudgemente, hath
no place in this behalfe. And so do a thousand things mete
vs, that will hinder our saluation.

Could Nero then haue gainsayde sinne, the Law, Death,
and the flesh in manner aforesaid: No verely. For the onely
children of God haue that priuiledge. The rest are hilde in
bondage

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bondage vnder sinne, bycause they are the seruants of sinne, as which commit sinne by mainteining it against the spirit, or rather vtterly quench the spirit with it. Whofoener therfoze will gainsay sin, the law, death, the deuill, the fleshe, &c. let him loke whither hee feele true repentance, let him loke whither he haue faith and a godd conscience, and finally let him loke whither hee bee so framed, that hee can preferre the obedience of God, befoze all the commodities of this life, vtterly casting away all purpose of sinning.

4 Chryste findeth fault with two things in his Disciples. First with their faintheartednesse, bycause they ought not to haue bin afraid as long as hee was with them: for in asmuch as they had sene so many miracles of his, they might easily haue learned, that it is not possible for him to perishe, with whome Chryst is present. And secondly with the smalnesse of their faith: bycause they beleued not that he coulde do as much sleeping as waking: or as much vpon the sea as vpon the lande, being the maker both of sea and lande.

5 And as in sleeping hee shewed himselfe to bee man: So heere in commaunding the windes, hee proueth himselfe to bee God: bothe which things do serue the slendernesse of our faith. For his manhood sheweth his good will towards vs, and his godhed sheweth his ablenesse, which two things are requisite in euery free acte.

6 To bee short, Chryste by this storie sheweth, that hee willed in deede the saluation of men, and especially of them that call vpon him. For as it is his will that we should call vpon him in our perils: so also is it his will to vtter his fatherlie affection towards vs, in deliuering vs from danger.

¶ Of the third.

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This is a most pleasant Allegorie. For here is painted out the state and image of the Church. The Sea is the world: the ship is the Church: the winde is the Deuil: the Disciples are the godly company of the beleuers: Chryst is the truth, and

and the Gospell is sayth.

First marke here, that before Christ with his Disciples entred into the ship, the Sea was calme: that is to say, the world slept soundly in his own sinnes. But as sone as Christ entred into the ship, ther arose a mightie tempest, in so much as the ship seemed to be ouerwhelmed. But what ensued? Christ the Lord was there present, who could commaunde the sea and the winde. Whereby therefore we may learne, that out of this litle ship (that is to say, the Church) there is no safegard. Howbeit we must looke well about vs here, that we take not our eninies ship for the true ship. The eninies ship is bothe better decked outwardely, and of greater receyte within. But the true ship hath hir decking inwardly, and it hath a much more stately maister, namely the holy Ghost. All the Fariners that it hath, are goodly: It hath the word of God and the Sacraments in right vse and obedience to the ministerie. And with these treasures this ship holdeth it selfe contented in so great waues.

2 It is to be obserued, that this ship sayleth not in the calme sea, but is tossed in the waues which driueth it hither and thither: whych thing to be mosse true, the storie of the world sheweth. When God had made the worlde, he put this ship in the midst of it. And by and by the deuill, the enemie of Gods sonne, tossed it with stormes: and from thence forth it was miserably turmoyled, vnto the time of Noe, and after Noe, to Abrahams time: from Abraham to Moses time: and from thence vntil Christs time, who to the intent to saue this ship, came into the world. Yet ceased not the waues thereof as then. But what is the cause that the worlde can not abide this litle ship: for that the Church reprooueth the workes of the worlde, that is to say, blameth the worldly wise men of follie: condemneth the righteous men as gilty of sinne: and aduanceth not the riche men: but pronounceth them unhappie and wretched, vnlesse true godlinesse be the gouernour and ruler of their riches.

V.iiij.

And

iiij. Sunday after Epiphanie.

And this is it that Chryſt promyſed, when he ſayd : The ho-
ly Ghoſte ſhall reprove the world of ſinne, of rightcouſneſſe
and of iudgement. What had Abel offended againſt Caine,
who horribly murdered him? John answereth. Abels wor-
kes were good, and his brothers were euill. What did Iſaac?
What did Hieremie? What did Clay? What did Chryſte?
and to be ſhort, what did ſo many martyrs from the begin-
ning of the world vnto this day? They would haue brought
the worlde backe from darkneſſe vnto light, that menne re-
nouncing worldly luſts might liue godly, honeſtly, and vp-
rightly in the world. This is the thanke that the worlde is
wont to requite his benefactors withall. For it woulde
drowne them in his waues. Howbeit all things fall not out
as hee would wiſhe: he cannot deſtroy this little ſhip vtter-
ly: for out of the bloud of the martyrs ſpying vp other newe
martyrs againe,

Wee may therfore learne hereby a holy art againſt the
ſtumbling blocke of perſecution and ſeuenneſſe. If the toſ-
ſing of the ſhip trouble thee: haue an eye vnto Chryſt, who
is preſent at hand in the ſhip. If the ſeuenneſſe trouble thee:
haue an eye to the Arke of Iſaac, to the Sodomytes, and to
the reſt of the whole world. Thoſe things that are beſt, dyd
neuer like but the ſeweſt. The Church at the beginning
was very ſmall: in the middes it was biggeſt: and in the
ende it ſhal bee ſo ſmall againe, that what with the malice of
the Deuil, and what with the leude doctrine of Deuils, and
what with wicked maners, it may ſeeme overwhelmed with
waues.

In theſe waues therfore let vs learne to waken Chryſte
with our calling vpon hym, who is neuer away from his
ſhip, but guardeth it with his holy ſpirit, his word, his ſacra-
ments and his diſcipline. To whom with the Father and
the holy Ghoſte, bee honour and glorie worlde without ende.
Amen.

The.

The. v. Sunday after Epiphanie. 61

The Gospell. Math. xiii.



He put forth another parable vnto them, saying: The kingdome of Heauen is like vnto a man whiche sowed good seede in his field: but while men slepte, his enemie came, and sowed tares among wheate, and wente his way. But when the blade was sprong vp, and had brought forth fruite, then appeered the tares also. So the Seruants of the housholder came, and sayde vnto him: Sir didst not thou sowe good seede in thy felde? from whence then hath it tares. Hee sayde vnto them, the enuious man hath done this. The seruants sayde vnto him, wilt thou then that we goe and weede them vp? But he sayd, nay: least while yee gather vp the teares, yee plucke vp also the wheate wyth them: let both growe together vntill the Haruest, and in the time of Haruest, I will say to the Reapers: gather ye first the tares, and binde them together in sheaue, to bee brent: but gather the wheate intoo my barne.

The exposition of the Text.



Occasion of this Gospell, was giuen by Chrystes hearers of whom some were Hipocrites, who notwithstanding liked very wel of them selues, that they were accounted of Chrystes flocke: and other some were sincere and good, how be it bycause they sawe a confused mixture of the good and euill together, theyr myndes were not a little troubled. To the intent therefore that the Lord might both warn the one of their hipocrisie, and of the punishment that should one day ensue for it, & rayse vp the other to stedfastnesse and vnuanquishable confidence, by laying before them the separation and rewarde that was to come: he propounded this parable vnto them. Whereof the meaning is this: that the euill must be mixed with the good in the church, as long as this world stādeth, which in the end of the world shall be separated one from an other: so as vnto the godly
H. v. may

v. *Sunday after Epiphanie.*

may be rendered reward, and vnto the wicked deserued punishment. This Gospell therefore serueth to this purpose, to put the hypocrites in feare, and by setting forth their punishment to prouoke them to repentaunce, and to comforte the godly, arming them to the sufferance of euils. And the places of this Gospell are foure.

- 1 What maner of kingdome Chrystes kyngdome in this world is.
- 2 Of the enemies of this kingdome.
- 3 The prayer of Chrystes disciples against the enemies, and why God suffereth enemies in his Church.
- 4 Of the punishment of Chrystes enemies, and of the reward of the godly.

¶ Of the first.

The kingdome of heauē is taken diuersly in scripture. For first when Iohn sayth: Repent and amend, for the kingdome of heauen is at hand: the kingdome of heauen is none other thing than the newnesse of life, wherby GOD setteth vs vp againe into the hope of blessed immortallitie. For deliuering vs out of the bondage of sinne and death, he taketh vs to himselfe: that wandring as Pilgrimes vpon the earthe, we may before hand possesse the heauenly life through faith. Therefore where as hee sayth, the kingdome of heauen is at hand: he meneth that the restoring of vs vnto blessed life, yea and the very true and euerlasting felicitie is offered to vs in Chryste. Besides this, it signifieth the Gospell of Chryste it selfe, wherby the Citizens are gathered together into the kingdome of heauen, as when the Lord sayth: the kingdome of heauen is within you. Thirdly it signifieth the fruit of the Gospell preached in the hearts of the godly: and then it is (as Paule defineth in the. xiiij. to the Romans:) righteousness, ioy, spirite, and peace of conscience. Fourthly it signifieth the felicitie to come in euerlasting life after the iudgement: as when Chryst promisseth it should come to passe, that manie shall

shall come from the East and from the West, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Fifthly it signifieth the verie visible Church it selfe in this world, wherein are good and euill mingled together vntil harvest time: that is to say, til the end of this world. In this signification is the kingdome of heauen taken in this Gospell: of whiche kingdome I wil now speake a few things out of this present parable. The kingdome of Heauen is like a man that sowed good seede in his field. &c. The man that soweth, is Christ, verie God and verie man. The field is the world. The seede are the children of the kingdom. Each of these three do teach many things.

For first when Christ is called a sower, these things are ment thereby. First how great the dignitie of the Church is, whiche hath the sonne of God to hir founder. Secondly, that the wise of the world do not sowe the Church (for that belongeth alonely vnto Christ) and therefore that it is not preferred by the wisdom of the world. Thirdly, that it is the office of Christ to sowe, that is to save, to teache righteousness and eternall saluation. Fourthly, that no man can become good seede, (that is to save, be iustified and renewed to eternall life) without Christ the sower.

Secondly in as much as the world is called Christs field, many things are offered vs to thinke vpon. Firste, that no any one kingdome of the worlde, not *Italie*, not *Greece*, not *Iewrie*, no nor any other nation vnder the sunne, can claime to it selfe alone to be the Lords field. For all y^e whole world is that feld, wherein Christ the sower soweth his seede. Wherefore, like as no nation, no nor any may iustly complain that he is shut out of the kingdome of heauen: so no people can (as I sayde) challenge this glory to it selfe alone. Secondly, here it is scene that Gods mercie is infinite, who offereth Christes benefites (that is to wit, wisdom, iustification, sanctification, and redemption) to all men throughout the wide world.

Thirdly,

v. Sunday after Epiphanie.

Thirdly. It is to be obserued, why y^e world is called a feld: for vnder this Metaphor is signified y^e manuring is needed full. For as this feld is to be filled by the preaching of repentance: so is it also to be watered with the blood & spirit of Chryſt: otherwise the ſeede is cheaked, and ſo perſiſheth.

The ſede in this place ſignifieth, both that which is ſowen, and that which groweth. What is ſowen? Chryſts Goſpell: which as it offreth free remiſſion of ſinnes: ſo it requirereth a continuall repentance. This ſeed (that is to ſay, Chryſtes Goſpell) the feld receiueth by faith. But it is cheriſhed and preſerued by the holy Ghoſt, that it be not drowned by the ſtormes of the fleſhe, and of perſecution, and ſo die and come to naught. Again, that which cometh of the ſede is called ſede alſo: namely the Wheate it ſelfe, that is to ſay, the children of God. For the word of God or the Goſpell, is that incorruptible ſede, whereof we growe agayne the children of God.

This therefore is the deſcription of the kingdome of Heauen, that is to ſay of Gods Church in this worlde. Whereby we are taught, firſt that the Church is not the worke of any other man, than of the Sonne of God. And therefore righte ſonde is the Pope, when he braggeth himſelfe to be the ſower of this Church. And ſecondly, that this Church is not builded by mans doctrine, but onely by the Goſpell of Jeſus Chriſt, which whoſeuer do teach purely, are the workeſlowes of Chryſt the ſower.

¶ Of the ſeconde.

This parable teacheth that Chryſtes kingdome ſhall alwayes haue enemies, in like wiſe as the firſt promiſe alſo telleth in the third of Geneſis. The ſede of the ſerpent ſhall lie in wait for the ſede of the woman. How true this is, the ſtorie of the Church ſheweth thenceforth that the ſad was promiſed, vnto this preſent day, teacheth vs. Whereſeuer is an Abell, there is alſo ſome a Cain. Whereſeuer is an Iſaac, there

there is also an Ismaell. Where as is a Jacob, there is also some Esau or other. Whereas is a David, there is also a Saul. Whereas is a Christ, there is also a Judas. Whereas is a Paul, there is also some Nero. And we must not loke to haue it otherwise. For Satan lieth alwayes in wayte for Christes Church, which he endeuoreth either utterly to abolish, or else to defile it with wicked doctrine and maners.

But when come the enemies? When men sleepe then commeth the enimie and soweth Darnell. By this sleepe are noted both the ministers of the word, and also the hearers thereof. The ministers of the word are sayde to sleepe when they doe not their due tie faithfully in teaching things that are holysome: in admonishing those that seeme to be slouthfull: in rebuking those whom they see not to walke the right waye to the truth of the Gospell: in comforting the fearefull consciences: and in confuting erroneous opinions which fight wyth the foundation, that is to say, the Articles of our fayth. The hearers also are sayde to sleepe, when they either heare the worde negligently, or else were colde and by little and little fall away, as we see many do now a dayes.

When men sleepe so, then commeth the enimie, and that because hee is the enimie of Christ, whose kingdome (that is to say, the Church) hee desireth to wast, and to enlarge his owne kingdome by lying and murder.

What dothe the enimie? Hee soweth in the Lordes felde. What? First, false and hereticall doctrine fighting agaynst the Articles of our fayth. And this practise hee began in Paradise, continuing it on still in all ages. For wheresoeuer the true and sincere doctrine of the gospel is preached, there also is the enimie at hand, to poison the fountaines of our Saviour with his owne venom, least men should drawe saluation out of the pure fountaines of our Sanioure. Secondly hee soweth contempt of the worde in many. Of these seedes spring by Darnell, that is to say, naughtie children, as are first Hypocrites: secondly Sophisters: thirdly Tyrants: fourthly

v. *Sunday after Epiphanie.*

fourthly blasphemers: and filthy wicked men. And all these knitting their powers together, assault the church, that is to say, that little soeie flocke of Christs.

But what meaneth it that he saith, that the enuious man hauing cast his seede of Darnell in the Lords field, went his way? Doth the Deuill depart from Hypocrites, Sophisters, and Tyrants? In no wise. But he is therefore sayd to go his way, for that he putteth on another face. He wil not seeme an enimie, but the spirit of God and an Angel of light, as it is to be seene in the Anabaptists, who make great boast of Gods spirit, and of secret Reuelations, when as not withstanding, they be deceiued by the sleights of Satan.

And so this second place teacheth, first that the Church hath hir enimies euen in the midst of the feld, that is to saye, in the outward societie of the church. Secondly, it admonisheth vs that we consent not to oure enimies. Thirdly, that wee may learne to discern the enemies from the true Citizens of the Church. Fourthly it warneth vs, that after the example of many, we should not eyther altogether fall vtterly from the Church, or bee offended at the calamitie of the Church, whiche in this life is set open to the iniuries of so many enimies.

¶ Of the thirde.

The seruants come to the master of the household, and say: Diddest thou not sowe good seede in thy feld? By this comming of the seruantes to the maister of the house, is signified the prayer of the godly for the Church, against sects & stumbling blockes in the Church. For as the godly do continually pray for the prosperitie and welfare of the Church: so do they praye that no euill or hurtfull things may befall it: which thing is to be seene euery where in Dauids Psalmes. Aske those things (saith hee) which are for the peace of Hierusalem: so might they prosper that loue thee. Contrarywise. Let mine enimies bee confounded (sayth hee) and let them be destroyed that would me euill. Also in the seuenth Psalmie:

v. Sunday after Epiphanie. 64

Psalme : Let his worke turne vpon his owne head, and let his wickednesse light vpon his owne crowne.

But how can this stand with Christs commaundement, who bids vs to pray for them that curse vs & doe vs wrong? The prayer of the Church against hir enemies hath alwayes a condition of Repentance and Conuersion annexed vnto it. For the meaning thereof is, eyther that they may be conuerted vnto repentance, or else that they may be confounded & perish, that they may not alwayes crake blasphemies against God, and be troublesome to Gods saints. We must therefore pray for our enemies, that they may be conuerted, we must pray against them, that they may be confounded & disappointed of their deuises, wherby they practise mischief against Christs Church.

VVilt thou (sayde his seruantes) that wee go and plucke them vp by the roote & to whome hee sayde, No: but let them bothe growe togyther, least in gathering the Darnell yee plucke vp the VVheat therewith. First, it is here to be knowne y^e Christ entreateth neither of the dutie of Pastors, nor of the Magistrates: but only taketh away the stumbling blocke, wherewith the weake are troubled, when they see there are many vnpure folke in the Church. For vnto the Pastors is committed the spirituall sword, wherewith they seperat the vnpure from the Church, by excommunicating them, to the intent that being stricken with shame, they may at length amend, & the good men not be defiled with their infection. Vnto the Magistrate also is a sword committed: but it is a secular sword as they terme it, wherewith he punisheth & casteth out the troublers of humane felowship. But albeit that Pastors and Magistrates do their dutie neuer so diligently: yet shall they neuer be able too purge the Church so cleane, but that some dregs of vnpure doctrine and wicked life will remaine, whiche when we see, we must not be offended: but taking warning by this parable, we must purge it as much as we can, committing the rest vnto God.

For

v. *Sunday after Epiphanie.*

For Chyſt dothe not by his ſaying, beare with the maintenance of filthineſſe in the Church: but onely exhorteth his faithfull ſeruants, not to bee diſcomforted when they are faine to ſuffer the euill to liue with them. Of this place therefore we may gather. firſt how great Gods mercy is, which ſo patiently ſuffereth the euill in hys Church, to the intent they may repent. Secondly that by theſe things we may comfort our ſelues, againſt the ſtumbling blocke of the ſeueneſſe of them that obey the Goſpell. And thirdly that the Anabaptiſts are confuted, whych deny any cōgregation (wherin are many wicked folkes,) to be the Church.

¶ Of the fourth.

And in the time of harueſt, I will ſay too the harueſt folke: firſte gather yee toogither the darnell, and bind it toogither in bundels too bee burnt, but gather the wheate into my barn. Here he preacheth of the ſeparating of the godly from the vngodly, which ſhall be in the end of the world. Secondly he foxtelleth that the time ſhall come, that y vngodly ſhall bee puniſhed, and the godly bee gathered into the kingdome of God. For in like māner as the darnell is bound togither & caſt into the fire: and the wheat is gathered togither, & laid vp in the barn to be kept: ſo ſhall it alſo come to paſſe in the end of the world, that the vngodly ſhall be giuen ouer to eternall puniſhment too bee tormented, and the godly ſhall be deliuered & rewarded with poſſeſſion of eternall life. Thys doth chyiſt in the .xxvj. of Mathew expreſſe without parable in this wiſe, in the ſentence of the laſt iudgement, where he will ſay to the vngodly: Go yee curſed into euerlaſting fire. And too the godly: Come yee bliſſed of my father and poſſeſſe yee the kingdome prepared for you from the beginning. In the laſt ſentence that is giuen vppon the vngodly, there is named a double puniſhment, that is to wit: Curſing and eternal fire. For in as much as they haue deſpiſed the benefit of Chyiſt freely offered vnto them, they are ſubiecte to the
curſe

v. Sunday after Epiphanie. 65

curse of all creatures: whiche punishment how horrible it is, no tong is able to expresse. Besides this, they shall be punished with double fire: namely with the fire of euil conscience, the torment whereof shall neuer haue end: and with fire burning the body and not consuming it: for the body being adiudged to eternall torture, shall feele euerlasting fire. If wee thought vpon these thinges earnestly, we woulde not bee so cold in maters of our saluation.

In the sentence giuen vpon the godly, is set forth a double reward: namely the blissing of the father, and his inheritance of Gods kingdome. The one is set as contrarie against cursing, and the other is sette against eternall punishment. Wee may therefore gather a double argument heereof. One of the punishment of the vngodly, & the other of the rewarde of the godly. And eyther of them both (if it be thought vpon as it ought to be) is effectuell to worke in vs the feare of god and true and continuall repentance.

By this meanes therefore all the whole Parable ameth at this marke: that the vngodly shoulde leaue his own way, whereby hee sinneth: that the vnrightheous shoulde leaue his thought, whereby hee dispaireth of the forgiveness of his sinnes, and (according to the saying of the Prophet) be conuerted to the Lorde, because hee is ready to forgive. In this readinesse nothing wanteth: but there is in it almightie mercifulnesse, and mercifull almightinesse, to whome be glorie for ever. Amen.

The Sunday called Septuagesima.

The Gospell. Math. xx.



He kingdome of heauen is like vntoo a man that is an housholder, whiche wente out early in the morning too hire labourers into his vineyarde. And when the agreement was made wyth the labourers for a penny a day, he sent them into his vineyarde. And hee went

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out

Septagesima Sunday.

out about the thirde hour, and saw other standing ydle in the market place, and sayde vnto them: Goe ye also intoo the Vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe, hee went out about the .vj. and .ix. houre, and did likewise. And about the .xj. hour he went out, and found other standing idle and sayd vnto them: VVhy stand yee heere all the day idle? They sayde vntoo him: Bycause no man hath hired vs. He sayth vntoo them: Goe yee also into the Vineyarde, and whatsoeuer is right, that shall yee receyue. So when euen was come, the Lorde of the Vineyard sayd vnto his Stewarde: Cal the laborers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleauenth houre, they receyued euerie man a penny: But when the firste came also, they supposed that they should haue receyued more, and they likewise receyued euerie man a penny. And when they had receiued it, they murmured against the good man of the house, saying: These last haue wrought but one houre, and thou hast made them equall with vs which haue borne the burthen and heate of the day. But he answered vnto one of them, and sayd: Friend I do thee no wrong: diddest thou not agree with mee for a penny? Take that thine is, and goe thy way: I will giue to this last euen as vnto thee. Is it not lawfull for mee too doo as me listeth with mine owne goodes? Is thine eye euill bycause I am good? So the last shal bee first, and the first shal be last. For many be called, but fewe be chosen.

The exposition of the Text.



His Parable setteth before our eyes the image of the Church. For therein is shewed howe the Church (which is likened to a Vineyarde) is dealt withall. For as the woorkemen are in respect of a Vineyarde: so are men in respect of the Church. The woorkmen are called into the vineyarde, some soner, and some later. Some laboꝝ much and long time and some labour little and thort time. So of men, some soner,

Handwritten notes in a cursive script:
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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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ner, some later, are gathered into the Church by the preaching of the Gospel: and they worke some more, some lesse. For as the householder giveth to some their dayes wages vpon couenaunt, and vnto other some as muche of hys owne good will: so in likewise our heauenly Father is a like bountifull to all that labour in his Church. Agayne as the householder biddeth the proude and stubborne go their wayes, and maketh muche of those that take his liberalitie in god worthe. So God the father reiecteth those that seeke rewarde of workes, whereas he bestoweth eternall life vpon those that depend vpon his free and franke good will. And so the meaning of this Gospel is, that no man either truste in hys owne workes, if they be many: or despaire if they be none: but onely depende vpon the goodnesse of God, walking in the feare of the Lord. And herof may thre places be made.

- 1 That euery Christian is hyed into the Lordes vineyard to worke.
- 2 A generall doctrine concerning god workes, and the rewarde of god workes.
- 3 Of Chrystes saying: So shall the last be firste, and the first be last: many are called and few chosen.

¶ Of the first.

The Church of God is in the scriptures oftentimes called the Lordes vineyard: and that, first because the Lord hath chosen it, and vouchsafed to make a couenant of grace and euerlasting saluation with it, and bestowed innumerable benefites vpon it, and hath planted and furnished it. All the whole Church is a vineyard: and all Christians are the vine branches, whiche in another respect are also called workemen. Secondly this naming of it, sheweth howe muche the Lord esteemeth his Church: for no possession is more precious than a vineyard. Neither dothe any require greater or more continuall laboꝝ.

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Thirdly

*And the firste of the vineyard
is the firste of the vineyard*

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Septuagesima Sunday.

Thirdly when as the Lord calleth his Church a vineyarde, he commendeth his own care and earnestnesse towarde vs. Fourthly this name signifieth y we haue neede of continual looking to, and of continual care and that the Lord had neede to put to his hande, if he minde to haue true & frutesful vine braunches. Fifthly that they which are receiued into the Church, are bound to bring forth good frute. For as the vine braunches doe bring forth good grapes, & not wild grapes: so Christians must do the works of the spirit, & not of y fleshe.

Now is to be seen, how euery Christiā must behaue himselfe in the Lords vineyard. For as there be sundry duties in a vineyard, for one plāteth, another watereth, another shredde, another binde, another vnderproppeth, another diggeth, and another dungeth the earth: So are there sundry vocations and offices in the Church, according to the diuersitie wherof, men must laboure in the Church. The Lord appointeth vnto euery man his taske, according to his owne will. For like as in a vineyard, the householder giueth to one man a sheddinghook, to another a spade, and to another a knife or a hatchet: So in the Church one is appointed of God to be a preacher, another to be a magistrate, the third to be a householder, the fourth a teacher in a scholl, another to be a scholar, and another to be a craftsman, and so forth.

But heer euery man in his labor must consider three things. First whither his labour be profitable in the vineyarde, and commaunded him by the householder. Secondly what is to be auoyded of him in his laboring. Thirdly what, and how it is to be done.

Whither thy labor be profitable, & commaunded thee by the householder, thou maist know by two things: namely by the commaundement, and by thy calling. Euery labor that maketh to the planting, watering, cherishing, and preserving of this vineyard, hath a commaundement: that is to wit: the labor y serueth to the glory of God, the edifying of the Church, & the harboroughs of the church, that is to say, comon weales
and

and householdes: is commaunded by God in the first table and in the fourth commaundemēt. Besides this, it is not inough that thou arte commaunded to labour, vnlesse thou bee enabled to laboꝝ in lawfull vocation. For hee that taketh vpon him to labour in the vineyarde without calling, is rathe and bringeth forth no fruit.

In laboꝝing thou must beware, first that thou be not proud if thou seeme to thy self to laboꝝ moze, or also better than another mā. Secōdly that thou haue not an eye to the reward of thy laboꝝ performed, but to the commaundemēt of the householder, who hath set thee in the vineyarde, to the intent thou shouldst woꝝke. Thirdly, that thou despise not such as woꝝke lesse than thy self. And fourthly, that thou grudge not against the maister of the house, though he appeare liberall to them that seeme to haue wrought lesse than thou.

What is to be looked vnto, and continually to be thought vpon while thou art woꝝking? First it becometh euery mā to thinke he is brought into the Lords vineyarde, not to bee yole, but to woꝝke. For in the Lords vineyarde there is no roome for slouth and sluggishnesse. No man can (without displeasing the maister of the house) put ouer his taske to another man. Therefore whosoever is brought into this vineyarde, let him laboꝝ lustily without deceit. For cursed is he that doth the Lords woꝝke deceitfully. Secondly in laboꝝing let him thinke he standeth in his maisters sight, who not only beholdeth the outwarde doings: but also seeth the secrettes of the heart, and esteemeth the woꝝke by the meaning of the hart rather than by the effect of the woꝝke. Thirdly this looking on of the maister, shal stir vp the laboꝝer to woꝝke heādfully, that hee may with a cherefull minde beare out the heat and burthen of the day. Fourthly an eye is to be had to nothing else, than to the goodnesse of the householder God which commaūdeth to laboꝝ: and that one thing alone wil encourage a man to go thꝛough with his taske lustily. Fifthly when thou hast done all that thou canst do, thou shalte say, thou arte an

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vnprofitable seruant. For if thou either be proude bycause thou camest sower into the Lords vinyard, or despise others that may seeme to haue wrought lesse than thou, or murmur against the godman of the house who is alike liberall toothers as too thee: thou shalt here. Friend I doo thee no wrong, diddest thou not couenant wyth mee for a penny? take that is thyne owne, and goe thy waye. Is it not lawfull for mee too doo wyth myne owne what I liste? Is thyne eye euill bycause I am good? Thre things are here found fault with in the murderer. First that he presumeth vpon the woorthynesse of his work. Secondly that he doth not commend and set forth the liberalitie of the houlholder, but rather blameth him for it. Thirde that he enuieth other men for the bountifulnesse of the liberall houlholder towarde them. Suche are all they that seeke to iustifie them selues by workes, breyng vterly voyde of fayth.

¶ Of the seconde.

The intent we may the more distinctly vnderstand the doctrine of god workes, thre things are too be thoroughly weyed. First what things are requisite to the account of god workes. Then what are the causes of god workes: and thirdly why God hath added so many and so notable promises vnto god workes, and why he voutsaueth rewarde vnto them.

As pertainyng to the first, fve things are requisite, that a work done by man may woorthly be called god. One is commaundement. Another is Christes spirit. The thyrde is fayth. The fourth is a right end. And the fift is grace, where through the default is taken in god work.

Now that to the ratifyng of a god worke, commaundement is required, it is manifest by these foure things: by our owne state, by the commaundement, by the forbidding, and by the maner of worshipping God.

Our state is that we should be the seruantes of God, and he be our Lord God. Wherefore as it is his prerogative, too commaund

command vs what we shall do : so is it our dutie, to follow his will as the most certain rule of our dutie.

The same thing teacheth the commandment. Ezech. 20. *Make ye in my precepts, and keep my iudgements, and do them.* Esay. 48. *I am the Lord thy God that teacheth thee profitable things, and maketh thee walke in the way that thou walkest.* Hierem. 33. *I haue made thee a watch man ouer the house of Israell, thou shalt hear the word out of my mouth, & thou shalt do my message to them from me.*

The forbidding is manifest. Deut. 12. *Ye shall not do euery one of you what seemeth right to him selfe.* Ezech. 20. *Make not in the commandments of your fathers.*

The maner of worshipping God, requireth that the worke that should please him, should be commanded by him : and therevpon the Lord telleth vs plainly, it is to no purpose to worship him with the commandmentes and doctrines of men. And Esay. 29. *It is named one of the wickednesses for which the Lord threatneth euils vnto his people, that they worshipped him with the commandments of men, wherfore Paule Col. 2. doth manifestly condemne al wil worshipping.*

Hereby therefore it is euident, that to the ratifying of a good worke, the commandment of God is requisite. Therefore let the worde of God be our lampe to shine before vs in all our doings.

Secondly, vnto the ratifying of a good worke, is required Christes spirite. For whosoever be led by the spirit of God, they be the sonnes of God. The spirite of the fleshe defileth the worke, in so much that they which are in the fleshe, cannot please God. Then haue we neede of the spirit that regenerateth vs into new men, without the which neyther we nor our works do please.

Thirdly is faith required. For by faith the person is reconciled to God, and made righteous. Through faith then are our works also acceptable. For without faith it is impossible to please God. For whatsoever is not of faith, is sinne.

A. iij.

Fourthly

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Fourthly is required a right end, to the goodnesse of the worke, according as these words of Augustine testifie. Know thou (saith hee) that vertues are to be discerned from vices, not in working, but in end. The working is that which is to be done, and the end is that for which it is to be done. Therefore when a man doth any thing wherein he seemeth not to sinne, if he do it not to that end for which he ought to do it, he is conuicted to sinne. And it is meete that the uttermost end of all our doings, be the glory of God, under which many other are often times ordeyned.

Fifthly to the accomplishment of a good worke, is required grace, whereby the default is taken in god worthe. For although he that is iustified by faith, doth not fulfill the law of God, but rather findeth many blemishes in all his workes: yet do his workes please God in deede, and what fault so euer is in them, that doth grace couer.

These are the five thinges therefore that are requisite to the ratifying of a good worke, without which the work can in no wise be called good before God. Now, which I promised in the second place, I wil recite the causes that may moue thoroughly to do good: and they are in all, three: necessitie, dignitie, and reward.

Necessitie is of five sortes: that is to wit, of commaundement, of dete, of keeping faith, of eschuing punishment, and of conuersion. The first necessitie is Gods commaundement, wherunto all reasonable creatures ought to obey. And Paule saith. This is gods will, that you should be made holy. The second necessitie is dette, whereof Rom. 8. we are debtors to GOD and not to the flesh. For we are not masters of our selues, but we are his who hath redeemed vs with his precious blood. The thirde necessitie is faith, which cannot bee kept as long as we followe sinne against conscience. Whereupon Paule sayth. If any man haue not a care of those that are his, and chasty of those that are of his owne household, he hath renounced the fayth, and is worse than an Infidell.

Eight

Fight thou an honest fighte, hauing faith and a good conscience. The fourth necessitie is the eschuing of punishment. For their iniquities (saith Dauid) thou punishest the childe of men. The fifth necessitie is conuersion. As truly as I liue (saith the Forde) I will not the death of a sinner, but that he should conuert and liue. For when a man turneth to amendment, hee is quickened againe, and regenerated into a newe man, that he may from thenceforth mortifie the deedes of the flesh, by the spirit. Rom. 8.

The second cause of good woorkes is dignitie. For those that be iustified, are the children of God: they are gods holy temple, they are kings and priests, annointed of the holy Ghost. Who being endued with righteousness, ought to set forth the God with mind, voice, confession, and conuersation.

The third cause is rewarde, that is to saye, the recompensing of the patience and obedience of the beleeuers towardes God. For God promisseth rewarde: wherby we must looke for by faith, not hauing any respecte to the woorkes that we haue done, but to the free promises. So in the eleuenth to the Hebrewes, Moyses is read to haue had respect to the recompensing. Therefore when GOD promisseth recompence, we must do two thynges. First we must acknowledge the unworthinesse and imperfection of our owne worke. And secondly we must stedfastly beleeue, that God the promiser is true of his promises, trusting wholly to the goodnesse of him that promisseth, and not to the unworthinesse of the worke.

In the thirde place, I propounded it as a thing to be thoroughly weyed, why God added promises to good woorkes, & why he boughlaue them to rewarde them. The causes of this matter are chiefly three.

The first is, that they might be testimonies of Gods providence. For GOD will haue it knowne, both that bodily goodes are things by him created, and also that they are not scattered by chance, but that they are giuen by him, and preserved by him for the Church, according to this saying: He

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filled

Septuagesima sunday.

filled the hungry with good things, and the rich he sent empty away. The second is, that they should be witnessings that God will preserve his Church even in this life. Whereupon 1. Tim. 4. Godliness hath promises both of this present life, and of the life to come. The third is, that God will, that both bodily necessitie shall be a putting of vs in mynde of Faith, Prayer, Hope, and thanksgiving: and also that these good things should be craved by Faith, and wayted for by patience. The fourth is, that they might put vs in remembrance of the promise of grace. For corporall benefites are vnto the faithful a sealing vp of grace. The fifth is, that God wil haue both these things done: namely his Church to be subiecte to the crosse, and also to be preserved even in the middes of perill in this life. Both these things are shewed in the 37. of Esay: O Lord our God saue vs from the hande of Sennacherib, that all kingdomes of the earth may know, that thou only art the Lord.

¶ Of the thirde.

This sentence wherewith the Lorde cloeth vp this parable, is to be marked with heed. So shall the last be firste, and the first be last. Why so? For many are called, and fewe be chosen.

The proposition of this sentence, which is an auke thing to reason, as it raiseth vp the weake harted that acknowledge their infirmitie: So it casteth downe the proude Hypocrites swelling in opinion of their owne righteousness and holynesse, and beateth them flat vnto the ground, as it were a thunderbolte from Heauen. But who are those first: and who are the last? Those that are first with them selues in their owne opinion, and in the estimation of their owne workes, shall be last with God: that is to say, of no value, yea rather men damned by the iust iudgement of God. They be last with them selues, which in good earnest acknowledge their owne vilenesse and infirmitie, as whiche feele themselves to haue no desert: and these shall be first with God, that
is to

is too say, accepted with God, so that they leane vnto Chryſt the Mediator, by ſtedfaſt fayth.

The meaning of this ſentence, Many are called, and fewe choſen, teacheth two thinges: the one is, howe greate is the goodneſſe & mercy of God, that calleth all men to the knowledge of his ſonne, by his Goſpel. The other is, how great is the vnthankfulneſſe of men, of whom ſo fewe are found that are choſen, that is to ſay, godly, ſincere, and practiſing earneſt repentance. For there are fewe that renounce theyr olde woꝝkes (yea and themſelues) altogether, and that truſt onely to God, and gloꝛifie him in mynde, talke, confeſſion, and conuerſation. This ſentence therefore admoniſheth vs, firſt to acknowledge the benefite of God that calleth vs by the Goſpell: ſecondely to deteſt the vnthankfulneſſe of the world, which accepteth not the benefites offered: and thirdly to ioyne our ſelues to thoſe fewe in repentance, faythe and true inuocation, whiche receiue the Goſpell ſincerely to the gloꝛy of God, to whom be honoꝛ for euer. Amen.

The Sunday called Sexageſima.

The Goſpell. Luke. viij.



Then muche people were gathered togyther, and were come too him out of all Cyties, hee ſpake by a ſimilitude. The ſower went out too ſowe his ſeede: and as hee ſowed, ſome fell by the waye ſyde, and it was troden downe, and the ſoules of the ayre deuoured it vppe. And ſome fell on ſtones, and as ſoone as it was ſprong vp, it withered awaye, bycauſe it lacked moyſtneſſe. And ſome fell among thornes, and the thornes ſprang vp with it and choaked it. And ſome fell on good ground, and ſprang vp & bare fruit an hundreth fold. And as he ſayd theſe thinges: he cried: he that hath eares to heare, lette hym heare. And his Diſciples asked him ſaying: VVhat manner of ſimi-

Sexagesima Sunday.

of similitude is this ? And hee sayde : Vnto you it is gyuen too knowe the secretes of the kingdome of God, but to other, by Parables : that when they see they shoulde not see, and when they heare they should not vnderstand. The Parable is this : The seede is the worde of God : those that are beside the way, are they that heare : then commeth the Deuill, and taketh away the woord out of their hearts, least they should beleue and be saued. They on the stones are they, which when they heare, receiue the word with ioy, and these haue no rootes, whiche for a while beleue, and in time of temptation goe away. And that which fell among thornes are they, whiche when they haue hearde, goe foorth, and are choaked with cares and ryches, and voluptuous liuing, and bring foorth no fruite. That which fell in the good grounde are they, which with a pure and good heart, heare the worde and keepe it, and bring forth fruite through pacience.

The exposition of the Text.



This Gospell containeth a goodlie image of the Church militant in this world, and springing of the incorruptible seede of Gods worde, in the visible companie whereof, how many and how sundry sorts of hearers there be, he peincth out by the similitude of the naturall seede. For he beareth witness that it happeneth alike to the heauenly seede, as is wont to happen to the naturall seede, cast into the ground. For like as all bringeth not forth fruit that the husbandman casteth into the ground, no noz scarce the fourth part of it : Euen so the word of God hath sundry hearers, in very few of whom it bringeth forth wholsome fruit. Whereof are three places.

- 1 The exposition of the Parable.
- 2 The diuers sorts of the hearers of Gods word.
- 3 As concerning the Lords saying : Hee that hath eares to heare, let him heare.

¶ Of

¶ Of the first.

The causes why the Lord spake vnto the people in parables, are many. The first may be the foretelling of the Prophets. For the Prophets had foretold, that when Christ came, he should teache the people in parables. And it was a very auncient manner of teaching, to teach in parables and similitudes. Secondly, for that this kinde of teaching doth wonderfully enter into the eyes and minds of men. Thirdly, because the things that are taught by suche kindes of images and tokens, do helpe the memorie, that the doctrine by them (as it were by tokens of remembrance) may be sente out to all that shall come after. Fourthly also, Parables doe assuage the ouer hard rebukes, and as it were hide the with a certaine veile, that they may the lesse offend. And yet afterward being conceined & vnderstood in the minde, they teache and do as much as plaine doctrine, and yet they touche no man openly. Finally the partes of this parable, are the sower, the seede, the frute, and the ground.

The sower is God: who although he cast his seede into the grounde by men: yet notwithstanding hee is presente with them him selfe, and worketh with them. By reason whereof the ministers of the word are termed Gods helpfelloves: by which name, both things are ment, that is to wit, that both God dothe worke after his owne manner, and that men as workfelloves do bestowe their labour in Gods behalfe.

Here we may learn two things. First that the seed is precious and noble. For we see in the worlde, that the excellentest the seede is, so much more cunning and skilfull persons are set to lay it into the ground. If the kings of the worlde together with the wise men of the worlde, were sayde to bee the layers of this seede into the ground, al men wold wonder at it, & all men wold be very desirous to knowe this seede. But now is God become the sower here: and the stewards of Gods misteries are here present. And therefore it muste
needes

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needs bee, that this sowing is both an earnest and a noble sowing aboue all others. The other thing that we may learne hereby, is that it is a great fault, and woorthy to be punished with most grauous punishment, eyther to receiue the seed of the sower God, into a ground (that is to say a heart) not tilled befoze with the plough of the lawe: or when it is receyued, not to cherishe it with all the attendance, carefulnesse, & diligence that may be, so as it may growe and bring forth the mosse acceptable frute to the sower.

The seede is the very word of God, and not of man: which seed the only begotten sonne of God hath brought out of the bosome of his father. This seed is liuely: wherfore if it seme at any time not to bring forth frute, it is not the fault of the seed, but of the ground. They that either corrupt this seede as hereticks do: or choake it, as hipocrites do: or keepe it down by force, as tirants do: or thrust in other in stead of it, as the papists do: shall one day feele the iust wrath of God, who as he hath giuen pure seed, so also will he haue the same kept pure, and in no wise corrupted. And this seede hath he left with his Church to keepe, laide vp in the treasures of the Prophetes and Apostles.

The frute that this seede bringeth forth, foloweth the nature of the seede when it is growen vp. For first after it is layed into the ground, there springeth of it repentance, that is to say, an amendment of the former wicked life. For like as some excellent seede being conceiued in the bowels of the earth, doth by his owne power kil the weeds that ouergrow the ground befoze: so this seede dothe by true remorse, kill the shreud weeds, (that is to say sinnes) which the Deuill hath sowed in mannes harte, so as they may not bear deadly frute vnto damnation, as they did befoze. Again, this seede togither with helthfull repentance, bringeth forth faith, the frute whereof is most acceptable to God. Out of thys faith, as out of the eare of the corne, come forth seedes, that is to say, children of God, according to thys saying: To

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as many as beleued, he gaue them power to become the children of God. These (as sayth Saint Peter) are bozne againe, not of corruptible sæde, but of incorruptible sæde, by the word of the liuing God that continueth for euer. The children of God being so bozne of Gods incorruptible sæde, doe bying forth their fruite, that is to wit, god workes and patience, wherewith the Lords fruitfull field flourisheth euen vntill Haruest.

¶ Of the seconde.

By the manner of the sæde layde into the ground, a man may gather foure kindes of hearers of Gods word. For the sæde that is layde into the ground, either is not conceived in the bowels of the earthe, or else is conceived with fruit, howbeit such fruite as out of hande withereth and perissheth: or else with fruit that endureth to the haruest. And this varietie happeneth by reason of the nature of the soyle. For if the sæde light into the waye, it taketh no roote, but is eyther troden downe with fete, or deuoured by the byrdes. If it lighte vpon stonie ground, bycause it taketh no deepe roote, it perissheth as sone as it cometh by. If it light among thornes, the thornes choak it, and it dieth without profit. If it lighte vpon good ground, it beareth fruite, and that plentifully. Wherevpon the Lord concludeth manifestly, that there be foure sortes of hearers, of whiche I must nowe speake in order.

The first kinde of hearers is set forth in this wise in the Parable, Some fell in the high way, and was troden with fete. The Parable is thus expounded by the Lord. Those that are by the high waye, are those that heare the woorde, and anone cometh the Deuill, and taketh the word out of their hearts, least they should beleue and bee saued.

In this exposition many things do meete togyther, worthy to be considered. Firste, what is the cause that it beareth no fruite, namely bycause the ground is harde and drie,

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die, that is to say, the heartes of the hearers are stonie and harde, so as they giue no place to the woꝝd. Mennes hearts were harde by accustoming themselves to sinne, by hope of scaping without punishment, by Epicuristhe thoughtes, by innumerable examples of such as sinne, and by the craftes of the Deuill. And whereas the Lorde sayth, that the sēde was sowed in their heartes, it is as much as if he had sayde, that the vice and leudnesse of mē is the cause why it is taken out of their heartes. Therefore they doe God wrong, that ascribe their damnation vnto him, For hēe being mercifull vnto all men, casteth his sēde into the ground, that is to say, sendeth preachers to teach his gospell: but through mens default it cometh to passe that it is troden vnder foote without fruit. Secondly it is to be marked aduisedly, that the Deuill is sayde to come and take away the woꝝd out of their heartes. Whereby we gather, that this enimie of our saluation (according as hungrie birdes are wont to doe in sēde time) as soone as the doctrine cometh abroade, is at hande, and steppes in, to catche it vpe before it can conceiue moysture and shote forth. That this is the continuall endeuer of Satan, the storie of all times teacheth vs, and Peter testifieth when hēe saythe: that the Deuill goeth about like a roaring Lion, seeking whome he may deuoure. For in like wise as he set himselfe against our first parentes, and that by taking Gods woꝝd out of their hearts: so imployeth hēe himselfe wholly with like endeuer at this daye, that the woꝝd which is preached, maye abyde fruitlesse with the hearers. Thirdly, it is to be obserued, that the gospel is the preaching of saluation. For when hēe sayth that the Deuill taketh the woꝝd out of the heartes of the hearers, least any should be saued: he declareth sufficiently, that the woꝝd of God is appointed to our saluation. Fourthly hēe is to be obserued, the great prayse of sayth, in as much as Chryste in expresse woꝝdes calleth it the cause of oure saluation, least through belœuing (sayth hēe) they might be saued. For as saluation
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is offered vnto men by the ministration of the Gospell: so by faith only is the offered saluation receiued and reteined: wherevpon the Apostle sayeth, the Gospell is the power of God, vnto saluation, to euery one that beleueth. Fifthly as our greate unthankfulnesse is noted, wherethrough we despise the saluation that is offered vs by the word: so is their error to be detested, whiche go about to deprive the worde spoken, of his power: who doubtlesse are the diuels instruments to hinder the saluation of men.

The second sort of hearers are noted in this parable: Other some fell vpon stones, and as soone as it came vp, it withered, because it had no moysture. The parable is expounded by the Lord in these words. For that which fell vpon the stones, are those whiche when they haue heard the woordes, do receiue it with ioye, but yet they haue no roote, but beleue for a tyme, but go backe in the time of triall. As long as the Crosse and persecution troubleth them not, they holde not the meanest place in the Church: but as soone as persecution riseth for the Gospell, they giue ouer, and sayth dieth vnto them without fruite: and of this sorte of hearers (alas for sorowe) there are too many. As soone as the doctrine of the Gospell was purged in this Realme, very many seemed to embrace the Gospell earnestly. But when they sawe their friends displeased with them for it: whē they perceiued that no small peece of their estimation among the Papistes was abated by it: and that the crosse touched them somewhat nērely: then they forgat the swētnesse of the Gospell, whiche they had heretofore receiued with ioyfulnesse, and shamefully lyke wretches slipt from it to their vtter reproche, & the horrible destruction of their soules: for whome it had bin much better neuer to haue tasted the goodnesse of the Gospell, than wyth so much shame to fall away again from grace and saluation.

The third sorte of hearers is painted out in this parable, thus: And other some fell among thornes, and the thornes growing vp with it, choaked it. The Lord interpreting this

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parable

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parable, saythe: That whyche sell among thornes are those whyche haue heard the worde, and going their wayes are choaked with the cares and the ryches and pleasures of this lyfe, so that they bring forth no frute. In this exposition of the Lordes, many thinges are to be considered. Firste that this sorte of men is meete to cherishe the sēde within, that is to say, that they turne vnto the Lorde with true repentance, & that they beleue and loue the word of God. Secondly, that the corruption of the sēde, (that is to saye, of Gods worde sowne in the hart of man) commeth from elsewhere, namely of the thornes. For as good sēde being conceived in good grounde and growne vp, is often so marred with the thornes that winde about it, that it perissheth before the haruest: Euen so many being at the first well disposed and worshippers of God, are before the end of their life choaked with thornes, I say with the thornes of carefulnesse, of riches and of pleasures. Thirde it is to be obserued in this place, that the Lord putteth here .iij. kinds of thornes, which do choke the heavenly sēde after that it is growne vp & spindled: as are thoughtfulness or cares of this world, and riches, according as Mathew hath: or (as Mathew and Marke haue) the deceitfulness of riches, and the pleasures of this life.

Saying then, that these be the thornes wherewith Gods word is choked, and that there is none of all which is not or ner growen with greate store, and as it were with a thicke queach of thornes: we must do our indeuer, that if we cannot vtterly plucke vp all the thornes themselves, we may (at least wise) breake off their pyckes, that they pierce not thorough Gods crop and destroy it.

As concerning the first kind of thornes, this is the way to blunt them: if we wholly renounce this worlde with hys lustes, and vse this worlde as though we used it not, according as Paule admonisheth vs to do.

The second kind shal do no harme, if we folow Salomons counsell, who sayth: If riches abounde, set not thy hart vpon them.

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them: And also Paules counsell, which saith: Iwarne the rich men in this worlde, that they be not proude, nor trust to the vncertaintie of their riches, but in the lyuing God which gyueth vs all things plentifully to our vse: but that they do wel and endeuour to be ryche in good workes, and be liberall towards others.

The .iij. kind of thornes are the pleasures of this lyfe, which consist in delights (pompe, worldly honoz, dainty meats, fine apparell, and chamber worke: which altogither and seuerally do choake the seede of God, so as it can not bring forth the fruit of eternall life. Let them therfore that haue regarde of everlastyng saluation, take good heed of these thornes.

The fourth sort of hearers is noted in this part of the parable. And some seede fell vpon good ground, and sprang vp and bare fruit, and brought forth, some thirtie folde, some sixtie folde, and some a hundred folde. This parable is expounded of the Lord in these wordes. And that whyche fell vpon good grounde, are those that with a pure and good heart doo heare the woorde, and keepe it, and bring forth the fruite through pacience. In this exposition five things are to be obserued, which do define the good ground wherinto the Lords seede was cast. The first is to receiue the seede and heare the word with a pure & good heart. The second is to keepe the seede, that is to say, not to forget the word that is heard, but to thinke vpon it continually. The third is to bring forth fruit in true godlinesse, holynesse, charitie, and the dutie of a mans vocation. The fourth is, that this fruit must be brought forth in pacience: verily that we suffer not ourselues to be pulled by any means from sayth, and from bringing forth fruite. The fifth is, that all bring not forth alike much fruit: for the Lord sayth: Some thirtie fold, another sixtie fold, and another a hundred fold: that is to say, they which beleue the gospel, bring forth fruit according to the measure of their faith, some more and some lesse. This oddes in bringing forth fruite, doth both teache vs and comfort vs. It teacheth vs, that the seede of God must
It. ij. not

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not bee fruitlesse, if at least wise wee couet to haue it to oure welfare: and it comforteth them that be of a gentle and good hart, and desirous to bring forth much fruit into Gods barn, who notwithstanding doe feele themselves destitute of power, and that they cannot yeld encrease of thre score folde, or of a hundred fold. These need not to discourage themselves: for the goodman of the house vouchsafeth, euen the baser sort their honour, and the commendation of godnesse. Therefore who soeuer is a louer of his owne saluation, let him endeuer to bring forth fruit according to the estate of his calling. And when he perceiueth himself to bring forth but a little, let him craue helpe of the goodman of the house, and trust to his godnesse whyche reiecteth not euen him that bringeth neuer so little fruite.

¶ Of the third.

AS hee had spoken these thinges (sayth the Euangelist) hee cryed out with a loud voice, and sayd: Hee that hath eares too heare, let him heare: For in that the Lorde cryeth out: thereby is shewed both his affection towards men, that hee is desirous too haue them saued: and also the deafnesse of men to heare the thinges that pertaine to their saluation. Againe, when hee sayth. He that hath eares to heare, let him heare. he giueth vs plainly to vnderstand: that he hath two kind of hearers: of whom some be deafe, not for that they are not able to heare with their outward eares, but for that they bestowe not the thinges they haue heard, in the intrayls of their harts. For great sorte of this kynde of hearers there is, it is well seene by the lewde behaviour of many, which haue the saythe in their mouth, without any fruit at all in their life and maners. And other some are well eard, who bestow in the closets of their heartes, that which they conceyue by their outward hearing, and bring forth fruite of the lewde, according to the measure of their sayth. But this is to be knowne, that no man by his owne cunnyng can make himselfe to

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to here Gods worde frutefully: but that his eares must be opened by the Lorde. For when the worde soundeth outwardly in his eares, the holy Ghost is presente working in the word, who openeth the eares of the heart to here and receive the worde, so that we through our owne malice, strive not agaynste the spirite when hee openeth. For although that God alonly can open mens eares, and that he offereth himselfe redily to all men: yet doth he open the eares of none but such as resist not the Lord through their owne stubborne. Wherefore it is our due to crie unto the Lord with continuall groanings, that he may open our eares, prepare our hearts, and cleanse our affections, so as we may here his word to our owne salvation and the glory of God, to w home be honor and glory for ever. Amen.

*The Sunday called Quinquagesima,
or Lbroue Sunday.*

The Gospell. Math. iij.

Then came Iesus from Galilee to Iordan, vnto Iohn, to be baptised of him. But Iohn forbad him, saying: I haue neede to bee baptised of thee, and comest thou to be baptised of me? And Iesus answering sayd vnto him: Let be now, for so it becommeth ve, that we may fulfill all righteoufnesse. Then he let him alone. And Iesus being baptised, came by and by out of the water, and behold, the heauens were opened vnto him, and he saw the spirit of God comming downe like a doue, and lighting vpon him. And behold a voice from heauen, saying: This is my well beloued sonne in whome I am well pleased.

The exposition of the text.

This feast is solemnized in our Churches for the storie of Christs baptim, which storie containeth the chiefe deede
is ij. that

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that euer hapned in the worlde, neither shall any greater euer happen, vntill we see Chryſte comming in the cloudes with his angels, and with greate power. If then we be delighted in ſtoies of great & mightie princes: we haue here the ſtoie of the greateſt Prince: which not onely with the pleaſantneſſe thereof delighteth the mindes of the readers, but alſo it ſelfe alone bringeth moze commodities, than all the ſtoies of the worlde can bring. But before we go to the exposition of this ſtoie, we muſt diſcuſſe two queſtions. Of whiche the firſt is, for what cauſe this feaſt is inſtituted in the Eccleſiaſticall ordinance of our Churches: and the other is, why it is appointed at this time of the yeare rather than at any other. To the former queſtion I aunſwer: The ſtoie of Chriſt is framed for our ſaluation, and therefore we Daneſ in our Eccleſiaſticall ordinanceſ, would not omit this chiefeſt part of the ſtoie: but ſet it forth at a time certaine in the yeare.

Vnto the latter queſtion, I ſay, that this time was moſt conuenient for this ſtoie to be intreated of, and that for two cauſes. Firſt for the order and continuance of the ſtoie: For hyther to we haue heard in order, firſt of the birth of the Lord, Secondly of his circumciſion. Thirdly of his appering. Fourthly of the offering vp of him in the temple. Fifthly of his diſputing in the temple when he was a twelue yerres of age. What he did from the ſaid twelfth yeare, vnto hys nine and twentieth yeare, there is nothing written, but that hee was at the commaundement of his parents. Sixthly of hys baptiſm, which is very well recited in this time of the yeare. Seuenthly followeth of his faſting. Eyghtly of his temptation. Ninthly of his doctrine and miracles. Tenthly of hys paſſion. Eleuenthly of his reſurrection. Twelfthly of his aſcention into heauen. Thirtenthly of the ſending of the holy Ghoſt, whereby Chriſts doctrine was confirmed. Fourteenthly follow in the reſt of the yeare, ſundry ſermons wherein the benefitſ of Chriſt are commended to his Church, examples of

of godlynesse are set forth, and men are exhorted to godly and holy life. And fiftēthly is intreated of the last iudgement & of the rewarde of the godly, and the punishment of the vngodly. These are the chiefe members of the storie of Chryste, which in very good order (according as the things were done are euery yere handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Chrystes baptism this time of the yere: namely that men may bee taught what manner of garment becommeth Chryistians to weare, against that deuilish and heathenish furie and maner of belly chere, that hitherto hath ben practised in many places of Christendome, not without greate offence towarde God. And let these things suffice to be spoken concerning this present feast. The places therfore are thre.

- 1 The storie of Chrystes baptism, with the circumstances thereof.
- 2 The vse of this storie in the Church.
- 3 The maner and vse of Baptism.

¶ Of the first.

In the Baptism of our Lord many circumstances are to be weyed, and specially these five. First, what persons are the doers in this case. 2. The place. 3. The talke between Chryst and John. 4. The baptizing of Chryst. 5. The sequele, that is to wit, the thing that hapned to Chryst when he was Baptised. Of these five circumstances I will speake in order.

The fyrste. Then came Iesus from Galilee vnto Iohn. Here we haue two persons, Iohn who was sent in the spirit of Elias to prepare the way of the Lord: In respect whereof his father Zacharie by the spirit of prophete said of him, being yet but a babe; And thou child shalt be called the prophet of the highst, for thou shalt go before y face of the Lord to prepare his wayes. And for the same cause Chryste himselfe auoucheth Iohn to be more than a Prophete, as than which there was not a greater borne of a woman. Againe, we haue here another person, namely Chryste himselfe,

Is. iij.

God

Quinquagesima sunday.

God and man. Here therefore are two persons, than the which the whole worlde hath not any thing moze excellent. John was the most high prophet of God, and Christ was the euerlasting sonne of the euerlasting God. Of both whome, in as much as the dignitie and authoritie is mosse excellent, we haue thereby an inkling giuen vnto vs, howe great the worthinesse and authoritie of Baptim is, whiche proceeding from God, is solemnized by them that are the most excellent of all the worlde.

The second. Hee came to Iordan. Here is shewed wher the baptim was celebrated. It is not for nothing that the Euangelist maketh mention of Iordan. For his meaning is, that we should haue an eye to the former miracles that were done long ago in Iordan: that thereby we may gather how great force and effecte spirituall baptim is of.

The first miracle therefore that commeth to mynd, is that which hapned when the people (vnder the conduct of Iosua) entred into the land of promise. For the riuer of Iordan (contrary to the nature of water) stood at one side like a wal, and gaue way to Gods people to passe through, so as they passed drie shod, folowing the Arke of the Lord which the Priestes of GOD caried before the people. By this tipe is signified that we are conueyed out the kingdome of Sathan, into the kingdome of God by baptisme, Chryste going before vs, who is the true Arke of propiciation.

Elias deuided Iordan with his cloak, and passing the ryuer was lifted vp into heauen. Naaman the lepre of Syria washing himself in Iordan at the commaundement of the prophet, was made whole and sound. Now as the deed of Elias did in a shadow signifie that our passage into heauen shoulde be made by baptisme: so the clenzing of Naaman the Syria, did prefigure the spiritual clenzing from sinnes to be made by baptisme. For loke what baptisme figureth outwardly, that dothe the Worde worke inwardly by his owne power. Therefore when we here mention made of Iordā, let vs cal

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to mind, what it signifieth spiritually cōcerning our baptim.

The thyrde. But Iohn forbade him, saying: I haue neede too bee baptized of thee, and commest thou too mee? And Iesus answering, sayde vnto him. Let bee nowe, for so it becommeth vs, too the intent wee maye fulfill all ryghteousnesse. Then hee lette him alone. In this communication are many poyntes to bee considered. First concerning Iohns forbidding, wherein he put Christ off, both by entreatance and with his hand. Secondly, Iohn weped two things heede fully in this case: but the thirde he neglected. He weped himselfe to bee unworthy to loose the latchet of Chrystes shoes, and therefore much more to washe his naked body. And secondly he weped that Christ is free from sinne, and therefore he thinketh him to haue no need of baptisme, that he should bee washed therewith in token of repentance. The third thing (as I sayde) he neglected: namely, what belonged both to his owne office, and to Chrystes office. For he ought to haue looked vpon his office, and not vpon the unworthynesse of his person. He ought to haue ben resolued, that Chryste could not attempt any thing that perteyned not to the office of a mediatour. And therefore hee heard Chryste say: Let bee nowe, for so it becommeth vs, too fulfill all righteousnesse. Thou art sent to baptize: and I come to giue saluation to those that are baptized: therfore let each of vs do that which becommeth him.

These three things therfore we may learne of Iohn. First to acknowledge our selues unworthy to haue any ministrie committed vnto vs in the Church. Secondly to acknowledge that Chryste is he, who alone is able to washe vs from the spottes of sinne. And thirdly to obey Chrystes commaundement in our vocation, notwithstanding our owne unworthynesse, but hauing an eye to the Lords commaundement, which vjgeth vs to do our dutie.

The fourth is: And Iesus beeing baptized. Here the eternall sonne of God, holy, without spot, clere from sinne, and higher than the heuens, is baptized. But why is he baptized?

h. v.

there

Quinquagesima Sunday.

there may be moe causes than one alledged. For first it was his will too enter into the ministerie of God by baptim, & as it were by this covenant too shewe that hee is the minister of God. Secondly that outward Baptim should bee a figure of his death, burial, and resurrection, in which respect he termed his passion by the name of baptim, when he answered y children of Zebedie. Mark. 10. saying. Can yee bee baptized with the Baptim that I am baptized withall? Thirdly too leaue the waters halowed for all them that were too bee baptized afterward. For the sacraments of the church are not halowed by the office of the priest, as it were by magicall enchauntment: but the halowing of the Sacramentes is made by the foundation, deed, and promises of Chryst, and by oure obedience towarde him. Fourthly it was his pleasure too bee baptized as we are, as a most assured witnesse and pledge of the union & societie which he vouchsafed to haue with vs. Tlher vpon Paule proueth vs too bee the sonnes of God, who haue put on Chryst. As many of you (sayth hee) as are baptized, haue put on Chryst. Fifthly it was his wil too doo that which he commaunded al others to doo, according as Augustine saith. He is best too teach and comaund, which is an example of his own doctrine, & y first y doth the things that he comaundeth. Fifthly, the sequele is too be considered. For the things that hapned as Chryst was baptized, and praying, are the greatest miracles of all that euer happened at any time. First the heauen opened: whereby is signified both that the only way into heauen is Chryst, whom wee put on in baptim, and that heauen abideth shut vp vntoo all men that acknowledge not Chryst the only way vnto heauen. Secondly he saue the spirit of God comming downe in the likenesse of a doue, and sitting vpon him. This is a most sweete image of Chrystes benefites. All wee were euerwhelmed in the flood of sinne: but Chryst came as an Ark too vs, & toke vs in too himself, & saued vs from the flood: in witnesse whereof, came the Doue and rested vpon him. A figure haerof was the Ark of Noe and the Doue

Doue that he sent forth, whiche returning brought an Olive
bzaunche in hir mouth, in token that the flood was dried vp.
Euen so the holy ghost appering heer in the shape of a Doue,
is a witness that the flood of sinnes is swallowed vp. But
sauegard is only in the Arke, that is to say, Chrystes Church,
where the holy ghost dwelleth. Thirdly a voice was herd fro
heauen, this is my beloued sonne, by whom I am pacified. Lo,
here we heare the father of heauen a preacher of the Gospell.
I pray you what can be more wonderfull? What is more to
be amazed at? Dlamentable blindness of men, O detestable
deafnesse. The heauenly father soundeth his Gospell
from heauen, and we blinde wretches see not heauen: we
deafe wretches heare not the voice of the teacher. But what
teacheth hee, I beseeche you? Thys (saythe hee) is my belo-
ued sonne. Beholde the fathers testimonie of his sonne: giue
credite to it if thou regard thy saluation. He is his sonne by
nature, and we by adoption and grace. Therefore calleth hee
him beloued, not for that we are not beloued: but for that
we are beloued in his beloued, in whome only he maketh ac-
count of vs. He loueth him for his owne sake, and vs for his
sake. For by nature we are the Children of wrath, Ephes. 2.
but by Chryste we are adopted his children. Whereon it fol-
loweth in the Sermon of God: In whome I am well pleased,
that is to say, by whome I am pacified towarde mankinde,
and made at one with him againe.

Here are three things to be deeply weyed in minde. First
that without Chryste God is angry with vs, and that is for
the sinne wherewith wee offend God. Secondly that Chryst
is the only reconciliatiō of vs. For he is the propitiation for
sinne. For the blood of christ purgeth vs fro al iniquity. Third-
ly that his fatherly good will & attonement, is to be receyued
by faith, and to be sealed by by baptim. Upon this faith must
follow a new obedience and thankfulness towards God. Be-
hold thou hast here the summe of al the gospel, wherunto we
must haue an eye all our lyfe time, and in the houre of death.

For

Quinquagesima Sunday.

For there cannot from elsewhere be taken any substantiall comfort of conscience. And thus much briefly concerning the declaration of the Gospell.

¶ Of the seconde.

Although the vse may easily be gathered, by those things that are saide before: yet will I repete certaine poyntes here. First therefore let vs knowe, that our Baptism is here halowed, and that the water of Baptism is made holy by Christ, who vouchsaured to be baptised with water. Again, the whole sight of the thing that was don, printeth out Christes Church before our eyes, as it were in a table. Here is to be seene, John a teacher in the Church. For whereas is not the word of God, and whereas the voice of the teacher is not herde, there the Church cannot be shewed. Moreover Christ is baptised. For the Church that is well ordered, cannot bee without the vse of Sacramentes. Thirdly Christ being baptised, prayeth: whose example his members folowe, and exhibite true worship vnto God through faith. Fourthly the sonne stands in the middes: the fathers voice soundeth from heauen: and the holy ghost resteth vpon him that was baptised. The same thing is done in very deepe at this daye in our Church. For the father, the sonne, and the holy ghost is present with his Church, and by the voyce of the preachers, witnesseth his good will towards Christes Church. By the presence of his sonne, he testifieth that he hath adopted vs to be his children: and by the holy ghost he witnesseth that he gouerneth his Church. Wherevnto we may conceiue this assured confidence, that hell gates shall not preuaile against it.

¶ Of the thirde.

The more part of those things that pertaine to our Baptism, are declared in the places aboue mentioned. Wherefore I will briefly touche certaine things, which it is exceedingly needefull to knowe. The things that I wil tel, are two:

What

What
the first is
that the water
is made holy
by the blood
of Christ
who was
baptised
with water
and the
holy ghost
resteth
vpon him
that was
baptised
and the
father
the sonne
and the
holy ghost
is present
with his
Church
and by the
voyce of
the
preachers
witnesseth
his good
will
towards
Christes
Church
By the
presence
of his
sonne
he
testifieth
that he
hath
adopted
vs to
be his
children
and by
the holy
ghost he
witnesseth
that he
gouerneth
his
Church
Wherevnto
we may
conceiue
this
assured
confidence
that hell
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not
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it.

What maner of signe baptim is, and whiche is the true consideration of the same.

What maner a signe then is baptisme? First it is a testimonie of grace, as wel exhibited as also applyed to the party that is baptized: Namely that God is pacified towards him through Chryste: which testimonie verily requireth to be apprehended by faith. Againe, this sacrament is a signe that teacheth by a certain cōparison. For it is a signe of Christs spirituall vertue: namely that Christ by his owne death, buriall, and resurrection, as the deliuerance of vs from death & buriall, and the giuer of euerlasting life. Moreover it is a representation of our newe life before God, as Paule teacheth Rom. 6. by these wordes. As many of vs as are baptized in Iesus Chryst, are baptized into his death. We are therefore buried together with him vnto death, that like as Chryst is raised from y^e dead, so we also shuld walk in newnesse of life.

Furthermore before men it is a certaine badge of our profession, whereby we testifie our selues to be Christes members, and the Devils enemies.

The godly consideration of Baptisme consisteth in these things. First we must be fully resolved, that our baptisme is a certaine most sure enselement and Sacrament of our attonement with God.

Secondly, baptism must be a certaine continual warning vnto vs, that this attonement is made by the blood, death, buriall, and resurrection of Chryst.

Thirdly, it must put vs in minde of the mortifying of the flesh, & of the quickning of the spirit, and so consequently of a continuall repentance in this worlde, and of the glorifying that shall be hereafter by Chryst.

Fourthly, it must put vs in mynd, that the benefite of regeneration, is the gifte and worke of the whole Trinitie, in whose name wee are baptized, to the intent we should sticke therewith, and worship it all our life long, to whome be honor and glory for euermore. So be it.

Tba

The first Sunday in Lent.

¶ The Gospell. Math. iiii.



Then was Iesus led away of the spirite into wilderness, to bee tempted of the Deuill. And when he had fasted fortie dayes and fortienightes, hee was at the last an hungred. And whē the tempter came too him, he sayde: If thou bee the sonne of God, commaunde that these stones bee made bread. But hee answered and sayde: it is written, man shall not liue by breade onely, but by euery woorde that proceedeth out of the mouth of God. Then the Deuill taketh him vp intoo the holy Citie, and setteth him on a pinnacle of the Temple, and saithe vntoo him: if thou be the Sonne of GOD, cast thy selfe downe headlong. For it is written, hee shall giue his Angels charge ouer thee, and with their handes they shall holde thee vp, least at any time thou dashe thy foote against a stone. And Iesus sayde vntoo him: it is written againe: Thou shalt not tempt the Lorde thy God. Again the Deuill taketh him vp into an exceeding high mountaine, and shewed him all the kingdomes of the worlde, and the glory of them, and saith vnto him: all these will I giue thee, if thou wilt fall down and worship mee. Then saythe Iesus vntoo him: Auoyde Sathan, for it is written: Thou shalt worship the Lorde thy G O D, and him onely shalt thou serue. Then the Deuill leaueth him: and behold, the Angels came and ministred vnto him.

The exposition of the texte.



Like as the last Sunday we heard the storie of Chrystes baptim, wherein very great things are contained: So this Gospell also containeth parte of Chrystes dwings, that is to wit, his fasting and temptation, by which things God of his singular wisdom would his sonne should be humbled, and also would shew how true it was that he had forespoken long ago: namely that like as the serpent should lie in wait for the heele of the womans seede, that is to say, that Sathan should

should practize mischief against the person and kingdom of Christ, (which thing this story sheweth to be most true:) so also would the same seed crush the head of the serpent, with his heele: wherof we see a certain proof in this storie. All these things are to be applyed in such wise, that we may bothe learne Christs obedience vnder the crosse, and know what sheld it behoueth vs to set before vs against the temptations and darts of the deuill. The places are two.

- 1 Of fasting.
- 2 Of Temptation.

¶ Of the first.

In this place are two things to be considered. Firſt what is the manner of fasting in generall: and secondly what is to be thought of Christs fast in speciall.

Fasting is an utter forbearing of meate and drinke for a time, wherby the body is kept low, and as it were mortified. And it is of three sorts. Indifferent, Godly, and vngodly.

Indifferent fast, is whē a man abstaineth from meate and drinke, either for pouertie, or for healths sake, or for some great sorowe of minde. This of it selfe neither pleaseth nor displeaseth God, but is to be thought to please or displease, according as faith and pacience go with it.

The fast that is godly, Christian, and acceptable to God, is an abstinence, not only from meate and drinke, wherby the body is pinched and mortified: but also from all other things that may in any wise delight the flesh: tending to this purpose, that the spirite may haue full soueraintie through true pacience, godly prayer, and earnest renouncing of all wrongs wherby our neighbour may be hurt. For the punishing of the body by fasting, is a token of the sorrowfulnesse of the heart for sinne, and a testimonie of true repentaunce. The endes hereof (for whiche also it is accepted of **G D D**) are three. Mortification of the flesh, quickening of the spirite, and a more earnest endeuer towarde all godlinesse.

Such

Septuagesima Sunday.

Such maner a one was Paules fast, wherof he maketh mention, 2.Coꝝ.6. And surely godly men ought oftentimes to quicken by the spirit with holy fasting, least they should yeld to the lustes of the flesh.

And this holy and Christian fast, is of two sortes: priuate and solenne. Priuate fast, is that whiche euery man enioyneth to himselfe of his owne accord, either to stir himself by vnto godlinesse (which maner of fast as I would wish euery Christian whose flesh hath neede of such chastisement, to vse often at other times: so woulde I wish him chiefly to vse it before he shall come to the communion) or for some new offence sake which he shall take vpon him, that thereby a man may prepare him selfe to consider his dutie the more deeply and aduisedly, and pray to God that he of his mercy wil send him a luckie entraunce into his charge. Such maner of one was the fast of Moses in olde time in the mountaine, and of Elias in the wildernesse, and the fast of Christe also in the wildernesse, wherof mention is made here.

The solenne faste godly and Christian, is that which the godly Magistrate or the gouerners of the Churches enioine, either to the intent that some present euil (as plagues, sword, sectes, seditions, and suche like) may by true repentance and calling vpon God, be taken away or mitigated: or else that the euils which some to hang ouer mennes heads for sinnes reigning ouer soꝛe, may be prevented and eschued. Such kindes of fasts as this is, haue oftentimes bin enioyned by holy Kings and Prophetes, which fastes were acceptable to God for their repentance, faith, praier, charitie, minding of blessed life, and such other things, which are wont to be & must in any wise be in a christian faste. As concerning this double fast of priuate and solenne, this rule is to be hilde, that as the priuate fast is set freely in euery manns choise: so the solenne fast bindeth men by the commaundement of the Magistrate, by the laue of Charitie, and by the necessitie of the common profit, and therfore it is very great sinne to breake it

is wilfully.

The vngodly and Pharisaical fast: is an abstinence from some certaine kinde of meate, which of it selfe is thought too bee a worshipping of God, and a thing acceptable to God for the workes sake, and therefore also meritorious. As who would say, that God passeth for outward workes, whereas the conscience is vnpure: and that fasting were of that kind of workes, which are allowed simply and without meane by God, according as those workes are whereby hee appointeth in his owne lawe, that is to wit, in the tenne commaundments: and that it were not rather a certaine outward exercise, and a certaine bodily businesse tending too another ende, namely seruing to repentance, prayer, taming of the flesh, too charitie, and mindfullnesse of the blisfed life. Whereby therefore do the Prophets condemne such hypocriticall fastings, in whiche do meete together many horrible wickednesses: as an opinion of Gods seruice, a trust in the worke, necessitie, constraint, a needful choice of meats, such a manner of fasting, as euen swine might be fatted with it, and a minding of deceit and wrong towards their neighbours.

And this Pharisaicall fast may be deuised into two kinds that the one may be called standing, and the other voluntarie. The standing fast is that which is ordinarie and tied too certain times of the yeere, such as was the Lentfast (as they terme it,) among the Papists, and the Iherdayes at foure seasons of the yeere, and the Sainctes euens, whereby they would purchase the intercessions of the Sainctes, and many such other, wherein was nothing else than mere superstition and manifest wickednesse.

Voluntarie fast, is that which any man at his owne appointment chooseth to himselfe, too the intent hee may make God his better. Of which sort was his fast, that boasting his prayer too the Lord, sayd: I fast twise a weeke, where hee haunteth of his faste as a holy and meritorious worke, and putteth God in mind of it, least he should forget it.

L. j.

Let

The first sunday in Lent.

Let this suffice concerning fasting in generall: now will I adde a few things concerning Chrystes fast. Of this, the Evangelist speaketh thus. Then Iesus was led away into the wilderness by the spirit, that he might bee tempted of the Devil. And when hee had fasted. xl. dayes and. xl. nightes, hee was afterward an hungred. Where first is noted the time, namely that by and by after his Baptim, he fasted. Secondly is noted y^e place namely the wilderness. Thirdly the maner of his fast, that is to wit, that he liued. xl. dayes and. xl. nyghtes without any maner of sustenance. Fourthly the wonderfullnesse, that hee could both liue so long a time without sustinance, & also was not a hungred of all that while. For he felt no hunger untill the. xl. dayes, and as many nights were quite passed.

But why did Chryst this thing? First that by this heauenly miracle he might testifie his owne diuine power. Secondly to fulfil the figure. For Moses being a Type of Chryst, fasted on the mountain. xl. days and as many nights. Thirdly to make amends for the gluttony of our first parents & of vs. Fourthly for vocation sake. For it is the custome of G D D (when he will haue any man set in his office,) as it were to prepare him and make him fit for it by fasting & affliction: as we see in Moyles and Elias. Fifthly, that he might be an example to vs, howe we should continually liue in sobernesse, and in the feare of God.

We must therefore learne to knowe the vse of Chrystes fast, which is manifold. First to thinke with our selues how much the sonne of God was abased. Secondly to giue our selues soberly vnto prayer, after the example of the sonne of God. And thirdly to yeld him thanks, for sustaining so great a fast in our behalfe.

Again on the other side, we must shun the abuse, that we abuse not this holy fast of Chrystes. Whiche thing cometh to passe, if we either make an vniuersall precept of this doing of Chrystes: or thinke our selues too become partakers of Chrystes faste, by our counterfet fast: or surmise that our fast deserueth

deserueth forgiveness of sinnes by the worke wrought, as Thomas Aquinas like a captife teacheth: or deeme with Ambrose, that this Lenton fast enioyned by the Bishops of the Church, is a matter of necessitie, so as no mā may be accounted godly vnlesse he keepe this fast. All these opinions fight full but against the very foundation of our faith, whiche is that the belauers are saved by the merite of Christ alone.

But they say: euery deede of Christ is our instruction, & he fasted .xl. dayes. Ergo, we must folow the example of this deed of Christ. Surely it is true y they say. Euery deede of Christ is our instruction: but it is not true that we must counterfet euery deed of Christs, which thing is manifest by the sundry differences of Christs doings. For of Christs doings some be moral, some be maruellous, & other some be peculiar. His moral doings do instruct our life & maners. For he is a most perfect patterne of vertues. His marvellous doings, (among which I reckē vpon this fast) do informe & confirm our minds of y truth of Christs doctrine. His peculiar doings or deeds of reconciliation, are those whiche pertaine to the benefite of our redemption & purging from sin. These will foster & cherish in vs a confidence of saluatiō. And so euery deed of Christs, is in deede our instruction, yet is not euery of them to be counterfited, but only so many of them as pertaine to life & maners, according to the tenor of the .x. commaundements. It is lawfull then to fast the lenton fast: It is lawfull, so that the conditions be kept in doing it, which (as I haue sayd before) are to be obserued in the holy and Christian fast. And I openly confesse, y at this time of Lent is requisite a singular sobernesse, in minding and musing vpon the benefite of oure redemption, whiche at that season is wont to be set forth daily in our churches in the reherfall of the Lords passion: but compulsion and necessitie must in any wise be away.

¶ Of the seconde.

THe tempter comming. &c. In these temptations of Christ, a man may see, first how great the boldnes of Sathan is,
L. y. and

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and his desire to destroy the kingdome of Christ. For he spareth not euen the sonne of God, but approacheth vnto him, and as he inuaded Gods kingdome in Paradise, and gate the upper hand: so practiseth he to destroy the new Paradise the kingdome of Christ, and assaileth the king thereof, with the darts of temptations. And secondly a man may see heer, how much the sonne of God was abased, in that he was not only afflicted with fasting: but also assaulted with the temptations of Sathan.

Howbeit, to the intent we may receiue wholesome instruction thereby: first I will speake of Christs temptations. Then wherefore he was tempted And last of all, what doctrine & comfort is for vs to pick out of Christs temptations. In euery of Christs temptations (whiche in this place are three in number) we may behold four things. First what is the occasion: secondly what is the maner of the temptation: thirdly what is the end of it: fourthly the maner of his victory.

Therefore as touching the first temptation, the occasion thereof is shewed in these wordes of the Euangeliste: and when hee had fasted .xl. dayes and .xl. nightes afterwarde hee was a hungred. Beholde what an occasion the aduersarie had gotten. Christ had fasted, and prepared him selfe to execute his office, but Sathan practiseth another thing, and of Christs good doede hee seeketh oportunitie to destroy him. This hath bin the continuall endenour of Sathan, to wperst bothe the well doings and the sinnes of the Saints to their destruction. But God knoweth who be his, and is able to deliuer them out of temptation.

The manner of the temptation ensueth: for the tempter sayth: If thou be the sonne of God, commaund these stones too become bread. The end of this temptation, was to perswade Christ to make a triall whether God wold by miracle confirm his Godhed or no: y if he did not, then y Lord might surmise y God cared not for him. This temptation therfore fighteth against gods prouidence, wher throughe he prouideth all things

for

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for his children, whiche are necessarie to saluation, and this present life.

The manner of the victorie followeth : Too whome Iesus answering, sayde : It is written, man lyueth not onely by breade, but by euery worde that proceedeth out of the mouth of G O D. Here we see howe the victorie against Sathan consisteth in the word of God. Sathan would perswade Chryste that hee should perishe if he made not bread of the stones. But Chryst denieth that man liueth only with bread or bodily foode. For meate nourisheth not, vnesse there come with it the blessing of God, from whence bread taketh his strength. For it is written, they shal eate and not be sufficed. This scripture alledged here by Chryst to this purpose, thou hast in the .xy. of Deuter. In which place Moses comforteth the people in the desert, where was no bread, but God gaue them Manna from heauen, and water out of the rocke. This promise, Chryst applyeth to himself and to al the godly, signifying that it should come to passe, that euen in the midst of famine, God woulde succour his people and giue them things needefull. Of this promise we haue examples in the Israclites, in Helizeus, in Moyles, and here in Chryste. Hereunto maketh that saying of the Prophet: They shall not be confounded in the euill time, and in the dayes of famine they shal bee sufficed. This promise when it pertaineth to vs, is to bee caught hold on by sayth : and to bee set against Sathan that he ouerthrowe vs not with temptation of hunger. And thus much breuely concerning Chrystes first temptation, and the vse thereof. Now foloweth the second.

The occasion of the second temptatiō is described in these wordes. Then the Deuill tooke him vp intoo the holy Cyrie, and set him vpon a pinnacle of the Temple. See the occasion, see the craft of Sathan : who of euery thing seeketh meanes of destruction.

The manner of the temptation is added : If thou bee the sonne of God cast thy selfe downe, For it is written that hee hath
L.iiij. giuen

The first Sunday in Lent.

giuen his Angels charge of thee, too take thee vp in their hands, least perhappes thou shouldest dashe thy foote agaynste a stone. The ende of this temptation is, that Chryst should attempt somewhat contrarie too his owne vocation, and so prouoke Gods wꝛath against himself, as our first parents did. For after that this malicious fæend saw that Chryst stayed himself vpon the scripture, he goeth about to intangle the Scripture with his iyes. The same Psalmes whych Satan citeth, entreateth of Gods prouidence, that God will pꝛeserue euerie godly person in his owne wayes, that is to say, in his trade of liuing and lawful vocation: and doth not cōtaund vs to do any thing rashly cōtrary to our vocatiō. But how hath chryst quenched this fyre dart of Satan: by his word. For he saith: Agayne it is written, thou shalt not tempte the Lorde thy G O D. We haue these wordes in the 6. of Deu. wher to tempt God signifieth to enterpryse any thing through distrust, whyther it be in prosperitie or aduersitie. Wherfoꝛe such a temptatiō is cleane against sayth and the feare of God. For he that in prosperitie liueth carelesse, and laieth aside the feare of God, surely he tempteth God contrary to the first cōmaundement. Againe he that in aduersitie giueth ouer, as though God had no care at all of vs, he also tempteth God by doubting of his pꝛomises. The Church at this day is vexed with persecution, & feeleth outwardly battel, & inwardly fearefulnesse: yet certainly is not God too bee tempted in this case. We must not say, if we be his people: if this which we profess be his very gospell, why doth he not help vs at this time: Why suffereth he all things to fall out so luckely with our enemies. But let vs in this case say boldly with chryst. Thou shalt not tempt the Lord thy god. Now ensueth the thirde temptation. The occasion of the thirde temptation, is shewed in these wordes. Agayne the Devill tooke him vp intoo an exceeding hyghe mountayne, and shewed vntoo him all the kingdomes of the worlde, and the glorie of them. See: in this first temptation he abuseth Chrystis affliction to tempt him with. Now he setteth

seth out to him the kingdoms of the worlde, that he might bee dazeled with the gloze of them, and so fall against God. Hys temptation is this. All these thinges will I gyue thee, if thou wilt fall downe and worship me. The end of this temptation, was that Chryste shoulde become an Idolater. Howbeit against this temptation the Lord preyntlyth: firste by driving Sathan away, that durste chalenge godly honoꝝ to him selfe: & secondly by striking him through with the sword of God, saying: It is written thou shalt worship the Lorde thy God, and him onely shalt thou serue. This scripture is had in the 6. of Deut. in whiche scripture are two thinges: a commaundement, and a prohibition. For it commaundeth vs to worship the one God, and to serue him with godly reuerence, according to the first table. And it forbiddeth vs to attribute thys honoꝝ to any creatures, whither they be Diuels, or men, or Angels. Let thys rule be continually in our sight againste all the wilkes of the Papists.

But wherefore was Chryst tempted: first that when we are tempted, we may knowe we haue a high Byshop y was tried in all thinges. Secondly that his example may teache vs not to suffer the Diuell to withdraue vs by any meanes from the true feare of God. Therfore if he go about to perswade vs that we are not regarded of God, when we be distressed with the Crosse and with many miseries: let vs haue an eye to the sonne of God, and let vs repressse our enimie with the same sword that he bled. When he prouoketh vs to do any thing contrary to our vocation, wherby we may be brought in daunger of our saluation and life: let vs set the sword of God against him. When he enticeth by great rewards vnto Idolatrie: let vs beware that he draw vs not with these baited hookes into the net of damnation. To be shorte, in all our whole life, let vs endeuer to growe still in y true knowledge of God, and to be armed against Sathan with the presence of Gods sonne, to whome our victorious Champion, together with the father & the holy Ghost, be gloze for euer. So bee it.

A.iii.

¶ The

The second Sunday in Lent.

¶ The Gospell. Math. xv.

JESVS wente thence, and departed intoo the coastes of Tyre and Sydon: and beholde a woman of Canaan (whiche came out of the same coastes) cryed vntoo hym, saying: haue mercie on me, O Lorde, thou sonne of David. My daughter is piteously vexed with a Deuill. But he answered hir nothing at all. And his Disciples came and besought him, saying: sende hir away, for she cryeth after vs. But he answered and sayde: I am not sente but to the lost sheepe of the house of Israell. Then came she and worshipped him, saying: Lorde helpe me. He answered and sayde: It is not meete too take the Childrens bread and cast it to Dogges. She answered and sayd: truth Lord, for the Dogges eate of the crummes which fall from their masters table. Then Iesus answered and said vnto hir: O woman great is thy sayth: be it vnto thee euen as thou wilt. And hir daughter was made whole, euen the same time.

The exposition of the text.

THE Gospell perteyneth specially to vs that be Gentiles. For the example of this heathen woman, teacheth that the Gentiles are receyued. For as he receyued and helped hir when she did call vpon hym: so will he also receiue vs. For there is no accepting of persons before God, according as Peter sayth: Of a truthe I perceiue that God is no acceptor of persons, but in euery nation whosoever feareth the Lord, and worketh righteousnesse, he is accepted with him. And this is the vchangeable decree of God, that as he casteth away and dammeth all impenitent persons: so as many as repent & by faith call vpon God, are receiued through the only mediator Iesus Christe, and saued by the onely goodnesse of God. Of whyche decree we see an example in this woman, who being vnder the crosse calleth vpon Christ and is herd, and

Act. 10. 35. 1 by this
speache of Iherusme meane is
that all men are accepted
with God by faith & not
by nothing.

The second sunday in Lent. 85

and being iustified by faith is saued according to this saying of Ioell: Euery one that calleth vpon the name of the Lord shall be saued. The places are thre.

- 1 What is true and wholesome repentance.
- 2 Why Christ put backe this woman.
- 3 A liuely image of the Church.

¶ Of the first.

It is in any wise necessary, that men be taught rightly concerning true repentance. For vnlesse true repentaunce bee in place, no man can be saued. Therefore wil I tell clærely and distinctly what helthful repentance is: how it is made: and of what partes it is made perfect.

Christian and helthfull repentance is out of all doubt the turning of man vnto God, that he may become a newe creature, to liue according to his will, as muche as may be in this infirmitie. Or (to speake more plainly) helthfull repentance is a true sorrowfulness for displeasing God, with a desire and hope of forgiveness, for the sacrifice of Gods sonne, and with singular wil and endeuer to eschue sinne from thenceforth, and to make his whole life afterward allowable before God.

That this is the true definition of helthfull repentaunce, it may be shewed by the onely testimonie of Ezchiel. For this Prophet in his xviij. chapter saith thus. Turne and repent ye of all your iniquities, and your iniquities shall not be to your decay. Cast from you all your vngodlinesse, and make vnto your selues a newe hearte and a new spirite. In this testimonie are contained thre things. The firste is, a calling to repentance: No man shall come vnto me (saith the Lord) but he whome my father draweth. The seconde thing is the promise: Your iniquitie shall not be youre decay. The third is, the description of repentance: Do ye penance, or repent ye (saith he.) His meaning is therfore that we should be sorry for Gods displeasure, Cast from you all your

A. b.

¶ For as saint paul saith, if we be not brought to the spirit of god, we are not his. And as he saith, if we be not brought to the spirit of god, we are not his. And as he saith, if we be not brought to the spirit of god, we are not his.

Joel 2. 32. v. God will
mercies to the
of the fideles, & to
meke it possible to call
the name of god with
peace. Hic in iudicio

& for the joyner here
of the spirit of god
Amen.

A new definition of
repentance
Joel 2. 31. and call
on the spirit of god
since the day of
the Lord.

¶ Item
by the spirit of god
the spirit of god
or the spirit of god

Act. 17.
now we are brought
to the spirit of god
we are brought to the
spirit of god



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*Examinand I ampt
and will be ready to
repent*

Ps. 1. by w. l. 12

Ps. 1. by w. l. 12

Ps. 1. 51

Ps. 1. 51

*Examinand I ampt
in a penitential heart
of sorrow and
repentance*

your ungodlinesse; by this he requireth a turning and ha-
tred of sinne. When he sayth: Turne ye vnto God, he requi-
reth faith, without the whiche no man can turne vnto God.
For by faith (as saith the Paule) we haue access vnto God.
Moreover where as is added, make to your selues a newe
hart, and a new spirit, he requireth that we should become a
new creature, liuing according to Gods will. Here vpon it is
gathered that the true and helthfull repentance, is a hartie
forgiuence for Gods displeasure with a desire and hope of for-
giuence and an earnest endeuor to eschue all sinne, and to
make the whole life from thenceforth allowable before god.
This thing we may see plainelie in this notable example.
Dauid after his horrible fall into aduoutry and murder, re-
pented him according to the fashion expressed in the Psalm.
First he saith Haue mercy vpon me O God, according to thy
great mercy. Here he both sorroweth for his owne miserie,
that he had so lewdly offended God, and also acknowledgeth
God to be mercifull. Whereby there was in him desire and
hope and liuely trust of the Pessias. Now how great his sor-
row was, and howe greates his faith was, whereby he over-
came the sorrow, the same Psalm declareth in many words.
And where as he addeth in the same Psalmine: Create a new
spirite in my bowels: he desireth to become a new creature.
Such examples as this, there be many: as of Adam, Manas-
ses, Peter, & these, and Mary Magdalene, and others: in which
things it behoueth vs to thinke vpon, that by their example
we may both be taught what true repentance is, and also re-
pent vs earnestly as they did.

Although that by the things whych we haue sayd, it may
be meetly well vnderstood, how true repentance is done: yet
will I shew it more diuinely. For nothing is more necessa-
ry to man, than by true repentance to be reconciled to God,
and to be saned. To the intent therefore that we maye
knowe how true repentance is done, seauen poyntes are to
be obserued.

1 First

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1 First the knowledge of GOD, who requireth obedience. This is fetched out of the table of the ten commaundmentes: I am the Lord thy God that brought thee out of the land of Egypt. &c. Here God requireth an acknowledging of himselfe. Secondly foloweth what manner of obedience he requireth: Thou shalt haue no strange Gods before me. Thirdly the threatenings that are added, doe testifie that hee condemneth disobedience. Visiting (saith hee) the iniquities of the fathers vpon the children vnto the third & fourth generation. Lastly also it is too be knowne concerning God, that hee is mercifull, according to the voice of the Gospel. Therfore before the entrie bee set open to true repentaunce, there is required the knowledge of God, who loketh for obedience, iudging and condemning disobedience in god earnest, and againe, pitying and receyuing sinners into his fauour, for the mediators sake.

2 After this knowledge, must folow an examinatio of our doings by the law of God: & every precept is to be considered severally by himselfe. First therefore in this examination, see whether thou make suche accompt of God, that thou trust to him only: see whether thou feare him, loue him, worship him with all thy powers: see whether thou halowest his name: whether thou extoll him, praise him, and cal vpon him, according as the precepts of the first table commaund thee. After the same maner must thou make thine examination in the second table concerning thy neyghbor. &c. By this examination thou shalt come to the knowledge of thine own filthinesse, and iust damnation for offending God. And suche an examination demaundeth God at our hands, as oft as the Scripture exhorteth vs to repentance.

3 This examination being made by the knowledge of sin, & iudgemēt of God, ther ariseth a great fearfulness in the conscience which fearfulness is augmented by the circumstances of Gods iudgemēt, which are these present calamities, the threatenings of the deuill, the paines of hell, eternal death & damnation.

4 In

- 1 present Calamities
- 2 threatenings of the deuill
- 3 paines of hell
- 4 eternal death
- 5 damnation

Exo. 20

do more must be
examined by the word
of god

2 table

concerning the neyghbor
which is the second
table of the ten commaundmentes

Exo. 20

present calamities
threatenings of the deuill
paines of hell
eternal death
damnation

The second sunday in Lent.

4 In this great terrour infinite persons should perishe, if sayth rescued them not. For in this terror, by the beholding of Gods mercy promised for Christs sake, is conceived trust of remission of sins. And so man wretcheth himself as it were out of hell, and taketh holde on the hande of Gods Sonne, who haleth him out of hell. Here the mynde thinketh vpon Gods promises, looketh vpon the sonne of God hanging on the crosse for thy sinnes and mine, heareth the voyce of Joel most full of comforte, saying: turne to the Lorde your God, bicause he is gracious and merciful, slow to wrath, and swift to pitie, and one that beareth with your naughtinesse. Let the examples of these promises be considered, that we may be strengthened by them.

5 The sinner knowing this mercie of GOD, conceyeth hope of forgiveness, and beginneth openly to bewaile his sinne: he confesseth his leudnesse vnto God, and with earnest prayer and a feruent hart, fleeth vnto Gods mercy.

6 He that in this wise ascendeth by these degrees, first acknowledging Gods iudgement and mercy according as is already set forth, he by this confidence is assayed of his sin, and iustified before God, not through his owne righteousness, but through Christs, which is imputed to euery one that belaueth. For our true iustification is the absolution from sinne, of the person that belaueth in Christ, the imputation of Christs ryghteousnesse vnto him, and the accepting of him freely vnto life everlasting, for Christs sake.

7 He that is iustified by sayth, and adopted the Sonne of God, and regenerate, yeldeth thanks to God, extollet god, and amendeth his whole life from that time forward. Now be it to the intent these things may be the clearer vnderstanding of vs, I will propounde an example of helthful repentance, whereof you haue heard: and that shall be Manasses king of Iuda: In whose helthful repentance, all these things are to be seene, according as it appeareth in his prayer.

For first when he sayth: O Lorde almightie, the God of our

our fathers Abraham, Isaac, and Jacob, whom all men feare and tremble at the countenance of thy maiestie. Importable is the wrath of thine indignation vpon sinners, but vnnear- surable and vnferchable is the mercy of thy promise: for thou art the moste high Lorde, gracious, merciful, and full of com- passion, and for thy naughtinesse of men.

In these words of Manasses, is first an acknowledging of God. 2. A testification of due obedience. 3. A confession of gods iudgement against sinners. 4. An acknowledging and set- ting forth of his mercy.

When foloweth the second thing, that is to wit, the exami- nation of Manasses his doings by the rule of the lawe: For thus he saith: I haue sinned aboue the number of the sand of the sea, my sinnes are multiplied O Lord.

Thirdly, how great terrour was in his hart, he sheweth when he saith: And I am not worthy to beholde and looke vpon the high heauen, for the multitude of mine iniquities.

Fourthly, in these terrours he rayseth himself with thin- king vpon Gods mercie, and saith: And now I bowe the knees of my hart, praying vnto thee O Lord, who haste pro- mised repentaunce and forgivenessse of sinnes to them that haue sinned against thee.

Fifthly, followeth entreatance of forgivenessse: Wherefore I pray and beseeche thee, forgive me Lorde, forgive me, and destroye me not together with my sinnes, neyther be thou angry with me for euer for my euill doings: For thou arte God, I save the God of the repentant: shewe all thy good- nesse vpon me.

Sixthly, hauing prayed in this wise, he firmly beleueth him selfe to be heard and iustified. Wherefore he addeth. For thou shalt saue me vnworthy person, according to thy great mercie. Here Manasses being iustified by faith, beco- meth a new creature.

Seuenthy, after this free iustification, ensueth amendment in his whole life. Where vpon it followeth in his prayer. And I wil.

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I will euermore praise thee all the dayes of my life : because all the powres of heauen praise thee, and vnto thee bee glory for euer and euer. Amen.

This maner of repenting haue al the saints euer folowed. Dauid acknowledgeth God : he acknowledgeth gods iudgement: he acknowledgeth his mercy : he examineth his owne doing: he is afraid for sinne: he lifteth vp him selfe with confidence of mercie : he prayeth forgiuenesse : he is iustified by faith: and being iustified, he prayeth God. These things are to be scene in the .51. Psalme.

We haue herd what repentance is, & how it is done. Now is to be lerned, which are the cheef parts of it. They are counted thre: which are forgiuenesse, faith, and newnesse of life.

Vnto forgiuenesse are required the first thre things: whiche are the knowledging of God, the examining of the dede, and the terrour of conscience for sinne.

Vnto faith are required the thre next, that is : thinking vpon mercy, desiring of forgiuenesse, and iustification.

Vnto newnesse of life is required the last thing, whyche consisteth in framing the hart, the tung and the life according to the law of God.

¶ Of the seconde.

It is written in this gossell, that Christ put back this woman. Why did he so? Why sayde hee that he was not sente but to the lost sheep of the house of Israel: Is not he the same Lord that saith: Come vnto me all ye that labour, & are heavy laden. &c. I answer : The Lord did not this without great causes. First he did it, that the womans faith might by thys delay be exercised and increased. Secondly, that she mighte be an example of godlinesse, againste the stiffnecked Iewes which despised Christe. Thirdly that the Lord might shewe how he would be overcome of vs by the importunatenesse of our prayers. Fourthly that by this example, hee myght teach the present beholders, a true experiment of godlinesse.

But

But the Lord assigneth an other cause why he put back this woman. For he sayth : I am not sente but too the lost sheepe of the house of Israel. I answered : Chryste sayth not this as though he denyed the Gentiles accesse vnto his grace : For that same woman was an Ethnick : But there are other causes. First hee meaneth here, to note the obstinate malice and vnthankfulnesse of the Iewes, who acknowledged not Chryst that was sent peculiarly to them. The second is, for that the selfe same Chryst should preache Gods worde to the Iewes before his death, who after his death should giue commaundement to preache it to the Gentiles. For the Lord had forbidden his Gospell to be preached to the Gentiles, before his death. But afterward when he was risen from death, he gaue this commaundement to the Apostles: Go ye into the whole world, and preache the Gospell to all creatures. This commaundement dothe manifestly declare, that Chrystes benefites belong both too the Iewes and Gentiles : that is to say, that all as well of the Iewes as of the Gentiles that receyue Chryst, and truly repent, are partakers of Chrystes benefites, so that by his bloud all their sinnes are washed away, and finally at the last daye shall rise againe to blisseth immortallitie, and euerlasting life. But they that refuse to receiue Chryst, liuing without repentance: they without mercie shall be punished in euerlasting paines with the Deuill. For as the Lord hath ben, is, and wil be mercifull to all that repent, without any respect of persons : So hath it bene, is, and will be an vntreatable iudge to them that repente not, not passing whither we be kyngs, noble men, Citizens, or countrey folke.

Of the third.

A goodly godly image of Chrystes Church, and of euerie member of the same, is described in this woman of Cananie. For fyrst as this woman of Cananie is ouerwhelmed with miserie : so also is the Church and euerie member thereof. Wherevpon Paule sayth : All that wyll liue godlyly

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in Chryſt muſt ſuffer this perſecution. This doth Chryſte teache, when he biddeth vs take his yoke vpon vs. For God will haue vs now become lyke vnto his ſonne in afflictions and miſeries, as well as we ſhall become like vnto him in time to come of gloꝝy Rom. 8. Secondly the Church in theſe calamities prayeth for help. For the church hath none other refuge than prayer vnto God, whereby helpe is obtained. Thirdly Chryſt ſeemeth to turne alway his care, when we do not out of hand obtaine that we would haue. Fourthly the church (after the example of this woman) ceaſeth not to pray, but continueth in prayer vntil it haue obtained that which it deſireth.

Moreouer, euery ſeueral member of the Church hath here to learne by. Firſt, let euery one of vs acknowledge himſelfe to be a Cananite, that is to ſay, vngodly, and vniworthy of Gods grace. Secondly, let him crye out with this woman: Haue mercy vpon mee, haue mercie vpon mee. Thirdly, if thou be tried, yet continue thou after the example of this woman. If hee heare thee not to day or to morrow, yet ſhall not thy prayers be in vaine, but they ſhall be heard in deede for Chriſtes ſake, if thou pray with faith as this woman did. Fourthly acknowledge thy ſelfe with this woman to be a Dog: but yet ſuch a dog as is fed with the crummes that fell from his maiſters table, and therefore continue in prayer. Fifthly, it will befall to thee, as it did to this woman, which erewhile was called Dogge, and anone was acknowledged for a daughter. So great is the mercy of God, to whom be honoꝝ and gloꝝy world without end. Amen.

The thirde Sunday in Lent.

The Goſpell. Luke. xi.

AND he was caſting out a Deuill, and the ſame was dumme: And when hee had caſt out the Deuill, the dumme ſpake, and the people wondered. But ſome of them ſayde: he caſteth

The third Sunday in Lent. 89

casteth out devils through Beelzebub the cheefe of the diuels. And other tempted him, and required of him a signe from heauen. But he knowing their thoughtes, sayde vnto them: Euery kingdome diuided againste it selfe, is desolate: and one house dothe fall vpon another. If Sathan also bee deuided against hym selfe, howe shall hys kingdome endure? Bycause ye saye I cast out diuels through Beelzebub: If I by the helpe of Beelzebub cast out diuels, by whose helpe doo your children cast them out? Therefore shall they bee your iudges. But if I with the finger of God cast out diuels, no doubt the kingdome of God is come vpon you. VVhen a strong man armed watcheth his house, the things that he possesseth are in peace. But when a stronger than he commeth vpon him, and ouercommeth him, hee taketh from him all his harnesse (wherein he trusted) and deuiceth hys goodes. Hee that is not with me, is againste me, and hee that gathereth not with me scattereth abroad. VVhen the vncleane spirit is gone out of a man, he walketh through drie places seeking rest. And when he findeth none, he saith: I will retourne againe into my house whence I came out. And when he commeth, hee findeth it swept and garnished. Then goeth hee and taketh too him selfe seuen other spirites worse than him selfe, and they enter in and dwell there. And the end of that man is worse than the beginning. And it fortuneth that as he spake these thinges, a certayne woman of the company lift vp hir voyce, and sayd vnto him: happy is the wombe that bare thee, and the paps which gaue the suck. But he sayd: yea, happy are they that heere the word of God and keepe it.

The exposition of the texte.



This Gospell (deere beloued) sheweth playnely the cause why Christe came into the worlde and toke mans nature vpon hym: that is to wit, both to begin a newe kingdome, and also to abolish the kingdome of the deuill. And this is it that God speaketh of in the thirde of

M. j.

Gene.

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Gen. 3. 15.

Job. 40. 3. 8.

Ps. 11. 14.

Ps. 11. 28.

Genesis : The seede of the woman shall treade downe the serpents head. Whiche words Iohn interpreteth when hee sayth : Christ appeared to destroy the workes of the Diuell, that is to say, the diuels kingdome, whiche beginneth with sinne, is builded vpon sinne, and finished with endlesse damnation. Of this kingdome of Sathan Christe in hys Gospell sheweth himselfe to be the destroyer, by deliuering a man that was possessed of a diuell. For in as much as he driueth out the diuill : first he giueth vs to vnderstande, that hee is stronger than the diuell, and secondly that he is his enimie. Also by this miracle he sheweth him selfe to be the sauoure of mankind. Moreover here is shewed the vnthankfulnesse of the world toward their sauour, when the wicked Iewes ascribe Gods workes vnto Sathan. Lastly in the ende of this Gospell, the woman by hir outcrie ministreth occasion vnto Christ, to shew the true blessednesse. For where as the woman cryeth out; Blessed is the wombe that bare thee : he answereth; Nay rather, Blessed are they that heere the word of God, and keepe it. The points hereof are foure.

- 1 The difference betwene the kingdom of Sathan, and the kingdome of Christ.
- 2 The strife betwene the Iewes and Christ, wherein the Iewes find fault with Christs doings, and hee defendeth the same.
- 3 What shall become of those which hauing receyued Christ, shake him off againe, and serue Sathan.
- 4 What is true blessednesse and felicitie.

¶ Of the first.

Christe was casting out a diuell. These wordes do openly testifie, that the kingdom of Christ, and the kingdom of Sathan are two sundry kingdomes, and that there is betwene these two sundry kingdomes, the greatest difference that may be, in so much as it is not possible for them to agree together. When seeing that Christ and the diuell are two

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two most puissant Kings, of two moste diuers kingdomes,
we wil speake of both, that men may vnderstand how much
euil is in the kingdome of Sathan, and how much goodnesse
and felicitie is in the helthful kingdome of Chryst.

As concerning the Deuil, these foure poyntes are to be co-
sidered. First, who he is. 2. What he doth. 3. Why hee doth.
4. Why God suffreth him to do it.

Who is hee then? As in respect of his nature, he is the crea-
ture of God, as are the Angels of God. As in respect of his
inclination and of his frowardnesse (whiche he hath of him-
selfe) hee is a lyer, a murtherer, and a thiefe, delighting euer
more in manslaughter, and lying: and coueting nothing so
much as the euerlasting destruction of mankynde. That the
Deuill is such a one, we are taught by his craftinesse, with
which he deceiued Adam and Eue.

What doth the Deuill? Wee see in this Gospell, that hee
maketh this wretched man blinde and dumbe. Consider hee
(I pray you) the cruell tyrannie of the Deuil ageinst this mi-
serable soule. First hee stoppeth vp his eares. Why? least he
should hear the word of God. And why desireth he that? by
cause hee knoweth that the first step to Heauen is to heare
Gods word. For neuer man yet (being of yeeres of discre-
tion) attained to saluation, without hearing the word of God
For the Gospell (saith Paule) is the power of God to salua-
tion, to euery one that belæueth. Secondly he besiegeth his
heart, that the word may haue no place in it. And why doth
hee so? Because he knoweth that without faith (which com-
meth by hearing the word) no man is iustified. For as Chryst
saith: He that belæueth not, the wrath of God abideth vpon
him. Thirdly he maketh him dumb: wherfore? that he should
not confesse Chryst his saviour. For he knoweth that no man
is saued without confession of the mouth. For thus saythe
Paule in the tenth vnto the Romaines. With the heart we
belæue vnto righteousnesse, and with the mouth we make
confession to saluation, Fourthly hee maketh this miserable

Q. y.

crea-

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creature blinde, that hee should not see. And why so? Bicause he should not see Gods workes which shewe forth Gods glorie, as Dauid witnesseth when hee sayth: The heauens declare the glorie of God, and the firmament sheweth his handy workes. Beholde, Sathan closeth vp all the wayes of saluation from this wretched man.

Wherefore doth this spitefull creature so? First bicause hee himselfe is damned, and hath no hope of saluation. Secondly hee beareth such a hatred too Chryste, that hee can not a way with his kingdome. Thirdly, hee is inflamed with vnappeasable hatred towards mankynde, in so much as hee conuicteth to haue them all damned euerlastingly, as wel as himselfe. And therefore is it that Peter sayth. 1 Pet. 5. The Deuill goeth about like a roaring Lion, seeking whome he may deuoure.

But why doth GOD giue Sathan this leaue, to trouble manne in suche wise? Firste we haue merited this punishment for our owne sinne. For what euill soeuer happeneth vnto vs, wee must ascribe it vnto oure selues, and seeke the cause of it in our selues. Secondly God suffereth it to the intente wee may learne how great Chrystes benefites are too wards his Church. For no man better vnderstandeth the commodities of libertie and helth, than he that hath sometymes felte the hardnesse of imprisonment, and the paynes of sickness. Thirdly that against the Deuill wee should call vpon Chryste, who onely is able too ouercome him. Fourthly, that wee should fence oure selues against him with saythe, according too this saying: Whom withstand you strong in sayth. For sayth is the ouercommer of the worlde, as John sayth: This is your victorie that ouercometh the worlde, euen your sayth. Fifthly, that being deliuered from the tyranie of Sathan by Christs presence, we may both acknowledge y Chryst dwelleth in vs, according too that whiche is wrytten in the 2. Reg. 17. that al the earth may know that there is a God in Israell, that is too say, in the Church: and also that we may magni

psal. 19. 1.

1 pet. 5. 8.

1. cor. 13. 12.

1 pet. 5. 8.

1. john. 5. 4.

2. reg. 17. 39.

magnifie God which deliuereth vs.

Of the Diuell we haue heard, who he is, what he dothe, why he laboureth the destruction of the Church, and wherefore God permitteth him so to do. Nowe let vs heare of our king Chryste, of whome I will speake, who he is, what he doth, and why he doth.

Who is Chyist: God and man, borne of the father before all wordes, euerlasting God, with the euerlasting father and the holy ghost, accordyng as we confesse in our Crede, who came downe from heauen for our saluation, and toke mans nature vpon him, to the intent he might by his death, deliuer vs from endlesse death and punishment.

What dothe he? That doth this present Gospell teache vs. First he openeth this deafe mans eares: Secondly he casteth the deuill out of him: Besides that, he lozeth his tong that he may speake. And also he openeth his eares. The selfe same thing doth he daily in his Church. First he openeth our eares that we may heare Gods word. Therfore whosoener heareth Gods word willingly, let him know that his eares are opened: and contrariwise, he that heareth not the worde willingly, let him knowe that his eares are stopped still by Sathan. Wherefore who so hath not yet eares to heare, let him fle to Chyist, who only can open them. Secondly he deliuereth the harte from the deuill, that we may beleue. For in the sixth of John, Chyist teacheth that sayth is the worke of God: for thus he saith: This is the worke of God that we beleue in him whom he hath sent. Then if thou beleue not, the deuill stil possesseth thy hart. Wherefore thou must go to Chyist, who only can ouercome him. Thirdly he lozeth thy tong that now from henceforth thou maist with thy mouth confesse him, magnifie him, and call vpon him.

And wherefore doth Chyist so: first, because he is a louer of men, whose nature he toke vpon him, at suche time as he was conceiued man, and borne of the virgin Mary. Secondly, because he is the enimie of the Deuill. Thirdly, because it

¶ iij.

is

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is his office or charge to inuade the kingdome of his enemye the diuell, to put his said enemye to the spoyle, & to rewarde all that beleue in him with euerlasting life.

5
comparacion
Now by these things it appereth howe greate difference there is betwene the kingdom of the diuel and the kingdom of Christ. In the diuels kingdom is sinne and death: In Christs kingdom is righteousness and life. In Sathans kingdom is damnation: in Christs kingdom is saluation, and acquittall from damnation. In Sathans kingdom is darknesse: In Christs kingdom is perpetual light. In Sathans kingdom is torment: In Christs kingdom is ioy. In Sathans kingdom is to be scene the Deuil with all damned soules: In Christs kingdom the saintes enjoy the sight of God, and the glory of immortallitie, through Iesus Christ. Whereby therefore we may be admonished, both with how great hede the kingdom of Sathan is to be shunned, and with howe great diligence we must indeuer to be made citizens of the blisshed kingdom of Christ.

¶ Of the seconde.

¶ Argument
The Iewes seeing this dede of Christ (as the ministers of Sathan) do set themselues with might and main against Christ, and say: he casteth out diuels by Belzebub prince of the diuels. See howe great the malice of the world is. To the intent it may die in his owne sinnes, it ascribeth the worke of God to the diuell. What lving creature woulde ryse vp with so great madnesse against Christ, if he were not styrr'd thereto by the spirite of Sathan. Howbeit Christe in no wise beareth that reproche of G D at theyr hande, but with moste strong argumentes confuteth this diuelishe blasphemie.

The first Argument is: No man can by one diuell drive out an other: Ergo you do lewdely to affirme that I caste out diuels in the name of Belzebub. For if one Diuell should worke against an other, and cast out one another, the Diuels kingdom should not be stedfast. But now we see the

the kingdome of Sathan to bee moſte ſtable and ſtrong. For euery kingdome deuided within it ſelfe, ſhall bee made deſolate. For wherſoeuer is diſcorde, there is aſſured deſtruction to bee looked for.

The ſecond argument is: If I caſt out deuils in the name of Belzebub, you ſonnes doe alſo caſt out Deuils in the ſame name. But this by your owne iudgement is falſe. For you affirme them to caſt out Deuils by the power of God: wherefore you doe wickedly to ſay, that I caſt out Deuils in the name of Belzebub.

The thirde argument is: I caſt out Deuils by the finger of God, that is to ſay, by the power of God: Ergo, you doe falſely aſcribe my worke to the Deuill.

The fourth argument is: A ſtrong perſon is not overcome but of his ſtronger. The Deuill is overcome by me: for I caſt him out & ſpoile him: Ergo, I am ſtronger than he. VVhen a ſtrong perſon armed keepeth his houſe, the thinges that poſſeſſeth, are in peace. Who is that ſame ſtrong armed perſon: the old ſerpent. Hee keepeth his houſe as long as he dwelleth in the vnbelaueſers, and while hee blindeth mennes ſenſes that they acknowledge not Chryſte. And then are all thinges in peace which hee poſſeſſeth, when the worde of God is put to ſilence, and mens traditions ſounde abroad. But as ſone as the ſworde is drawne, which is the worde of God, by and by the Deuill is compelled to giue place: For Chryſt (who is in the worde) is ſtronger than Sathan.

The fifth argument is: Hee that is not with mee, is againſt mee, and hee that gathereth not with mee, ſcattereth. That is to ſay: The deuill ſcattereth the church, and I gather the church together: Ergo, there is no agreement betwene mee and the Diuel. And that the Diuel ſcattereth the Church, he proueth by a moſt goodly ſimilitude.

¶ Of the third.

When an vncleane ſpirit is gone out of a man, that is, when the Deuill (who of him ſelfe is vncleane, and wonte

¶ iiij.

by

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by many meanes too defile the mindes of men) is gone out of a man, like as hee is now by my power cast out of this wretched man that was possessed: What doth he then? He walketh by drye places, seeking reste: and finding none, hee saythe: I will returne intoo my house from whence I came. He walketh by drye places, that is too say, by hearts that are not watered with the Ryuer of the holy Ghoste. What is meant by his seeking rest, and fynding none? By this phrase of speaking is signified his endeuer: for it is not inough for him too haue done harme, vnlesse he may do moze harme. So great a desire hath hee too destroy men. He is not contented too possesse many hearts, but hee must also returne againe too those from which he was expelled befoze. Wherevpon he sayth: I will returne intoo my house from whence I came. By these wordes is giue vs too vnderstand, that he ceaseth not too tempt those that are purged by fast, but laboureth too enter into the heartes of them againe, too the intent too carrie them awaye from the kingdome of Christe: and if he bring that too passe, the end of that manne becommeth worse than the beginning, because he becommeth a new the enimie of Christ, and expulseth the holy Ghoste: And hee shall suffer sozer punishment, if he cast not out the Deuil againe by true repentance. Let vs marke then howe perillous a thing it is for them that haue once professed them selues Christians, too put their necks againe vnder the Deuils yoke. For as suche men do mozte grievously sinne againste the holy Ghoste: so must they also stand in feare of most greuous punishment. Therefore they that are touched with any care of their Salvation, let them speedely amende, and fight stoutly agaynst the Sathan, that he cast them not againe hedlong into the gulfe of sinne.

¶ Of the fourth.

IT came too passe that as hee spake these things, a certaine woman in the company, lifting vp hir voice, sayd vnto him. Blessed is the

Link. 11. 26.

John. 8. 12.

Link. 12. 10.

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is the wombe that &c. But hee sayde : yea rather blisfed are they
that heare the woorde of God and keepe it. Here first we may
marke the diuersitie of mennes iudgements concerning
Gods word. Some wonder at the worde, and loue it, as this
woman did. Some speak euil of it, as they did against whom
Chryst dealeth here. For there haue bene alwayes such hea-
rers of the word fro the beginning of the worlde. Caine des-
pised the word, and Abel loued it. Noe loued it, and all the
whole worlde beside despised it. In the time of Ieremie, & we
or none receiued the word of the Prophets with fruite : but
the most part chose rather to returne to their olde Idolatrie.
Here open they say to Ieremie : When wee made sacrifice
to the Quene of Heauen, (that is to say, to the Sunne) all
things went wel with vs. We had abundance of Corne, &c.
After the same manner say the men of our time. When wee
heard Masse, and gaue to Ponkes, all thinges were better
cheape, the feare of God was greater, and there was moze
loue betwene man and man. This is the thanke that the
worlde yeldeth to God for his well doing. He giueth vs the
word of saluation, and wee had leauer haue mens dreames.
He offreth it too vs freely: and we wil earne it with the geu-
gawes of the Ponkes. But let vs leaue these things, & har-
ken vnto Chryste. Blisfed are they (sayth hee) that here the
word of God and keepe it. These wordes are few, and haue
a great promise annexed too them.

What maner of word is that word of G O D ? It can bee
none other, than that which the prophets haue deliuered vs :
Chryste hath confirmed with his owne bloud : and the Apo-
stles haue taught. What maner of worde is that : The sum
therof is contained in the instructio of our children, call'd the
Catechisme: and these are they: The ten commaundements,
the Articles of our beleefe, the doctrine of the Sacraments, &
the doctrine which ye hear euerie Sunday out of the Gospell:
that is to wit (in one worde) the same doctrine that the Pro-
phets, Chryste, and the Apostles taught. This word will hee
haue

Gen. 4. 4. 5. 7.
Gen. 1.

Jer. 7. 19.

Ps. 119.

not


6
14 15 16

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haue herd: *Ergo*, he will also that there be ministers & pastors that are able to teache this word. For seeing that hee giueth his word, and offreth soule helth which is receiued by saythe through hearing: it is needfull that there bee persons that can teach this word. Holwebeit, for as much as it is not inough that the word bee taught and herd, vnlesse it be also kept: the Lord addeth, and keepeth it. What is to keepe the word? It is to learne the word that is herd, to hold it, to beleue it, and to perfoyme true obedience vnto God through sayth. So did our father Abraham. He herd the word, he held it, he beleued it, yea and yelded such obedience to it by sayth, that he would at Gods appointment rather slea his only begotten Sonne, than breake Gods commaundementes. But who is hee amongst vs, that yeldeth this obedience vnto God? we will bee called Abrahams children, but we will not treade in our fathers footsteps. What promisseth hee to them that heare it and obey it? Blisset are they saythe hee. &c. They are blisset, that is to say, set free from all wretchednesse, from sinne, and from damnation. Blisset, that is to say, incoffed in cuerlasting life and glorie through Iesus Chryste our Loyde, who with the father and the holy Ghosse liueth one God, worlde without end. Amen.

The fourth Sunday in Lent common- ly called Midlent Sunday.

¶ The Gospell. John. vij.

fter these things Iesus wente his waye ouer the Sea of Galilee, whyche is the Sea of Tyberias, and muche people followed hym, bycause they sawe his myracles whyche hee did on them that were diseased. And Iesus went vp intoo a mountayne, and there hee sat with his Disciples. And Easter, a feaste of the Iewes was nie. VVhen Iesus then list vp his eyes, and sawe a greate companie come vntoo him, hee sayde vntoo Phillip: whence

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whence shall wee buy bread that these may eat? This hee sayde too proue hym: for he him selfe knewe what hee woulde doo, Philip answered hym: Two hundred penywoorth of breade are not sufficient for them, that every man may take a little. One of hys disciples (Andrewe Simon Peters brother) sayth vnto hym: I here is a lad whiche hath five barley loues, and two fishes: but what are they among so many? And Iesus sayde: Make the people sit downe. There was muche grasse in the place: So the men sate downe, in number about five thousande And Iesus tooke the breade, and when he had giuen thanks, hee gaue to the disciples, and the Disciples too them that were set downe, and likewise of the fishes as muche as they would. VVhen they had eaten ynough, he saide vnto his discipl:s: Gather vp the broken meate which remaineth that nothing be lost. And they gathered it together, and filled. xij. baskets with the broken meate of the five barley loaves: whiche broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said: This is of a truth the same prophet that should come into the world. Therefore when Iesus perceiued that they would come and take him to make him king, he departed agayne into a mountaine him selfe alone.

The exposition of the text.



He summe of this Gospel is, that Christ doth here by his dæde and erample confirme h doctrine which he taught, in the. vi. of Mathew: First sake ye the kingdome of God, & the righteuousnesse of him (that is to say of God) and all things else shall be cast vnto you: to h intende that we being instructed by Christs word and miracle, should cast off the care of the belly, and follow Christ into the desert, leauing al care for ourselues vnto him, according to his commaundement: cast thy care vpo the Lord, and he shal nourish thee. The meaning therefore of all this whole Gospell, is to teach

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teache, that they which heere, loue, and keepe the worde, shall not perishe for want of fode, because Christ taketh vpon hym to care for them. The places are these.

- 1 That God hath care for them that follow him.
- 2 The circumstances of this present miracle, and the vse thereof to vs wards.
- 3 The doede of this people that would haue made Christ king, and of Christs flouing.

¶ Of the seconde.

In this first Doctrine many things offer themselves to be weyed: of whiche euery one dothe minister some Doctrine and admonition. As are Christs iourneying and working: the earnestnesse of the people to heere him: what moued the people so to do: what profit redoundeth therby to the people, and what we ought to learne by the example of the people, and the doede of Christ.

Christ iourneying is shewed in these wordes: Iesus wente hys way ouer the Sea of Galilee, whyche is the Sea of Tyberias. This Tyberias was a Citie builded by Herode nere vnto Jordan in the honoꝝ of the Emperoꝝ Tyberias. In this iourney of Christs there is to be marked the end and the example thereof. The end of it was to spred abroad his Gospel by teaching and miracles. The example is, that we woulde follow Christ, euery man in his vocation, not sparing our selues, but night and day by land and by sea endeuer to answer our calling. And this example is not to be followed by the ministers of the word only, but of all men, according to the maner of ech mans vocation.

What doth Christ in this iourney? Mark in his .6. chapter saith, that Christ had pitie vpon them, because they were as sheepe that had no shepherd, and that he began to teach them many things. Mathew addeth that he was occupied al day in healing the diseased. Where do foure things offer themselves to be weyed. First, Christs loue. Secondly, the cause of this loue,

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loue. Thirdly, what we be without the ministration of the word. Fourthly, what is the end of the ministerie.

When Christ taketh pitie of the people, we are admonished to think how like a father he is minded towards vs, as who is soze for our miseries. This is it that the Apostle saith to the Hebrewes: We haue a hygh priest that can suffer with vs in our infirmities. The cause why he pitied the people, is shewed by Marke. Bicause (sayth hee) they were as sheepe that haue no shepherd. But what are sheepe without a shepherd: Wretched & ready to take harme by thæues & wolues. So we when the Lorde sayd these things, the people was by false teachers led away from the true seruice of GOD vnto sundrie superstitions, the fruite whereof is the losse of theyr soules, like as we ere while tasted vnder y^e Popedome, wher in steade of the true seruice of God, there were brought into the Church most horrible superstitions: Praying vnto Saints, heathenlike abusing of the Sacramentes, Purgatorie and other bables, which would GOD did not sticke still in many mens myndes at this day. Whereby therefore we may learn, what men be without the ministerie of the word: namely that they be as sheep straying in a wilderness, wher they are every moment in very great danger of thæues and wolues: or rather (to tell all at one worde) whereas is not the word of God, there is no saluation. Also we may learne here the end of the ministerie of the word. Men without the word are as sheep that go astray without a shepherd. Ergo, the word is to them as the shepherds staffe, wherewith men are gathered together out of the wilderness to their owne shepherd. Also it is fodder wherewith they are refreshed and nourished. And it is the salve wherewith our soules are healed. To be short, it is the immortall seede by which we grow by new againe to eternall life, when we beleeue the worde that is preached. It is easy then to vnderstand hereby, how necessary a thing the word of God is.

The earnestnesse of the people to hear Christ, is also declared.

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red here. A great company (sayth the Euangelist) followed him, yea & that far into a desert place from the Cities, wher was neyther meat nor drinke. Beholde the exceeding grcate earnestnesse wher through the people were so ioyful to hear Chryst, that they seemed to haue no care at all of their body. The day was far spent saith Marke.

Why the people folowed Chryst in this wise, John declareth in this days Gospell, when he saith: because they sawe the miracles that he wrought. And his miracles were partly a witnessse of the power of the Godhed in Chryst, and partly as it were certaine scales of his doctrine, and tokens of his exceeding great good will towards men. For the people came to the thinking vpon these thre thinges by the signes & miracles which the Lord wrought.

The people then by this their folowing after Chryst reaped this profit, that they came too the knowledge of their saluation. For when he had by wonderfull miracles confirmed the doctrine that he had taught the by mouth: they graue credite to his word: by which faith all those were saued that continued in it vnto their end. Besides this, many receiued corporal benefites at his hand. For he healed such as were diseased according as the other Euangelists make report.

Now nowe, is this example of the people too be folowed of vs: first we folow the example of this people, if we haue Gods word diligently, and beleue the same, as ouercome by Chrystes miracles wherwith he hath confirmed the truth of his doctrine. Secondly we shall folowe the example of the people in this, that they obey the rule which Chryst giueth in the 6. of Math: for thus saith Chryst. First seek the kingdome of God, & his righteousnesse, and al the rest shall be cast vnto you. This order is to be obserued diligently of all the godly. The first care must be for the kingdome of God, & the righteousnesse of God. And then also they must labour according to the state of their calling. For thus saith the Scripture. In the sweat of thy browes shalt thou eate thy breade. And in the

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the Psalme it is sayde: Thou shalt eate of the labours of thy handes. Also Paule sayth: He that labourerth let him eate. So is labour appoynted to all men, how be it according to euery mannes estate. For the labour of a shepherd is one: of a plowman, another: of a king, another: and of a Chaunceloz and Senatoz, another. But all men must beware that they worke not arfuersie, which thing they do, that care first for the belly, and last of all for the soule. Therefore let him that beareth an office, thinke thus: My Lord Christ saith: Firſt ſeeke the kingdome of God and the righteousnesſe of God, and afterwarde ſeeke the reſt of things neceſſary to lyue by. I will obey this commaundement of my Lord, aſſuring my ſelfe that he will verily perſorme that which he hath promiſed, how muche ſo euer reaſon & the whole world grudge againſt it, and endener to ouerturne this order appointed by Chyiſte. God ſeeth the birds: and why ſhould he not ſee me that am obedient to him: He giueth me a body: and why ſhould he not giue me rayment: He giueth me life: and why not ſode: He giueth euerlaſting thinges: and why not tem- porall thinges: Whoſoeuer therefore is godly, muſt follow this rule of Chyiſt: firſt ſeeke Gods kingdome and his righteousneſſe, and all thinges elſe ſhall be caſt vnto you. But (alas for ſorrow) many offende againſt this rule. For firſt they offende, whiche not onely haue not the worde of God themſelues, but alſo are a let vnto others, that they ſhoulde not haue it. Like as vngodly huſbands do, whiche with- holde their wiues from hearing Gods worde, for con- ſcience of their owne gaine. Thus by their raſhe bold- neſſe they ruſh into Gods office, & maliciously deſpiſe Chyiſtes commaundement: whereby it cometh to paſſe, that whatſoeuer they go about hath ill ſucceſſe. Firſt they meane to prouide for the body, and afterwarde (if they can finde any leiſure) they haue a little regarde to the ſoule. I gather (will ſome ſaye) for my Wyfe and my Children. Thou doſt well, and I allowe thy meaning: for Nature teacheth
and

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and reason perswadeth, that the husband should care for his wife and children. And Paule sayth: He that neglecteth his owne, is worse than an infidell. But gather thou according to Christes rule, and the example of this people. First seeke the kingdome of God: and next be diligent in thy vocation. If thou do otherwise, thy children shall haue small ioy of thy labours. For thy labour is cursed, and cursed is the frute of thy labours, and it shall not profite thy children. For this is a most true saying: The thirde descent enioyeth not the goodes that euill meanes haue got. Experience teacheth, that the goodes which are euill gotten by the parents, are for the most part wastfully and shamefully spent by their children among harlottes in brothelhouses, in tauerning, in quarelling and brawling. Wherefore if we haue any liking of godlinesse, let vs follow Christes rule, and the example of this multitude. Which thing if we do, we shall see Gods hand to be bountifull towards vs.

¶ Of the seconde.

Now let vs looke vpon the circumstances of this present miracle, which are many. First the Lorde saith to Philip: From whence might we buy bread that these may eate? Why is this put too by the Euangelist? And hee sayd this too trye him, that is to say, to proue what sayth he had, who ere while hadde seene the water turned into wine at Cana in Galilee.

But what answere maketh Philip? Two hundred penyworth of bread would not suffice them, that euery one myghte take a litle. Here Philip being forgetfull of the miracles that he had seene before, calleth his owne reason to counsell, as if he should say. It is a great company, and it requirith a great summe of money to suffice them, and we haue in manner nothing. For it is to no purpose to make questions of buying bread, it is to no purpose to stand debating this or that, wher impossibilitie letteth.

But there cometh another Disciple named Andrew, and saith,

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sayth. Here is a boy that hath five barley loues & two fyshes :
But these are nothing for so great a company. This disciple
is past hope as well as his fellow.

But what sayth Chryste to this geere : He sayth to them,
make the folke sit downe : as if he had said, for as much as it
seemeth a thing impossible to your iudgement, that so greate
a companie should here be saued from perishing for hunger:
I, who haue sayde vnto them & you, seeke first the kingdome
of God and his righteousnesse, and all things else shal be cast
vnto you, wil shew by deede, that my promise is not vaine: do
you no more but bid the people sit down to eate.

Here the disciples obey their maister: and to the number
as it were of five thousand men do settle themselves to theyr
repast, looking to be fed by miracle.

When they were set downe, Iesus tooke those five Bar-
ley loues and two fishes, and first blessing them, and giuing
thanks, distributed as much as he listed to his guesstes. And
after that they were sufficed, he saide to his disciples. Gather
vp the broken meate that remaineth, that nothing be lost.
And they obeying him, gathered vp twelue baskets full of
broken meate. We see the miracle wherby Chryst confirmeth
his diuine power, his promise, and his office. What must we
learne hereby : Many wholsome doctrines may be gathered
hereof.

First here is confirmed that which we haue heard in the
first place: namely that they which folow Christ, shal not pe-
rish for want of fode, according as you haue herd already. Se-
condly by this miracle is confirmed Chrystes loue towarde
them that folowe him. Of which thing also we haue heard in
the first doctrine. Furthermore, by this miracle we are as-
sured, that Chryste (contrary to the iudgement of reason)
can helpe when he will. For like as the kingdome of Chryst
and the kingdome of the worlde are diuers : so maye other
things be done in Chrystes kingdome, than can be done in
the kingdome of the worlde. For hee that is chiefe in Chrystes

¶ i.

king,

The fourth sunday in Lent.

kingdome is almightie, whose will is a deede. For (as David saythe) he hath done all things whatsoever hee woulde, both in heauen and earth. Therefore when the Gospell setteth befoze vs the wonderfull works of God concerning the resurrection of the deade, the life euerlasting, the eternall punishment of the wicked, and such other things: we muste not call our owne reason to counsell, to demaunde of it what can be done: but we must aske the question at Gods word only. For if God say ought to vs, by and by we muste call to mynde his mightynesse and his truth. In as much as hee is mightie, nothing is to him impossible: And because hee is true, whatsoever he sayth, is assured and stedy. For he sayth: Heauen and earthe shall passe, but my worde shall not passe.

We are taught also by this miracle and deede of Chrystes, that God will with his blessing encrease the small thinges of the godly. For suffisance consisteth not in the greate abundance of things, but in the Lordes blessing whiche onely maketh men ryche. Wherevpon Chryst in the .xv. of Luke saythe: Mans life consisteth not in the abundance of things that he possesseth. And David in the hundred and one & twentieth Psalm saythe: and there is abundance to them that loue thee. Oftentimes it falleth out, that some poore man fearing God, is better fed with breade and pottage, than a wicked rich man with his daintie dishes and swete wines. The poore Lazarus was better fed with the crummes whiche hee coulde scarce come by, than the ryche Glutton with his delicate fare. Let euery one of vs thinke vpon these thynges aduisedly, and wayte patiently for the Lordes promise, that hee maye blisse our laboures, and encrease our breade. For hee commaunded vs to pray and say: Gue vs this day our dayly breade.

Our more Chrystes deede teacheth vs to giue God thanks for his gifts when we goe about to vse his heauenly benedictions, and to desire him that he will halow his giftes with his

The fourth Sunday in Lent. 98

his blissing. For the creature of God is made holy by the word, and by prayer, according as Paule teacheth in the first to Timothie and the fourth Chapter. But it cometh too passe, that many, because they knowledge not Gods benefites, and muche lesse yeelde thanks to the gyuer, are eyther needie, euen in great plentie of thinges, or else are pressed with great pouertie. Wherefore I exhort you to folloie this example of Christe, as often as you meane to vse Gods good gifts. And let this suffice for this present miracle. Now ensueth the third place.

¶ Of the third.

When they had seene (saythe the Euangelist) the miracle that he had wroughte, they sayde: Of a truth this is that Prophete that shoulde come intoo the worlde. Therefore Iesus knowing that they woulde come and take hym vp too make him kyng, fledde againe intoo a Mountayne by himselfe alone.

Here are two examples propounded: one of the multitude, and another of Christe. In the multitude we see two things: The one is that by the miracle they acknowledge the Messias. Which thing is well done of the people. For the Prophete Esay foretold it should come to passe that when the Messias came into the world, he should worke great miracles, by the which he should be knowne. Thus far therefore the people iudged aright. The other that we see in the people, is the error of the people in iudgement. Who perceiuing by the miracle that Iesus was the Messias, would haue made him king. But Christes kingdome is not worldly, according as he himselfe saide vnto Pilate: My kingdome is not of this world. The people would faine haue bin thankfull to Christ, but they shewed not their thankfulness according to knowledg. Whereby we may lerne of this multitude to be thankfull to God: how be it in as muche as they were ouershot in their doing, let vs embrace Gods word for a rule of thankfulness.

¶ ¶.

But

The fourth Sunday in Lent.

But when Chyriste vnderstode the vnskillfull zeale of the people that were minded too make him their kyng, he fled into a mountaine, and suffred not himselfe too bee made king by the people. What may we learne hereby? first that which I spake of euen nowe, that Chyristes kingdome is not worldly. Pert, that we must couet no honoꝝ coꝛrary to our vocati- on. Let every man content himselfe with that degree of esti- mation that he is called vnto, & not take vpon him an other mans office, foꝝ desire of estimation. But let every one of vs in his owne vocation looke vnto these thre things. First let vs labour lustily in the feare of God. Secondly, let vs not seeke the praise of y^e multitude, if we shall haue down any good. Thirde, let this be our purpose, to serue God and his church in the feare of God. They that do other wise, do nothing a- right, but offende God, and vtter their owne pride, whome God suffreth oft to slide, that their folly may be knowne, and so may suffer punishment foꝝ their presumption. That the which thing happen not vnto vs let vs pray God to gouerne vs with his spirit, to whome the only and euerlasting God, be honoꝝ, praise and gloꝝy foꝝ euer and euer. So be it.

The fifth Sunday in Lent commonly

called Passion Sunday.

The Gospell. John. viij.



Hyche of you can rebuke mee of sinne? If I saye the truth, why do ye not belecue me? He that is God, heareth Gods wordes: yee therefore heare them not, bycause ye are not of God. Then answered the Iewes, and sayde vnto him: Say we not well that thou art a Samaritane, and hast the Diuell: Iesus answered, I haue not the diuell: but I honoure my father, and ye haue dishonored me. I seeke not mine owne prayse, there is one that seeketh and iudgeth. Verily, verily,

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The fifth Sunday in Lent.

two lessons out of this Gospel grounded vpon Christs wordes, and shewe what his enemies answered and did against either of them. The places are two.

- 1 That like as Chryst is the true Messias: so euery one that heareth him not, is not of God.
- 2 That he whiche kepeth Chrystes wordes, is set free from eternal death. And in these two chicke lessons of this Gospel, I will set forth the strife betwene Chryst and the Iewes, in declaration wherof, many particular lessons do offer themselves.

¶ Of the first.

Of the first lesson there be two partes. One, that Chryst is the true Messias: the other, that he which heareth not Chryst, is not of God. Concerning the first part, the texte hath thus. VVhich of you can rebuke mee of sinne? If I speake the truth why doo not you beleene mee? The Iewes had founde faulte wyth Chrystes doctrine, bycause Sathan and his seruantes hate the truth. Chryst confirmed his doctrine, by innocencie of life, the recorde of the Prophetes, and sundry myracles, so as the Iewes might haue knowne hym to be the true Messias, and also haue beleued in him to theyr saluation. Therefore when as they through the instinde of Sathan, for hatred to Chrystward, and of loue to their owne false doctrine, whiche they had receyued of their forefather, did with all their power set themselves agaynst Chryste: Chryste on the other side thirsting mannes saluation, defended his owne innocentnesse, Doctrine, and office, to the intent hee might at least wise, yet win some of his foes. vnto God, and call them backe from falling headlong into damnation. First therfore hee asketh if any man can fynde fault wyth his conuersation. VVhych of you (sayth hee) can reprove mee of sinne? As if hee had sayd: I haue liued openly among you wythout faulte from my cradle, so as none of you is able to reprove mee of any sinne. Howe seeing that so
to do

to do is the propertie of the Melsias, why do you not acknow-
ledge me to be the Melsias that was promised long agoe?
For none is cleere without Sinne, but the Melsias onely.
In as muche then as none of you is able to contrite me
of sinne, ye do foolishly: not onely for that ye acknow-
ledge mee not to be the Melsias, but also for that you con-
demne mee of sinne. Hereunto he addeth concerning his
doctrine. If I speake the trueth vnto you, why beleue you
me not? As if he had sayde, In asmuch as I do by innocencie
of life, by record of the Prophets, and by many miracles con-
firme my doctrine to be so true, that whither you will or will
ye confesse it to be true: why beleue you mee not? He is
worse than man that persecuteth that thing as false, whi-
che he knowes to be true. But this is the nature of men.
He that is nozled in naughtinesse of a childe, is hardly re-
claigned from his erreure. So great a matter it is to be enu-
red to a thing from the shell. But what may we learne here
of Chryste and the Iewes? Of Chryste, all ministers of the
worde may learne, so to frame their life and doctrine, that
no man may haue aught to reprove, eyther in their lyfe or
in their doctrine. For albeit that only Chryst was pure from
all sinne: yet notwithstanding those that will teach his gos-
pell with frute must be cleere from open crimes. For the Poet
sayth aright: *It turneth too the teachers shame, When hee him-
selfe is founde too blame.* For how (I pray you) can a tippling
Preeste fynd faulte with tipplers? How dare a whozechun-
ter chasten whozemongers and aduoutrers? How shall a
couetous person condemne couetousnesse? or an vsurer, vsu-
rie? or a quareller, quarels? or a proude man pride? In fine,
he that will rebuke others, must be faultlesse himselfe. As
for those that say, do as I teach, but do not as I do: they are
not the ministers of Chryste, but of Sathan. For no man
is to be accounted to teache, vnlesse he expresse the same
thing in his lyfe, that he teacheth in his wordes. For so
dothe Paule teache Timothie: *Be thou (saythe hee)*
P. iij. a patern

The fifth Sunday in Lent.

a paterne to the flocke : That is to say, expresse the thing in life, that thou teachest in word, that the hearers may behold in thee a lively example of thy doctrine. Whereupon Paule sayth of himselfe : Be ye followers of me, lyke as I am of Christ. Wherefore, they that heere the Gospell, must learne somewhat of these Jewes. Not to set them selues againste Christ and their teachers as they did : but to take warning at their damnation, and so to repent, that they may be saued by the benefit of Christ.

On the other part of the first lesson, the terte speaketh in this wise : He that is of God, heareth the worde of God, and the cause why you heere not, is for that ye are not of God. He assigneth the cause why the Jewes so maliciously despised Christes doctrine : that is to wit, for that they were not of God but of Sathan. He speaketh not here of mans nature whic him very deede is of God, but of mens maliciousnesse, which is of the diuell. For this maliciousnesse maketh men unwilling to heere Gods word. Here let euery man examini himselfe, and deeme of himselfe, whither hee bee of God, or of the Diuell. For he that with a good will heareth Gods worde, hathe Christes recorde that he is of God. Contrarywise, he that despiseth the word and persecuteth it, is undoubtedly of the Diuell : though the vngodly are not willing to heere of this. But in like manner as the Jewes do heere persecute and slander Christe that tolde them this : so in lyke wise are the ministers of the Gospell persecuted at this day by those whome in their sermons they declare to be of the Diuell. What then say the Jewes here ? They answered and sayde vnto him : Say wee not well that thou art a Samaritan, and hast a Diuell : This is the craft of Sathan : when he can not deny the truth, he falleth to flat rayling. So also standeth the case at this day : when men are not able to deny, but that it is Gods word whereby their wickednesse is repproued : by and by they fall to rayling, and seeke for somewhat to carpe at in the ministers of the Gospell. But what doth

doth Christ here? He answered: I haue no diuell but I honor my father, and you dishonor mee. And I seeke not mine owne glory, but there is one that seeketh and iudgeth. In this answer Christ first denieth himselfe to haue a diuell, whiche thing the Lord confirmeth hereby, that he seeketh Gods glorie, which they do not that haue made a couenant with the diuell. Afterward he turneth the slander vpon the Iewes, when he sayth: And you haue dishonored mee that honour God. For those that raile vpon them that honor God, must of necessitie bee led by the Diuell. Furthermore when he addeth: I seeke not myne owne glorye, but there is one that seeketh and iudgeth: He remoueth from himselfe the desire of vaine glorie, and in his dutifulnesse comendeth himselfe to his father. By this aunswere of Christs, the ministers of the word may learne three things. First (as much as may be) to defend themselves from the slanders wherewith they are charged, least their ministerie shoulde be abased, when they themselves are brought in contempt. Secondly, to cast those railers in the teeth with their owne sinnes, because they make warre, not so much against men, as against God himselfe. And thirdly, not to seeke their owne glory, but the glory of God, and to persuaade themselves assuredly, that God defendeth their innocencie.

¶ Of the seconde.

Of the seconde lesson the Lordes wordes spake in this wise: Verely I saye vntoo you, if any man keepe my sayings, he shall not see death for euer. These wordes are to bee thoroughly well weyde, as whiche containe the highest benefite of Christs towards men, that is to wit, that he whiche keepeth Christs sayings shall not see death for euer. Howbeit to the intente we may the better vnderstand these thinges, I will shew forth in order what they containe. For the first thing to be obserued here, is Christs othe. The seconde, what maner a ones we be without Christ. The third, what we obtaine by him. The fourth how we may be able to be-

R. v.

come

The fifth sunday in Lent.

come partakers of Chyistes benefites.

His othe is to this end, to assure vs of Gods truth against all the doctrines of men and diuels, against the reason of the flesh, yea & against the whole kingdome of the Diuell, which consisteth of Sophistrie, Hipocrisie and Tyrannie. For it is not possible that the sonne of God should deceiue, who hath warranted his doctrine by so great an othe.

What manner a folke be we without Christ? By Christ it cometh to passe that we see not euerlasting death. What herfore without Chyist we are gilty of euerlasting Deathe. Now as there are foure kyndes of Lyfe, so are there foure kindes of death also.

The first is the life of nature, wherby we naturally lyue in this world. This life simply in respect of it self is good, because it is the gift of God, whiche he promisseth in the fourth commaundemente: but it varieth according to the state of men. Vnto Abraham it was good because he vsed it to Gods glozie. But vnto Pero it was euil, because he abused it, both to the reproch of God that gaue it, & also to his owne damnation. Against this naturall life is set naturall death: which of it selfe is euill, because it is the punishment of sinne. Notwithstanding it varieth according to the states of men. For like as vnto Abraham, his death was a passage vnto a better life, and therfore was good vnto him: so vnto Pero it was the gate of hell, and therefore to him it was euill.

The second life is of sinne, namely wherby sinne liueth in man, and reigneth through his lusts, as it doth in all the vngodly. This is alway euil, because it tendeth to damnation. Against this is set the death of sinne, whereby sin is mortified in vs: which thing cometh then to passe, when we liue in true repentance & the feare of God. This death of sinne, is euermore good, because it is the passage to eternall life.

The thirde life is of grace, wherby Chyiste lyueth in vs through grace. This is euermore good, because it is Gods gift

gift, and the way to glorie. Against this is set the death of grace, that is to say, the privation of grace: whiche thing cometh to passe when we slide backe agayne into sinne, and cast away sayth. This is alwayes euill, bycause it is the way into hell.

The fourth life is the euerlasting life, by which the goodly shall liue with God and his Angels in endlesse blisse. This life is most excellent good. Againste this is set euerlasting death, which is endlesse damnation. Unto this endlesse death are all men subiect without Chryst. For vnlesse we bee deliuered from this death by the benefite of Chryste, it shall bee our perpetuall rewarde for sinne: as Paule sayth to the Romanes the 6. chapter. Such are we without Chryst: that is, wretched, damned, and guiltie of eternall death.

But what do we become through Chryste? That dothe Chryst assure vs of by his othe, namely that being deliuered from euerlasting death, we are rewarded with eternall life, in which shall bee ioy without end.

Howe are we made partakers of Chrystes benefites? This Gospell answereth. Verily verily I say vnto you, if any man keepe my saying, hee shall not see death for euer. Then is this great treasure in Chrystes wordes: which who so keepeth, hath Chryst, who only is the way to life. What is to keepe the word of Chryst? It is to heare it, to learn it, and to beleue it according to this saying: He that beleueth in the sonne hath life euerlasting. Why so? bycause he that beleueth is iustified by his owne sayth, that is to say, is set free from sinne endued with the righteousness of Chryste, and accepted to eternall life for Chrystes sake. We therefore that coueteth eternall life, let him marke well the things aforesayd, let him liue in continual repentance, let him hear Chrystes word, let him beleue it, and let him continue in the faith, euen vnto death. So shall it fall out, that this naturall death shall be vnto him a passage vnto eternall life.

But

The fifth Sunday in Lent.

But what say the Iewes to this healthfull Doctrine of Chrystes? Chryst sayth: He that keepeth my word, shall not see death. The Iewes answered, now we know well thou hast a Deuill, Abraham and the Prophets are dead, and thou saist if a man keepe my word, he shall not tast of death for ever. Art thou greater than our father Abraham, who is deade, &c. Whom makest thou thy self? As if they had said: If thy word bee of such power, that they which heare thee shall not tast of euermouring death, surely thou art greater than the prophetes and our patriarch Abraham, which are dead: but this is false: for thou art not greater than Abraham. *Ergo*, it is false that thou sayest, he that keepeth my saying, shall not tast of death for ever: Therefore thou art a blasphemour of God and hast a Deuill. Chryst answereth, and sayth: If I glorie my selfe, my glorie is nothing, that is too wit, by your iudgement. It is the father that glorifyeth mee. The meaning of these words is this: The only begotten sonne of God is greater than the seruants of God, or than the adopted Sonne of God. I am the onely begotten sonne of God, according as the father himselfe witnesseth by his owne voyce and workes. But the Prophets and Abraham are Gods seruantes and Gods children by adoption: wherefore I am greater than Abraham and the Prophets: *Ergo*, it is no marvell though my word bee of greater power than theirs. Then vsed they a point of Sophistrie. For that which Chryste spake of the euermouring death, they construed of the naturall death, howbeit maliciously. Wherefore Chryste proceedeth to reprove them, saying: If I say I knowe him not, I shall bee a lyar as you are. For you say you know him whome you know not. But what is it to knowe God? first it is to know who he is, that is to wit, the father, the sonne, & the holy Ghost. Secondly to beleue in him. And thirdly to order a mans life according to his will.

Howbeit, because the Iewes glozied of their father Abraham, Chryst proceedeth to shewe how vaine this boasting is, and sayth: Your Father Abraham was gladd too see my daye, and

The fifth Sunday in Lent. 103

and reioyced. In these wordes Christ teacheth thre thynges. The one, that he was before he took mā's nature vpon him, that is to saye, from euerlasting, God euerlasting. The other, that Abraham beleued in him. For to beleue in Christ is spiritually to see him. And Christ is sene thre wayes: in body only, as the Jewes saw him that talked here with him: in spirite only, as Abraham & we that beleue in him, do see him at this day: both bodily & ghostly at once, as the saintes y were cōuersant with Christe vpon the earth, & as we that beleue in him, shall behold him with our bodily eyes, after the Resurrection of the dead. The middle seeing and the last seeing are healthfull: but the first is not healthfull. Thirdly Christ in these wordes teacheth, that the Jewes do not treade in the steps of their father Abraham, of whom they make so greates braggs. For Abraham acknowledged Christ, and beleued in him, and was glad of it. But the Jewes do neither beleue in Christ, nor are glad of him, but rather condemne Christ. And therefore they make a false brag of Abraham. But what aunswer make the Jewes to this? Thou art not yet fiftie yeere olde, and hast thou seene Abraham? As muche to say, as Abraham died two thousand yeaere ago and more, therefore thou couldest not see him, because thou wert not as then. Christ answereth: Verely, verely I saye vnto you, before Abraham was, I am. These wordes teache thre things manifestly concerning Christe. Firste that he is very God. Secondly that he is very man. And thirdly that God and mā Christe are not two persons, but one onely diuine person, which took mans nature vpon it, to the intent he mighte become a sacrifice for the sinnes of the worlde. But what did the Jewes in this case? They tooke vp stones to throwe at hym. Here is described the last refuge of Sathan, whiche is Violence & Tyrannie. Hitherto they dealt against Christe with rayling, hypocrisie, and sophistrie: and now in the end they take them to their weapons. But Christ hyderth himselfe, and getteth him out of the Temple. In whiche dede he teacheth

Palme Sunday.

cheth two things. One is, that the Church is persecuted by the power of God, against the tirannie of the world and the deuill. Another is, that he will not haue his word nor himselfe in his worde, to be among those that persecute hym openly: but only among them that receiue and loue him. To this mediator with the father and the holy ghost, bee honour, praise and glory world without end. Amen.

Vpon Palme Sunday.

¶ The Gospell. Math. xxi.



AND when they drew nigh too Ierusalem, and were come too Bethphage vntoo mount Oliuete, then sent Iesus twoo of hys disciples saying vntoo them: go intoo the towne that lyeth ouer agaynst you, and anon you shall finde an Asse bounde, and a colte with hir: loose them and bring them vntoo me. And if any man say aught vntoo you, say yee the Lorde hath neede of them: and straight way he will let them go. All this was done, that it myght bee fulfilled which was spoken by the Prophet, saying: Tell yee the daughter of Sion: behold, thy king commeth vntoo thee meeke, sitting vpon an Asse and a colte, the foale of an Asse vsed too the yoke. The disciples went and dyd as Iesus commaunded them, and brought the Asse and the colte, and put on their clothes, and set him thereon. And many of the people spred their garments in the way. Other cut downe braunches from the trees, and strewed them in the way. Moreouer, the people that went before, and they that came after cryed, saying: *Hosanna* too the sonne of David: Blissed is hee that commeth in the name of the Lorde: *Hosanna* in the highest. And when hee was come too Ierusalem, all the Citie was moued, saying: who is this? And the people sayde, This is Iesus the Prophete of Nazareth, a Citie of Galilee. And Iesus wente intoo the Temple of God, and cast out all them

them that sold and bought in the temple, and ouerthrew the tables of the money chaungers, and the seats of them that sold Doves, and sayd vnto the. It is written: My house shalbe called the house of prayer, but yee haue made it a denne of theecues.

The exposition of the Text.



This Gospell is red twice a yere, that is to say the first Sunday in Aduent, and vpon Palme Sunday, but not for one selfesame cause. For vpon the first Sunday in Aduent it is read, because the Prophecie of Zacharie preacheth in it of the Lords coming into the world, who should bee the king and Sauioz of them that trusted in him. And this daye, it is red for the storie, which was done this day, namely the sixth day before he suffered.

The summe of this Gospell is, that Chryste sitting vpon the Ass and hir colte which the Disciples had brought vnto him, rode toward Hierusalem, about whom the people went crying Hosanna to the sonne of Dauid, strewing boughes, & spreding their garments in the way. And also that when hee was come into the Temple, hee dyane out the buyers and sellers. &c. The places are three.

- 1 The descriptio of Chryst the king and of his kingdom.
- 2 Of the Citizens of this kingdom, and of their ductie
- 3 Of the things that were done in the Temple, after that Chryst was entred into it.

¶ Of the firste.

Of this reade in the first Sunday in Aduent, which is the second place.

¶ Of the seconde.

This was the thirde place in the first Sunday in Aduent: from whence you shall fetch the exposition vnto the title concerning the vse of the Lords coming,

¶ Of

Palme Sunday.

¶ Of the thirde.

THe thirde place is the storie of those things that hapned in the temple after that Chryst was entred into it. This storie may be deuided into foure partes, which are these.

- 1 The driuing of the buiers and sellers out of the temple, and the reason therof.
- 2 The healing of the lame and the blinde in the temple.
- 3 The defense of the chyldren that cryed Hosanna, to the sonne of David.
- 4 The fretting of the Princes, the Priests, and Scribes against Chryst.

¶ Of the first part.

THe Euangelist declareth, that the Lorde entred into the Temple, and dyaue out the byers and sellers: and mozeouer, that he addeth the cause of his so dowings, when he saith: My house shall bee called a house of Prayer, but you haue made it a denne of theeues. In this dæde are threë things to be weyed. First the occasion of the dæde: Secondly the dæde it selfe: and thirdly, the signification of the dæde. The occasion of the dæd was the vnsatiabie couetousnesse of the priestes, who ordeyned these thinges for this cause, that they which would offer, should for money haue at hande what so euer they would wish for. For as much as the couetousnesse of these men is to be condemned, the ministers of the Gospell must take heed to themselves, that they seeke no fetches to pill the people, as it fel out in the poperie, where they had Passes, pardons, and other trumperie to sell, to the damnation of themselves, and of others. Secondly, Chrystes dæde is to be weyed. For in this dæde he testifieth himselfe to be a king and high Prieste, and a looker to the religion of God. Otherwise he had not of his owne pprivate authoritie put to his hande, but had vttered the grief of his mynde by wordes only. This dæde of Chrystes must as well the goodly magistrate, as the ouersers of Gods religion followe, that there

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be no defiling of Gods religion in the churches of christians. Other that haue not this authoritie, must be soze and testifie it in words that they disallow the corruption of gods seruice. Thirdly the signification of this daede is to bee weyed. For as the temple was defiled: so he ment that there shoulde be a spirituall purging of the temple by his owne death and glorious resurrection.

Whereouer in the cause of this daede (which is expressed by these wordes, my house shall bee called a house of prayer. &c.) we may learne two things. First that the temple is the visible seat of Gods seruice. For all be it that euery place bee a temple to the godly, in as muche as it is lawfull for them to call vpon God euery where: yet notwithstanding, the temple or Church, is the common place wherin we must assemble to pray, and to do other things that pertain to the outward discipline of Godlinesse. Another is that we should reuerence the Churches that are appointed to Gods seruice, and keepe them cleane from Idols and Idol seruice. But (alas for sorow) the Popish superstition sticketh so fast to the ribbes of a nuber, that they cannot abide that an Idol should be pulled out of their church. But heerof shall moze be spoken at an other time.

Of the seconde.

The second part of the things done by Christ in the temple, is, that he healed the lame and blinde that came vnto him. By which deed he testifieth, first that he is the true Messias. For the Prophet Esay foretold, that when Messias was come, he should worke suche miracles. Secondly this daede sheweth that the office of the Messias is to destroy h wickednes of Sathan. For when Christ taketh away the disease he remoueth the cause also: and the cause of all diseases in sinne. Thirdly he sheweth by an outward token, how men shoulde vse h church: for the healing of bodily diseases, is a representation of the cleansing of mennes soules from spirituall filthi-

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nesse. Therefore the Church must be appointed to this purpose y we may be purged there from our spirituall diseases: which thing is then done, when we beleeue the word that is there preached, and by beleeuing are washed from our sinnes with the blood of Christ, according as John sayth: The blood of Iesus Christ clengeth vs from all iniquitie.

¶ Of the third parte.

When the children cryed in the temple, Hosanna to the Sonne of David, and that the Pharisees chid them: Christ tooke vpon him to stand in defence of the children and iustifieth their doing by record of the Scripture. Haue ye not read (saith he) Out of the mouth of babes and sucklings hast thou made perfect thy praise.

Here we haue to learne of both: that is to wit, of the children, and of Christ. Of the children first, let our childre learne to know Christ, and to set forth his praise. For seeing that Christe saith, that the kingdome of heauen belongeth to children: vndoubtedly his will is, to be praised and magnified by the faith and by the voice of children. But alas, there be many children whych not onely are Ignorant of Christ, but also are so leudly brought vp, that they learne nothing, but to sweare, to lye, to talke ribaudry, and to praise other naughtinesse: who shall not onely be punished themselves one day for their lewdnesse, but also their parentes shall be punished of God, for that they haue so wickedly neglected the children that God hath giuen them to bring vp in nurturs and godlinesse. Againe, we may learne of the children, to confesse Christ in the middes of his enemies: Here were present the Pharisees and Scribes the chief Gouvernours of this common weale, who persecuted Christe, and were angrye with all those that yelded any honor vnto Christ. Yet could not this cruellnesse so abash the children, but that the more they were forbidden, the more they cryed out. For suche is the strength of faith, that wheresoeuer it be, it cannot be hid, but always bursteth out into the praise of God.

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This dutifullnesse is required at al mennes hands, according to that saying of Paule in the tenth to the Romaines: with the heart we belæue vnto righteousnesse, & with the mouth is confession made vnto saluation.

By the doing of Chryst we may learne, first that hee will defend those that belæue him. And secondly, that after the example of Chryst according to the state of our vocation, we are bounde to defende the innocencie of others, and specially to succour and maintein the goodly, that they bee not oppressed and troden downe by the wicked.

¶ Of the fourth part.

The fretting of the Princes, the Priests, and the Scribes against Chryst, was foretold long ago by the voyce of god and the Prophets. For where as God in the thirde of Genesis told before hand that it should come to passe, that the sæde of the woman should treade downe the Serpents heade: hee meaneth that Sathan and his members heathenish and vngodly men, should persecute Chryst and his Church. And David in the second Psalme, not only foresaw in the Spirit this fretting of the Iewes against Chryste when hee sayth, why did the Heathen fret, and why did the people imagine vaine things: But also by the sayd place of Genesis, he promisseth it should come to passe, that the womans sæde, (that is to say Chryst and all that belæue in him) should ouercome Sathan & his members. Now in what thing this victorie consisteth, David in the same Psalme declareth, saying. Blessed are all they that put their trust in him. Wherefore let vs renounce Sathan and his members. and with strong faith leane vpon Chryst the vanquisher of Sathan, and giuer of eternal life, to whom be honoz and glozy for euermore.

Of the Lords Supper, the first Epistle

to the Corinthians, and the .xj. Chapter.

THat which I deliuered vntoo you, I receyued of the Lorde. For the Lorde IESVS the same night in whiche hee was
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betrayed, tooke breade, and when hee hadde giuen thanks, hee brake it, and sayde: take yee and eate yee, this is my body whyche is broken for you. This doo yee in remembrance of mee. After the same manner also hee tooke the Cup when Supper was done, saying: this Cup is the newe Testament in my blood. This doo as ofte as yee drinke of it in remembrance of mee. For as ofte as yee shall eate this breade and drinke of this Cuppe, yee shall shewe the Lordes death till hee come. Wherefore, who so euer shall eate of this bread and drinke of this cup vnworthily, shall be guiltie of the body and blood of the Lord. Let a man therefore examine himself, and so let him eat of that bread, and drinke of that cup. For he that eateth or drinketh vnworthily, eateth and drinketh his owne damnation, by cause he maketh no difference of the Lords body.

The exposition of the texte.

The cause why this feast is instituted, is that the noye of the celebration of the Lordes Supper, shoulde (as this day) be handled in the Churche, to the intent the true vse of this holy Supper, maye bee understode. For when Chyriste the day before he should suffer, instituted this supper, he gaue commaundement to his disciples, that they should haue this supper in remembrance of him. Wherefore it must needs be, that there are great and weightie causes why it should be needefull to make great account of the institution of this supper. For vnlesse we thoughtfully & with good haede weye the causes of the institution of this supper, we cannot sufficiently extol the goodnesse of our saviour, who although he were in most gracious sorowe for his death which was at hand, wold not withstanding institute this supper, & leaue it to his church, for a most assured pledge of our saluation purchased by him, wherein the memorial of the covenant established betwene God & man by the blood of Chyrist, might be preserved for ever. Whobeit, to y intent we may be the moze diligently instructed concerning this supper,

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I will propounde thre places, whiche by Gods grace I will expounde at this time. The thre places.

- 1 The circumstances of the institution of this Supper, and the signification therof, wherevpon shall be gathered the full description of the same.
- 2 The true and lawfull triall of suche persons as meane to vse this Supper to their profit.
- 3 The right vse and lawfull meditation of this Supper.

¶ Of the first.

There be many circumstances in the storie of the Institution of this Supper, whiche I will set forth in order according to the text.

The first is of the time. For thus lie the words of the text. Our Lorde Iesus Chryst in the same night that hee was betrayed. For he instituted this Supper, vpon the Thursday late, befoze the next Friday following that he should be crucified. Wherevpon we may gather two things. First how greates it must needs be that Chyestes loue was towarde vs, who although he knew he shuld die the next day, would notwithstanding institute this perpetuall remembrance of his benefites. Another is, that the celebration of this Supper must be kept by vs in true repentance, according as shall be sayde againe after ward.

The seconde circumstance is of the guesstes that were at this Supper. The maister of the feast was Chyist: they that were at it, were his disciples good and bad. The good surely were very weake: and the bad was but only Judas the traitor. Hereby we are taught, that Chyiste will alwayes bee present at this Supper, and that this Supper pertyneth to Chyistes disciples. And although the wicked do also mingle themselves in among the rest: yet notwithstanding thys Supper turneth to their iudgement and damnation, as shall be said againe hereafter.

The third circumstance is of blissing. For he toke bread

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and gaue thanks. If the sonne of God gaue thanks befoze he vsed things: what becommeth it vs to do?

The fourth circumstance is of the elements. For he vsed bread and wine in the institution of this supper. For as the outward man is nourished with bread and wine: so the inward mā is spiritually fed with the body and blud of Christ.

The fift circumstance is of the thinges that are presente inuisible at this supper, as are the very boode and the very bloud of our Lord Iesus Christ.

The sixt circumstance is the commandement, for he commaundeth his Church to keepe continually the same maner of celebrating his supper. Do this saith he.

The seuenth circumstance is of the new couenent. Thys Cuppe (saith he) is the new testament in my bloud. Why thys Supper is called the new Testament, it shall be tolde you afterwarde.

The eight circumstance is the end for which the Supper was instituted, whiche end is expessed in these words. Do yee this (saythe he) in remembrance of mee. What is to saye, As often as ye vse this supper renue yee the remembraunce of my benefits, that is to wit, of my death and resurrection: and shew ye forth my death till I come.

The ninth circumstance followeth vpon the eyght, namely that the celebztion of this supper belongeth only to them that be of yeres of discretion, that may be instructed of the Lordes death, and that are able to giue thanks openly to the Lord for his benefits.

These are the circumstances of this supper that are to be weyed diligently. Now will I shew what thinges are ment by this Supper. For as the Pascall Lamb had many significations in the old Testament: So also hath this holy Supper of Chrysts, which is succeeded in the place of the paschall Lambe. Therefore as the Paschall Lamb, firste dyd put the people in mind of the benefite done in olde time, that is to wit, of their deliuerance from the bondage of Egypt: And
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secondly confirmed the sayth of them that vsed it : and thirdly shadowed the sacrificing of Chryst that was to come : and fourthly was a figure of the euerlasting couenaunt betwene God & man: So also hath this supper sundry significations : and that partly in respect of the time past, partly of the tyme present, and partly of the time to come, and partely of the euerlastingnesse. Whiche significations I will declare as playnly as I can, God further both mee in teaching, and you in hearing, that it may turne to Gods glozy, & to the healthfull instruction of our selues.

What is the signification of the Supper in respect of the tyme past : If we loke back to the time past, this holy Supper is a certaine calling to mynd of the Storie of our Lordes passion, according to Chrystes commaundement : Doo yee this in remembrance of mee. As often then as we come to the Supper, or otherwise be present at the celebratiō of the supper, we muste bee myndfull of the death, buriall, and resurrection of our Lord.

What is the meaning of the supper in respect of the tyme present : First it signifyeth that we are vnited and incoorporated into Chryste, and that spirituallly. For so teacheth Paule when he sayth, The Cup of Blissing whych wee blisse, is it not the Communion of Chrystes blood ? The bread that wee breake, is it not the Communion of Chrystes bodye ? That is to say, the partaking of the body and blud of Chryst, maketh vs to haue a certain communion with Chryst. Agein, it signifyeth that we also are vnited among ourselues by the spirit of Chryst, as many of vs as are partakers togither of this supper. Of which communion, the one lofe is taken, as Paule testifieth when he saythe: bycause as there is one lofe: so wee being many are one body. For as the lofe is made of many cornes : so as manye as communicate togither, doe grow togither into one body spirituallly, the head whereof is Chryst : and this is the cause that Paule calleth the Supper a Communion.

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Hēer vpon one of the holy fathers sayth. The supper is called a Communion : first, for that by it wē communicate wth Chyſt: ſecondly, for that wē be made partakers of his fleſh and of his Godhead : and thirdeſy, for that by it wē communicate and are vnited together one with another.

Mozeouer by this Supper is ment, that wē are ſpiritually nourished, and ſuſteined or fed with the body and bloude of Chyſt. For like as bread and wine do nourish, encrease, preſerue, and comfort mens bodies: So doth Chyſtes body and blud nourish, encrease, preſerue, and comfort our ſoules vnto euerlaſting life, if ſo be that true ſayth be found in vs.

What is the ſignification of this Supper in reſpect of the time to come? This holy ſupper ſignifieth, that by the power of Chyſtes body rayſed from the deade, our bodies alſo ſhall one day riſe again, that they may be made like vnto the glorious body of Chyſt. Ther vpon Paule ſayth : If Chyſte be riſen againe, we alſo ſhal riſe againe, that we may enioye the continual preſence of Chyſts body for euer moze. Ther vpon certaine of the holy fathers haue termed this Supper conduct money, becauſe he putteth them that receiue it befoze their death, in mynd, that Chyſte is vnto them the paſſage from theſe troubles, to eternall bliſſe.

What is the ſignification of the Lords Supper in reſpect of the euerlaſtingneſſe? It is a perpetuall warrant of Gods fauor towardeſ men, at no time ſubiecte vnto chaunge, and therfoze the Lord himſelfe calleth this his Supper the newe Teſtament, as which ſhall neuer become olde at any tyme. How be it, to the intent this thing may be vnderſtoode moze cleerly, I wil (as breſly as maye be) declare what things are moſte mete in euery Teſtament, and how all thoſe things whiche ought to mete in euery laſt will or Teſtament doe mete here : and mozeouer what the newe Teſtament is.

In euery teſtament or laſt wil there be ſiue things. Firſt the Teſtator that maketh the wil. Secondly the goods which the Teſtator bequeatheth, Thirdeſy the heirs that are made.

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Fourthly the death of the testator. And fifthly the conditions that are to be kept of them that are made heires by the will. In this new Testament the testator is Chryst. The heritage is the possession of eternall life. The heires are the children of God, that is to say, all that beleue in Chryst. The death of Chryst the testator folowed presently after. For hee died, was buried, and rose againe the third day. The conditions to be obserued of the heires that are named, are, that they should beleue in Chryst, and obey him, and continue in innocencie of life vnto the end: And if they fall into sinne, that they earnestly repent them befoze their death. Wherevpon wee may nowe in this wise conclude what the newe Testament is. The newe Testament is an everlasting covenant, stablished by the death of the Testator Iesus Chryste, concerning the grace of God, the forgiveness of sinnes, and the free gift of eternall life promised to al nations and people that beleue in Chryst crucified.

¶ Of the seconde.

When Paule saythe: Lette a man examine himselfe, and so eate of that breade and drinke of that cuppe: for hee that eateth vnworthly, and drinketh vnworthly, eateth and drinketh his owne damnation. These wordes of Paule confirme foure things. First that the vse of the Supper ought to be in the church. Secondly that it is necessarie for men to trie themselves befoze they vse this Supper. Thirdly that hee whiche recepueth this Supper vnworthly, dothe sinne most grievously. And fourthly, that this Supper is to be ministred only vnto those that are able to examine themselves. I will speake of the seconde onely, that is to say: how euerie man ought to examine himselfe, that mindeth to vse this supper to his behoofe.

How then must he proue himselfe, that will vse this supper? That doth Paule teach, in the second Epistle to the Corinthians and the. 13. chap. in these wordes: Examine yourselves:

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selues whither you be in sayth: examine your selues.

Know ye not your selues that Christ is in you? By which wordes is vnderstood, that rightfull triall consisteth in this, that true faythe and the p[re]sence of Christe bee felte in vs, that is to say, (to vse playner wordes:) He is tried and cometh worthily to Chrystes holy Supper, that cometh to it reuerently in the feare of God, in true repentance, in true faith, and with a Godly purpose. And on the contrary parte, he that p[re]caeth to it vnreuerently without the feare of God, without true repentance, without true faith, and with purpose to sinne: cometh vnworthily, not making difference of the body and bloud of the Lorde, and hee eateth hys owne damnation. Therfore whosoever approacheth to this supper: and hath a purpose to continue in his sinnes, he is a blasphem[er] and receiueth the sacrament with Judas.

But to the intent the rude people shuld not rashly presume to come to this Supper, the discipline of confession and absolution is instituted in oure Churches, to very good purpose. For this discipline auaieth greatly to this, that a man may orderly examine himselfe.

Howbeit, to the intent we may iudge aright, cōcerning confession and absolution: first it is to bee known, that as there be two sortes of confession, so there be two sortes of absolution also. One kind of confession, is to God onely: that is to wit, when a man confesseth his sinne before God, acknowledgeth himself to be a sinner, and desireth forgiveness for Chrystes sake, and without such confession, none (of ful yeres) is saued. In this wise did Dauid confesse himself when he sayd: Haue mercy on me O God, for I haue sinned agaynst thee. Enter not into iudgement with thy seruant, for no man liuing shall bee iustified in thy sight. So confesseth Daniel himself, when he sayth: We haue sinned and done amisse with our fathers. So did y publican whē he durst not lift vp his face vnto heauen: but strake his brest, saying: O God be mercifull to mee a sinner. Vnto this confession answereth the absolution that is giuen

is given by only God. And this is done when a man belœueth his free promise. For whosoever belœueth is iustified from sinne, that is to say, set free from sinne. For sith that sinne is a falling away from the lawe & will of God, with a binding vnto euerlasting death & damnation: vndoubtedly absolution must be the releasing of the belœuing man, from that bonde wherby he is bound to euerlasting death and damnation. So was Manasses assayed, so was David, so was the theefe vpon the crosse, so was Mary Magdalene. So are we assayed daily, when we say with a true heart, I belœue the remission of sinnes: and when we pray with faith, forgive vs oure trespasses. Let this suffice concerning the first kinde of confession, and the absolution of the same.

An other Confession is of Discipline, when a man for counsell, instruction, and confirmation of his Faith, cometh to the minister of the Church, acknowledgeth hym selfe a sinner, craueth comfort, and desireth to be instructed with Gods worde, to the intent his conscience may be made quiet. In this case the minister of the worde must instructe hym that so confesseth hym selfe. And if he know him, hee muste lay before hym the sinnes that he hath perceiued by him. He muste shewe him the greatnesse of Gods wrath towarde vnrepentant persons. And on the other side, if in confessing himselfe, he bee sorie for hys sinne, and promise amendment: he must comfort him with the promises of the Gospell. And if he say hee belœueth the promises, the minister must in Christes name assure him that God is at one with him, and denounce vnto him the forgiveness of hys sinnes, in the name of the Father and of the Sonne, and of the holy Ghost: warning him earnestly to shun sin hereafter, that the ende of him become not worse than the beginning. And thus muche concerning the seconde kinde of confession, and the absolution that answereth the same. As concerning the publike confession and absolutiō, I must entreat therof at another time: & also of the confession that is made to the

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the bꝛethꝛen wꝛhome we haue offended.

¶ Of the thirde.

Now remaineth that we tell whiche is the right vse and lawfull meditation of this holy Supper. Then sith this holy Supper of Chꝛiste, is the Sacrament of our redemption by the sacrifice of Chꝛist: these things are orderly to be considered, and earnestly weyed in the receyuing of this holy Supper.

Fyrst, the Communicants must call to minde the cause of Chꝛistes death, namely the sinne of mankinde. Rom. 4. He died for our sinnes. Esay. 43. He smote him for our iniquities.

The seconde thing that is to be thought vpon, is the ende of Chꝛistes sacrifice, whiche is: the redẽming of vs from the bondage of sin and death. 2. Cor. 5. For he hath made him to be sinne, which knew no sinne, that we by his meanes shoulde be that righteousnesse whiche is allowed before God. 1. John. 1. The blood of Iesus Chꝛist clengeth vs from all iniquitie. John the first: Chꝛist is the Lamb of God that taketh away the sinnes of the world.

Thirdly, by the excellencie of this sacrifice, we must consider how greates the wꝛath of God muste needes haue bin against sinne, which coulde not be appeased by any other sacrifices, than the one sacrifice of the only begotten sonne of God.

Fourthly, the exceeding great mercie of God is to be thought vpon, who would receiue vs wꝛetched sinners into fauour, for the satisfaction of his sonne.

Fifthly, the greates loue of the sonne of God is to be thought vpon, who taking mans nature vpon him, was content to become a sacrifice for vs, and to remoue Gods wꝛath vnto himselfe, and satisfie Gods iustice with the punishment of the crosse. All these things will the sonne of God haue vs to thinke vpon, when he biddeth this supper to be made in remembrance of him.

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When we thus muse vpon these things, beholding Gods wrath, there riseth vp a sorrowfullnesse: and by thinking vpon Gods mercie and the propitiatorie sacrifice, there springeth vp sayth: out of both which, there issueth thankfulness, confession, patience, and other vertues, of which this supper putteth vs in mynde.

To be short, as the Sonne of God maketh a couenaunt with vs to receyue vs mercifully: so let vs on the other side make a couenaunt with him to beloeue him, and to receiue his benefites thankfully. Which thing that we may vnfeignedly do, Iesus Christ the maker of this supper graunt vnto vs. And vnto him, with the father, and the holy Ghost, bee honour and glory for euer. Amen.

The Passion of our Lord Iesus Christ

according to the order of the storie, compiled by
laying the foure Euangelists
together.

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AND when they had sung an Hymn, Iesus going out, went as he was wont ouer the brooke Cedron intoo Mount Oliuet, and his Disciples folowed him. Then sayde hee vnto them: All you shall suffer offence by me this night. For it is written, I will strike the shepherd, and the Sheepe of the flocke shall bee scattered. But when I am rysen agayne, I will goe before you intoo Galilee. And Peter answering, sayde vnto him. Though all bee offended by thee, yet will I neuer bee offended. Iesus sayde vnto him: verily I say vnto thee, that this nyghte before the Cocke crowe twice, thou shalt denye mee thrice. But hee sayde more earnestly: No though I shoulde dye with thee, yet wyll I not denye thee. In likewise also sayde all his other Disciples. Then came IESVS wyth them intoo a Towne that is called Gethse-

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And y^e John Turfwell
John Turfwell

Good Friday.

Gethsemanie, where was a Garden, intoo which he entred and his Disciples with him. And Iudas the traytor knew the place, bycause Iesus had oftentimes resorted thither with his Disciples. Then Iesus sayde vntoo them: Syt yee here, while I goe and pray yonder. And taking with him Peter, Iames, and Iohn the two sonnes of Zebedee, he began too bee abashed and too bee heauy, and too bee grievously vexed. And hee sayde too them: my soule is heauie euen vntoo deathe. Tarry yee heere and watch with mee, and pray that yee fall not intoo temptation. And he went from them as it were a stones cast, and kneeling downe fell flat too the ground vpon his face, and prayed, that if it were possible that houre might passe from him: saying: Abba father, All things are possible too thee. Let this Cuppe passe from mee. Neuerthelesse not as I will, but as thou wilt. And he came to his Disciples, and finding them a sleepe, sayd vnto Peter: Simon art thou a sleepe? Couldst thou not do so much as watch one houre with mee: Awake yee and praye, that yee enter not intoo temptation: Verily the spirite is ready, but the fleshe is weake. Agayne he went away the second time, and prayed saying: Father, if this Cup cannot passe from mee, but that I muste needes drinke of it, thy will bee doone. And returning, hee found them agayne asleepe. For their eyes were heauie, and they wist not what to answer. Then leaning them, hee went his way againe, and prayed the thirde time the same words, saying: If thou wilt, thou canst remoue this Cup from me: Neuerthelesse, thy will be done, and not mine.

And there appeered too him an Angell from Heauen that comforted him. And beeing stricken with sorow, hee prayed verie long: and his swet was as droppes of bloude, tricklyng downe vpon the grounde. And when hee was ryfen vppe from his prayers, and was come agayne to his Disciples, hee founde them a sleepe for verie pensiuenesse: And he said vnto them: Sleepe yee from henceforth, and take your rest. VVhy sleepe yee? it is ynough: Beholde, the houre is at hande, and the Sonne of man is deliuered intoo the handes of sinners. Vp
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let vs go: hee is at hand that betrayeth mee. But pray yee least ye enter into temptation.

And by and by, while hee was yet speaking, Beholde, Iudas one of the twelue, hauing taken a band of men, and officers of the high Preestes, and the Phariseys, and the elders, and the Scribes, with a greate companie following hym came thither with lanternes and torches, with swoordes and clubs. Nowe this traytour had gyuen them a common watch worde, saying: VVhomsoeuer I kisse, hee it is: Lay handes vpon him, and cary him away warely. Iesus therefore knowing all things that shoulde happen vnto himselfe, went foorth, and said. VVhome seeke ye? They answered vnto hym, Iesus of Nazareth: Iesus sayde vnto them: I am hee. And Iudas that betrayed him stode among them. As soone therefore as he had sayd to them, I am hee, they went backe, and fell downe too the grounde. Then asked hee them agayne, whome seeke yee? And they saide, Iesus of Nazareth. Iesus answered, I haue tolde you that I am hee. Therefore if ye seeke mee, let these men go their wayes, that the worde myghte bee fulfilled whyche hee had spoken: Of them whome thou hast giuen mee, I haue lost none. And Iudas stept out vnto Iesus to kisse him: and comming foorthwith vnto him, sayde: Haile maister, and kissed him. And Iesus sayd vnto him: Frend, wherefore comdest thou? Iudas, betrayest thou the sonne of man with a kisse? Then came they to Iesus, and layd hands vpon him, and rooke him. And they that were about him seeing what was toward, sayd vnto him: Sir, shall we strike with the sword? Simon Peter therefore hauing a sword, drew it and smote the seruant of the high preeste, and cut off his right eare. And the seruants name was Malchus. And Iesus answering, sayde: Giue me leaue thus farre foorth. And he saide vnto Peter: Put vp thy sword into the scaberd. For all that take the sworde in hande, shall perish with the sword. Dost thou not thinke that I can nowe pray too my father, and hee will giue mee moe than twelue legions of angels? Shall I not drinke of the cuppe, whiche my father hathe gyuen me? Howe then shall the scriptures be fulfilled? for so it must needes

come

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come too passe. And as soone as hee had touched the seruantes eare, hee made him whole. And in the same houre Iesus sayde vntoo them that were come too take him, namely too the chiefe Priestes and the officers of the Temple, and the Elders: Yee come out vntoo mee wyth swoordes and clubbes, as it were too take some theefe. I sate dayly among you, teaching in the Temple, and yee stretched out no hande agaynste mee. But this is your verie houre, and the power of darkenesse, that the Scriptures may bee fulfilled. And all this was doone that the writings of the Prophetes myght bee fulfilled. Then all his Disciples forsaking him, fledde. And a certayne yong man followed hym beeing naked, sauing a sheete cast about him, and the yong men caught holde of him. But hee leauing his sheete behinde him, fledde away naked from them.

The bande of men therefore, and the petycaprayne, and the officers of the Iewes tooke Iesus, and bounde him, and ledde him away too Annas fyrste. Annas was father in lawe too Cayphas, who was high preest for that yeere. And Cayphas was hee that gaue the counsell too the Iewes, that it was expedient that one man shoulde dye for the people. And they ledde him to Cayphas the high preest, where all the high Preestes, the Scribes, and the elders were assembled. And Simon Peter and that other disciple followed Iesus aloofe vnto the Byshops palace. And that other disciple was knowne too the high preeste, and entred with Iesus intoo the Byshops palace. But Peter stoode without at the gate. That other disciple therefore whiche was knowne too the high preest, went out and spake too the wench that kepte the dore, and brought in Peter. And the seruantes and officers stoode warming themselves at a fyre of coles beneath in the middes of the hall, for it was colde. And Peter also was standing with them, and warming hymselfe too see the ende. The wench therefore of the high preeste, whiche was the dorekeeper, beholding Peter warming himselfe by the fyre, looked earnestly vpon him, and saide: Thou also wert wyth Iesus, for thou art also one of this mans Disciples. But hee

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vterly denied it before them all, saying: VVoman I am not, I know him not, nor I wote not what thou sayst.

Then the high Preeft examined Iesus of his disciples and of his doctrine. Iesus answered him: I haue spoken openly vnto the worlde. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resort, and in secrete haue I spoken nothing. VVhy askest thou me? Aske them that hearde mee what I haue spoken to them. Behold they know what I haue sayd vnto them. VVhen he had sayde these wordes, one of the officers standing by, gaue Iesus a blow, saying: Answerest thou the high Preeft so? Iesus answered: If I haue spoken euill, beare witnessse of the euill, but if I haue spoken well, why dost thou smite mee? Annas was hee that had sent him bound to Cayphas the hye preeft.

And Simon Peter stoode warming him in the porche. And anon after hys firste deniall, as hee went out intoo the porche, the Cocke crew. And an other wenche sawe hym, and began agayne to say too them that stoode by, this man also was with Iesus of Nazareth, and herevpon they sayd vnto him: Art not thou also one of his disciples? and another sayde: Thou also arte one of them. And hee denied it agayne with an othe, saying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certayne other man auouched it with them that stoode by, saying: Verily thou also arte one of them. For thou art both a Galilean, and thy speech bewrayeth thee. One of the high Preeftes seruants, (the Kinsman of him whose eare Peter smote off) sayde vnto hym: Dyd not I see thee in the garden with him? Then began hee too curse and forswear, I knowe not this man of whome you talke. And immediatly as hee was yet speaking, the Cocke crewe againe. And the Lorde turning hym selfe about looked vpon Peter. And Peter remembred the wordes of the Lord Iesus, who had sayde vnto him, before the Cocke crew twise, thou shalt denye me thrise. And he went out of the gate and wept bitterly.

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And the cheefe preeftes and elders, and the whole counsell fought false witnesse againste Iesus, that they might put him too death, and they coulde not bring it to passe, no not when many false witnesses came in, for their allegations were not sufficient. At the least there came two false witnesses, and bare false witnesse agaynst him, saying. VVe haue heard him saye, I can and will destroy this temple of God that is made with handes, and in three dayes will builde vp another made without handes. And yet were not their witnesses sufficient so. And the cheefe preeftes rising vp in the middes, examined Iesus, saying: Answerest thou nothing? VVhy do these men beare witnesse agaynst thee? But Iesus helde his peace, and answered nothing at all. Agayne, the highe preeftes asked hym and sayde. Arte thou that Christe the sonne of the blisset? I adiure thee by the lyuing God, to tell vs whyther thou art Christe the sonne of the lyuing God: Iesus sayde vntoo him: Thou hast sayde, I am. Neuerthelesse I saye vntoo you, heereafter yee shall see the sonne of man sitting on the right hande of power and comming in the cloudes of the ayre. Then the cheefe preeft rent his garments, saying: hee hath blasphemed, what neede we witnesses any more? Beholde now, yee haue heard his blasphemie, what thinke you by it? And they all condemned hym, saying. He is woorthy of deathe. Then the men that helde Iesus, mocking him did spit in his face, and buffeted him with theyr fistes. And other some couering his face, (specially the seruants) clapped hym on the face with their hands, saying: Reede vntoo vs Christ, who is it that strake thee. And many other things sayd they in scorne agaynst him.

And as soone as morning came, all the highe Preeftes and Scribes, and elders of the people, and the whole counsell assembled, and layde their heades too gyther agaynst Iesus, that they might put him too deathe. And they led him intoo the consistorie, saying. Arte thou the same Chryste? tell vs. And hee sayde too them: If I shall tell you, yee beleue mee not. And agayne, If I shall aske you any question, you will not answer me, nor
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let mee go. From this time shall the sonne of man be siting at the right hand of the power of God. And they all sayde vntoo him: art thou then the Sonne of God? who sayde: you say that I am. And they sayde: why seeke we for any farther witnesse? For we haue heard it of his owne mouth. And the whole company of them ryfing vp, led Iesus bound from Cayphas intoo the common hall, and deliuered him vntoo Pontius Pilate the President. And it was early dayes.

Then Iudas that had betrayed him, seeing that hee was condemned, repented him, and brought backe the thirtie pieces of siluer too the chiefe Priestes and the Elders, saying: I haue sinned in betraying the gilltlesse blood. And they answered, what is that to vs? Looke thou to that. And casting downe the siluer pieces in the Temple, hee went his way and hung himselfe with a halter: and as he hung, hee burste asunder in the midst and all his bowels fell out. And the chiefe of the Priestes taking vp their money, sayde: it is not lawfull too put them into the common Treasure, bicause it is the price of bloud. VVherfore taking counsell vpon the matter, they bought wyth those pieces of siluer, (whyche were the rewarde of iniquitie) a potters fielde to bury straungers in. And it was knowne too all that dwelt in Hierusalem, in so much as that fielde was called in their moother tongue *Akeldama*, that is to say, the fielde of bloud, euen vntoo this day. Then was fulfilled that whych was spoken by Ieremie the Prophet, saying: And they tooke thirtie pieces of siluer, the price of him that was solde, whom they bought of the sonnes of Israell, and gaue the money for a potters field, as the Lorde hath appoynted mee. How bee it, the Iewes entred not intoo the common Hal, least they might bee defiled, but that they might eate the Passeouer. Pilate therfore went out vnto them, and sayde: what accusation bring you agaynst this man? They answered and sayde vntoo him. If this man were not an offender, wee would not haue deliuered him vntoo thee. Then sayde Pilate vntoo them: Take hym you

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your selues, and iudge him according vntoo your owne Lawe. Then sayd the Iewes vnto him: It is not lawfull for vs too put any man too death. Too the intent the woord of Iesus might be fulfilled, whiche hee had spoken, signifying what death hee should die.

And the chiefe Priestes and Elders beganne too accuse him grievously, and too lay many things vntoo his charge, saying: VVee haue taken this man perverting our nation, and forbidding too pay Tribute vntoo Caesar, and affirming him selfe to be an anoynted Kyng. Then Pilate went againe into the common Hall, and calling Iesus examined him, saying: Arte thou that King of the Iewes? Iesus standing before him, answered. Speakest thou this of thy selfe, or haue others tolde it thee of mee? Pilate answered: Am I a Iewe? Thyne own nation and thy chiefe Priestes haue deliuered thee to mee, what hast thou doone?

Iesus answered. My kingdome is not of this worlde. If my kingdome were of this world, verily my seruantes woulde fight for mee, that I should not be deliuered to the Iewes. But now is not my kingdome from hence. Pilate therefore sayd vntoo him. Art thou then a King? Iesus answered: Thou saytte, I am a King. Too this intent was I borne, and for this purpose came I into the worlde, that I may beare witnesse vntoo the trueth. Pilate sayde vntoo him: what is trueth? And when he had sayde this, he came foorth againe too the Iewes, and sayde vntoo them: I finde no faulte at all in this man. And when the chiefe Priestes and Elders accused him, hee answered nothing. And Pilate examining him againe, sayde: Answerest thou nothing? Beholde, Howe many matters they lay vntoo thy charge, hearest thou nor? And hee answered him not too any woorde, in so muche as the President woondered verie fore. But they became more fierce agaynst him, saying: Hee hath styrrd the people, teaching throughe all Iewrie, beginning at Galilee euen vnto this place. VVhen Pilate hearde speaking of Galilee hee demaunded of him whither hee were
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a man of Galilee. And as soone as he knew that he perteyned too Herods iurisdiction, he sent him vntoo Herode, who also was at that time at Hierusalem.

VVhen Herode sawe Iesus, he was exceeding glad: for he had bin desirous of a long tyme too see hym, bycause he had hearde muche of hym, and he hoped he should haue seene some miracle wrought by him. And hee asked him many questions. But hee made him none answere. Also the cheefe Preestes and Scribes stooode laying sharply too his charge. And Herode with his men of warre despised him. And when hee had mocked him, hee put a white garment vppon him, and sent him backe againe to Pilate. And Pilate and Herode were made freendes among the selues the same day: for before that time there was grudge betwixt them.

Then Pilate calling together the cheefe Preestes and the Magistrates and the people, sayde vntoo them. Yee haue broughte this man vntoo mee as a peruerter of the people, and beholde in examining him before you, I finde no fault in this man concerning those thinges that you accuse him of, no nor Herode. For I sente you ouer to him, and beholde nothing woorthy of deathe is done vntoo hym. I will chastise him therefore, and let him go.

Nowe at that feast it was of custome, that the president must let loose to the people, some one prisoner, whome soeuer they woulde demaunde. Now he had at that time in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was cast intoo prison, for committing murther in a tumult whiche he had rayfed in a certain citie. And the people crying out with one voyce whollye together, began too aske importunately that he shoulde doo as hee had alwayes done vntoo them. Therefore as they were clustered togyther, Pylate answered vntoo them: Yee haue a custome that I shoulde let one loose vntoo you at Easter: therefore whither will you that I let go vnto you Barrabas, or Iesus that king of the Iewes whiche is called Christe? For he knewe that the cheefe Preestes had deliuered him for enuie. Now as

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hee was sitting in the place of iudgemente, his wife sente vntoo him, saying: Haue thou nothing too doo with that righteous man, for I haue suffered many thynges for him this night in my sleepe. But the cheefe of the preestes and the elders stirred the people, perswading them too desire too haue Barrabas let loose too them, and too haue Iesus put too death. The presidente answering, sayde vntoo them: whiche of the two will yee that I let loose vntoo you? And all the whole multitude cryed out together, saying: Away with this man and let looce too vs Barrabas. And Pilate spake too them agayne, and beeing desirous too haue let go Iesus, sayde: VVhat will yee then that I doo vntoo Iesus whome you call King of the Iewes? And they all cryed agayne: crucifye hym, crucifye hym. Then sayde hee too them the thirde time. VVhat euill hath hee done? I fynde no faulte in hym woorthy death. I will therefore chastise him and let hym go. But they cryed out the more, saying: Let him bee crucified. And they cryed importunately vpon him, requiring that he might bee crucified. And the noyse of them and of the high Preestes preuayled.

Then Pilate tooke Iesus and whipped him. And the presidentes men of warre caryed him away into the Palace, whyche is the Counsell house, and called vnto him all their band, and vnclothing him, put vpon him a purple garmente: and platting a crowne of thorne, set it vpon his head, and gaue him a reede in his right hand, and bowing their knes before him, began to salute him in mockage, saying: Hayle king of the Iewes. And they buffetted him. And when they had bespitted him, they tooke the Reede and smote him on the heade, and kneeling downe worshipped him.

Pilate therefore went forth agayne, and sayde vntoo them. Beholde I bring him out vntoo you, that you maye knowe I fynde no cause in him. Iesus therefore wente forth wearing a crowne of thorne and a robe of purple. And Pylate sayde too them: Beholde the man. VVhen the hygh preestes and officers sawe him, they cryed out, saying: crucifie him, crucifie hym.

Pilate

Pylate sayde vntoo them. Take you him, and crucifie him. For I finde no cause in him. The Iewes answered him: wee haue a Lawe, and according to our Lawe hee ought too die, bycause hee hath made himselfe the Sonne of God. VVhen Pylate had heard this saying, he was more at rayde. And hee entred againe intoo the common Hall, and sayde vntoo Iesus. From whence arte thou? But Iesus made him none aunswere. Then sayde Pylate too him: spe kest thou not too mee? Knowest thou not that I haue power too crucifie thee, and that I haue power too let thee goe? Iesus answered: Thou shouldest not haue any power agaynst mee, vnlesse it were giuen thee from aboue. Therefore hee that delyuered mee vntoo thee hath the greater sinne. From that time forth, sought Pylate too acquit him. But the Iewes cryed out, saying: If thou quit him, thou arte not Cæsars friende. For who so euer maketh himselfe a King, is against Cæsar.

VVhen Pylate heard that woorde, hee brought Iesus forth and sate downe too giue iudgemente in a place whyche is called *Litbostrotos*, and in the Hebrue *Gabbata*. And it was about the sixte houre of the day of the preparation of the Pasceouer. And he sayde to the Iewes: Beholde your King. And they cried away with him, away with him, crucifie him. Pylate sayde vntoo them. Shall I crucifie your Kyng? The hygh Priestes answered, we haue no Kyng but Cæsar. Then Pylate seeing hee auayled nothing, but that the noyse increased more, willing too satiffie the people, adiudged him too bee dealte wth according too their demaunde. And taking water hee washed his handes before the people, saying: I am giltyesse of the blud of this righteous person. Looke you too it. And all the people answering, sayd: his bloude bee vppon vs and vppon oure children.

And hee let loose Barrabas vntoo them, whoo for insurrection and murder had bene cast in prison according to their demaunde. And hauing whipped and mocked Iesus, hee delyuered

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uered him into their hands to be crucified.

The Souldiers taking Iesus, put off his purple garment, and put vpon him his owne garmentes, and led him away bearing his owne Crosse to be crucified. And as they were going out, they founde one passing by, a man of Cyren, named Simon, comming from his ground, the father of Rufus and Alexander. Him they layde hold vpon, and compelled him to take vp his crosse. And they layd the crosse vpon him, that hee myght carie it after Iesus. And there followed him a greate multitude of people, and women, that wepte and bewayled him. Iesus turning him to the women, sayd vnto them. Yee daughters of Hierusalem, weepe not for mee, but weepe for youre selues, and for your chyldren. For behold, the dayes shal come, in which they shall say: blessed be the barreyn, and the wombes that haue borne no chyldren, and the breasts that haue not giuen sucke. Then shall they begin too say too the Mountaynes fall vpon vs: and to the hilles, couer vs. For if they doo these things in a greene tree, what shall bee doone in the withered? And there were two other also led with him, that were offenders to be put to death.

And they led him to a place whiche in Hebrewe is called Golgatha, whiche is by interpretation a place of deade mens skulles. And there they gaue him eyzle or mirthe wine mixte with gall, too drinke. And when he had tasted of it hee would not drinke.

And they crucified him in Golgatha, and with him two theeues: one on his right hand, and another on his left, and Iesus in the midft. And the Scripture was fulfilled which saythe, and he was accounted among the wicked. And it was the third hour when they crucified him. And Iesus sayd: Father forgyue them, for they know not what they do.

Moreouer, Pylate wrote a title containing the cause of hys death, and they set it vpon the Crosse ouer the heade of Iesus: the wryting was this: Iesus of Nazareth King of the Iewes. This title did many of the Iewes read, bycause the place where
Iesus

Iesus was crucified was neere vnto the Citie. And it was written in Hebrue, Greeke and Latin letters. Then sayde the hygh Priestes of the Iewes vnto Pylate: write not King of the Iewes, but that hee sayde: I am King of the Iewes. Pylate answered: That which I haue written, I haue written.

Then when the Souldiers had crucified Iesus, they tooke his garments, and made foure pieces, vnto euery souldier a piece, and his coate also. But this cote of his was without seame, women from the top throughout. Therefore they said among themselves: Let vs not cut it, but let vs cast lots for it whole it shall bee: that the Scripture might bee fulfilled which was written by the Prophets, saying. They parted my raymente among them, and vpon my cote did they cast lots. And they sate down and watched him there. And the Souldiers verily did these things, and the people stood looking on.

Also neare vnto the Crosse stood the mother of Iesus, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. Therefore when Iesus sawe his mother, and the disciple whom he loued standing by, hee sayde too his mother, woman beholde thy sonne. And after ward he sayde to his disciple, beholde thy mother. And from that houre the Disciple tooke her for his owne.

And those that passed by rayled vpon him, wagging their heades, and saying: VVo bee to thee that destroyest the Temple, and buildest it vp againe in three dayes. Saue thy selfe. If thou bee the sonne of God come down from the crosse. Likewise the highe Priestes iesting among themselves, wyth the scribes & the elders, and the people said: he hath saued others, but him selfe hee can not saue. If this bee Chryste Kyng of Israell, the beloued of God, lete him saue himselfe, and let him come downe from the Crosse out of hande, that we may see it and beleue him. Hee trusted in G O D, let him deliuer him nowe if he will haue him: for he said, I am the Sonne of God. The same thing also did the theeues that were crucified with him cast him in the teeth with rayling vpon him. The Souldiers

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diers also comming vnto him, mocked him: and offering him vineger, sayde vnto him: If thou bee that King of the Iewes, saue thy selfe. And one of the offenders that hung by him rayled vpon him, saying. If thou bee Christe, saue thy selfe and vs. The other answering, rebuked hym, saying: Dooft not thou feare God neyther, seeing that thou arte condemned as well as wee? And wee surely are condemned iustly, for wee receyue according too our deedes, but this man hath doone none euill. And hee sayd too Iesus. Lord remember mee when thou comest intoo thy kingdome. And Iesus sayde too hym: Verily I say vntoo thee, this daye shalte thou bee with mee in Paradise.

From the sixth houre there fell darkenesse vpon the whole earthe, vntoo the nynthe houre, and the Sunne was darkened. And aboute the ninthe houre Iesus cryed with a loude voyce, saying: *Eli, Eli, Lama zabathani*: whiche if a man interpret it, is, O God my God why hast thou forsaken mee? Some of the standers by, when they hard him say so, sayd: Behold hee calleth for Elias. And Iesus knowing that as then all things were finished, too the intent the Scripture might be fulfilled, sayde: I thirst. There was set by a vessell full of vineger, and by and by one of them running too it, tooke a spunge, and filling it with vineger and Hysope, put it vpon a Reede, and put it too his mouth that hee should drinke, and with the rest sayde. Let him alone, let vs see if Helias will come and take him downe. Therefore when Iesus had taken the vineger, hee sayde: It is finished. And hee cryed againe with a loude voyce, saying: Father, intoo thy handes I commit my spirit. And as soone as hee had spoken these woords, he bowed downe his head and gaue vp the ghost.

And beholde, the veile of the Temple rent a sunder in the midst from the top too the grounde, and the earthe shooke, and the stones claue a sunder, and the graues opened, and many bodies of the Sainctes that had slepte arose, and going out of their graues, after his resurrection came intoo the holy City.

tie, and appeered vnto many.

And the Captaine that stood ouer against him, and those that were with him watching Iesus, seeing that he had giuen vp the ghost with such a crye, and seeing the earthquake, and the thinges that had bin done, were sore afraid, and glorified God, saying. Of a truth this was a righteous man and the sonne of God. And all the company of them that were come together too beholde these thinges, and had seene what hapned, retourned knocking them selues on the brestes.

There stood all his acquaintance a farre of and many women that had followed him from Galilee, beholding these thinges. Among whome was Mary Magdalene, and Mary the smother of Iames the lesse and of Ioses, and Salome the mother of Zebedies sonnes, whiche women had followed him all the while hee was in Galilee, and had ministered vnto hym: and many other moe, that had come vp with him from Galilee too Hierusalem.

The Iewes therefore bycause it was the preparation of the passouer, to the intente the bodies shoulde not remayne vpon the crosse on the Sabboth day (for that Sabboth was a hie day) desired Pilate that their legges mighte bee broken, and they taken downe. The Souldiers therefore came, and brake the legges of the firste, and of the other that was crucified wyth hym. But when they came to Iesus, and sawe him already deade, they brake not his legges, but one of the Souldiers thrust him intoo the side with a speare, and by and by issued out bloude and water. And he that sawe it bare witnesse of it, and his witnesse is true. And hee knoweth that he saythe truth, too the intent that you also may beleeeue. For these thinges were done that the Scripture might be fulfilled, ye shall not breake a bone of him. And agayne another Scriptur sayth: They shal see him whom they haue perced.

After this, when euening came, bycause it was the Easter euen whiche goeth before the Sabboth, there came one Ioseph of Arimathæa, borne in Arimathæa a Citie of the Iewes, a riche

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a riche man, and a Counselloure, and a good and iust man, who had not consented too the deuise and deede of them. For hee also was one of them that looked for the kingdome of God. For hee was also a disciple of Iesus, but priuily for feare of the Iewes. He taking courage to hym, went in vnto Pylat, and besought him that hee might take downe the body of Iesus. And Pylate wondered that hee was already deade, and sending for the Captaine, enquired of him whither hee were already deade or no. And when hee knewe the matter by the Centurion, he gaue the body of Iesus vntoo Ioseph, commaunding it too bee deliuered vntoo him. And Ioseph bought a sheete. Thither came also Nicodemus that had come before vntoo Iesus by night, bringing with him of Myrrhe and Aloes mingled together about an hundred pound weight. So they tooke downe the bodye of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the manner of the Iewes is too bury. There was in the same place where hee was crucified, a gardine, and in the gardine a newe Tumbe of Iosephs, which he had hewen out of a stone, wherein as yet had neuer man bin layde. Therefore bycause it was the Easter euen of the Iewes, and that the sabboth day drew neere, they layd Iesus in it, bycause the tumb was neere at hande, and rolling a greate stone to the mouth of the graue, they went their wayes. And there were presente Mary Magdalene, and Mary Ioses, sitting agaynst the tumb, and other women, whyche also were come with Iesus from Galilee, beholding where and how his body was bestowed. And when they came home, they prepared spices and oyntments, and rested the Sabboth day according to the commaundemente. But the next daye that followeth the preparation of the passeouer, the high Preestes and Phariseys came together vnto Pylate, saying: Sir, wee remember that thys deceyuor whyle hee was aliue, sayde: After three dayes I will rise agayne: Therefore commaund the Tumb too bee garded vntill the third daye, leaste peraduenture his Disciples doe come and steale hym away, and saye vntoo the people, He is risen from the deade, and

and the last error shall bee worse than the first. Pilate sayde vnto them: Yee haue a watche, go and make it as sure as yee can. Then they went their wayes, and garded the Tumb, sealing the stone, and setting watchmen about it, to keepe it.

The exposition of the Text.



As much as no worke is more wonderfull than the work of our redemption, which is the passion and death of our Lord Iesus Chryste, according to that saying of Peter in the fyrste chapter of his first Epistle: We are not redeemed with transitorie things, as Gold & siluer: but with y^e precious blud of the vnspeckled & undefiled Lamb, namely of Iesus Chryste: It becometh vs, right dæer beloued brethren & sisters, to endeuer by al meanes possible to know the storie of this wonderfull work, specially seeing it is betoken vnto vs in the Articles of our faith, where we professe our selues to beleeue in the Sonne of God our Lorde Iesus Chryste, that suffred vnder Ponce Pilate, was crucified dead and buried. &c. And that to the end, that by the knowledge of this storie, faith might be stirred vp in vs by the holy ghost, wherby it may come to passe, that the fruite of this wonderfull work may extend vnto vs.

Howbeit, to the intente I maye the more distinctly and playnly speake of this wonderfull worke, I will deuise the whole doctrine of the Lorde's passion into thre places or Articles: which are these.

- 1 How many sundry wayes our Lord suffred.
- 2 The estimation and fruite of our Lorde's passion.
- 3 The godly & healthfull meditation of our Lorde's passion.

¶ Of the firste.

Because we haue sinned bothe in bodye and soule and that satisfaction must needs haue ben made for both: our Lord Iesus Chryste suffered bothe in soule and bodye. Wherfore I will

1 p^{er} 1. 18.

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I will speake of his suffering in bothe, namely of the soule and body of our Lord.

That he suffered in soule, hee hymselfe witnesseth bothe in speech and in outward apparance. In speech, when he saith: My soule is heauie euen vnto death: and vpon the Crosse: My God, my God why hast thou forsaken mee? Vnto al so doth pertain the prophetic of Dauid concerning Chryste: The sorowes of Hell haue compassed mee about: that is to say, I was stricken with exceeding great sorowes. Hee testifieth his sorowe in outward apparance at the graue of Lazarus. John the xi. and in the garden. At the graue, when hee thought vpon the Deuilles tirannie ouer mankinde, and the miserie of mankinde. For all the sorowes of minde, that Chryste endured by the space of thre and thirtie yeres vnto his death, are part of the passion which the sonne of God suffered. In the Garden hee sheweth, that the heauinesse of his mynde was exceeding great, when for the bitternesse of sorowe he sweat dropes of blood. It is a naturall thing for a man to weepe, and sometime to sweat in excesse of sorrow at the hearing of some sodayne euill: but neuer was any man founde yet, that sweat blood for sorowe: for no man is able to susteine so great sorow.

If ye demaund the causes of this exceeding great sorow: ye shall vnderstand that it is not one cause, but many: whereof the chiefe are these.

First the thinking vpon the tirannie ouer mankynd, and the exceeding great miserie wherewith all men were oppressed for falling from God.

Secondly, the thinking vpon Gods wrath, which it becouered him to sustaine for our sinnes whyche hee toke vpon him selfe. For albeit that hee were cleare from al sinne: yet toke hee vpon him the gylte of the sinnes of all the whole world. Where vpon John saythe: The Lamb of God taketh awaye (that is to say, beareth in his body) the synnes of the world. The sonne of God therfore did in very deed feel the

the wrath of his father. Which feeling stirred by so great sorrow in his most holy soule, that he sweate blud.

Thirdly, the thinking vpon the punishment which he foresaw he should shortly the next day following suffer in his most holy body, and the reprochfulnesse that he should be put vnto.

Fourthly, the thinking vpon his vnthankfulnesse of his most part of the world. For he foresaw it should come to passe, that many wise men, many men of power, & diuers others, should take scorne of this his punishment which he should sustaine to redeme them, yea & that they should persecute him & his. He foresaw also, that the greatest part of the world should beare his name of Christians, should through their owne wickednesse, vngraciously deprime themselves of this his benefit. Which four causes procured most bitter sorrow in his hart of Christ. Vpon this our Lordes sorrow must we also thinke, that wee may be stirred by his faith & godlinesse, least wee perish with his thanklesse world.

Let this suffice briefly to be spoken concerning the veneration of Christs soule. Now will I speake of the punishment of his body. For although that the veneration of his body began in the Dre skal, where ther was no room for our Lordes mother in the time: and after ward where at the eight day of his birth, he was let blud in circumcising: and so forth vnto the time that he was made a sacrifice for vs vpon the alter of his crosse: yet notwithstanding I will at this time entreat but of that punishment which he endured last of all. And although that by the storie which I haue already recited, a man may easily vnderstand how sundry wayes our Lorde was afflicted in his most holy body: neuertheless I will gather into a short summe, that which is dispersed at large in the storie, & deuide it according to the state of the places, in whiche he was punished. The places are these: The garden, the house of Caiphas, the consistorie of the priests, the house of Herod, the common hall, and Galgata, that is to saye, the place without the Citie, where offenders were wont to be put to execution.

What suffered he in the Garden: He was betrayed with a kisse;

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a kisse: the souldiers laide hands vpon him: hee was apprehended and piniond: he was led away like a theefe & a murderer: and there also all his disciples forsooke him.

What suffered he in the house of Cayphas: He was mocked with false witnesses: he was rayled vpon beyond measure: and he caught a blow of the priests seruant.

What suffered he in the consistory of the Priests: He was charged with false witnesses, he was scoffed at, he was spit in the face, he was buffeted, he was stricken blindfold, and bidden gesse who strake him.

What suffered he in Herods house: He was scorned by the tyrant and all his whole court: and in token of utter contempt, Herod clothed Iesus in a faire garment, and sent him backe againe vnto Pilat.

What suffered he in the common hall: There is he accused: false witnesses are brought in against him: he is demanded to be crucified: for more despite, Pilates men of warre put a purple garment vpon him: A crowne of thorne is set vpon his head: a reede is giuen him in his right hand: and in crouching & kneeling vnto him, he is scoffed at with this taunt, Hail king of Iewes: they spit in his face: they buffeted him: his most holy head was stricken with cudgels: and in the end (at the request of the priests & the whole people) he was condemned to the crosse, a most vile kind of death.

What suffered he after his condemnation: There is layd vpon his shoulders, the tymer of the crosse where vpon hee should be nayled: he is crucified betwene two theues, to the intent he should be daemed the wickeddest of them all: as he hangeth on the crosse there is giuen him vinegar and gall to drinke: and at length in these most greuous torments, he dyeth. Whereby it appereth how bitter punishment the sonne of God our Loyde Iesus Christ endured.

But of what things shall the greuousnesse of his punishment put vs in minde? Sure of many things, and especially of foure.

John Trappell his Booke stile it For

*John 4 2)
Behold the
King of gods
with safety
a way was made
for us*

For first is sene the greatnesse of Gods wrathe agaynst sinne. For our sinne had so prouoked the wraath of God, that it would not be pacified but by the sonne of God, who taking mans nature vpon him, supplyeth our rōme, and satisfieth Gods iustice.

Secondly heere is sene the filthynesse of sinne. For according to the qualitie of the misdeede, doe the punishments also varie. A traytour is punished vpon the wheele: a theef on the galowes, a murtherer with the sword: and a chyld of fending, with a rod. But the sonne of God suffered a moste shameful death, and a death that was accursed in Gods law. By whiche thing is signified, howe abhominable sinne is in the sight of God.

Thirdly is sene the humbling of Gods Sonne, who was abased beneath all creatures: by which humbling of himself he testifieth his loue towards mankind, for the redēming of whom he abode so great things.

Fourthly, is sene the horrible and vnappeasable hatred of the Iewes against the Saviour that was sent vnto them. And although nothing is here done more than God had determined should be done: (For Christs passion was long time before prefigured and foretold by the holy Prophetes of God, as Peter saith in the first chapter of the first Epistle) yet notwithstanding the Iewes did not this thing to the intent to obey or accomplyshe the purpose of God, but to satisfie their owne hatred. For the nature of the worlde is such, that if any man rebuke the wickednesse thereof any thing sharply, it seekes to rid them out of the way, to the intent it may sinne the more licentiously. Let this bryefe saying suffice for the first part.

¶ Of the secunde.

We haue sene of what sort Christs passion was: now concerning that which I haue promised in the seconde place, I will shew what estimation Christs passion is of before God, and what fruite groweth therof.

D. j.

¶ That

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What estimation then is it of before God? The Passion of our Lord Jesus Christ is the sacrifice propitiatorie, where in the everlasting sonne of God becomming man, and being appointed by God to be the everlasting priest, offered himselfe by the everlasting spirit to the everlasting father, that by this his oblation, he might pacifie Gods wrath, and make amends for the fault and punishment of mankind, to the intent that all which beleue or shall beleue in him, might by him be sanctified vnto eternal life, according to that saying of John in his. xij. chapter: for these doe I sanctifie my self. Whereby is manifested how great is the estimation of our Lordes passion, and what fruite redoundeth thereof to vs men, vpon condition that wee rest vpon Christ by lively fayth. Christ being ordeyned mediator betwene vs and God, doth by his sacrifice (that is to say, by his death and passion) pacifie Gods wrath, & he himselfe being the priest, offereth himselfe vnto God: and that is to the intent to deliuer vs from deserved damnation. Wee see therefore that there be fve things in this sacrifice. First, the priest is Christ himselfe. 2. The sacrifice or thing that is offered vp, is the Priest himselfe. 3. God is he to whom this sacrifice is offered vp. 4. The world is it for which this oblation is made. 5. The bargain & covenant is, that this oblation turneth to the welfare of the faithful only.

But howe can it come to passe, that the death of Christ alone shoulde make sufficient and full amends for the sinnes of the whole worlde? Behold the Lambe of God (sayth John) which taketh away the sinnes of the world. For of the vniuersall and vnspeakable vniou of the Godhead and manhood in one person, groweth the worthinesse, estimation, and endlesse merite of all the workes and passions of Christ. Therefore when it is sayd, The sonne of man hath redeemed vs by the desert of his passion; a worke of inestimable price and incomparable value is named, because the same sonne of man that hath suffered, is also God.

Also

The fourth is, that the Jewes and Gentiles are made equal, according to that saying, Ephes. 2 For he is our peace

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which made bothe one, and hath broken downe the wall that was a stop betwene vs, and hath also put away through his flesh, the cause of hatred (that is to say, the law of commandments coneyned in the lawe wyitten) to make of twaine one new man in himselfe, so making peace that he might reconcile both vnto God in one body, through his crosse.

The fifth is, that death is abolished. *1 Cor. 15.* *O Death, I will be thy death.* To be breefe, Chyestes sacrifice is our redemption. For it is the price payde for vs, wherewith God is pacified, man redeemed, the Deuill overcome: yea & al thinges in heauen & earth put vnder one head, which is Chyest. *Ephes. 1.*

¶ Of the third.

The godly & helthfull minding of our Lords passion may be brought into fire partes, whiche Chyesten folke ought to thinke vpon, not only at this time, but al the tyme of their whole life. For the godly minding & weying of these partes, dothe not onely confute those whiche in the Papacie thinke them selues to haue discharged their dutie, if they say ouer so many *Pater nosters* and *Aue maries*, knéeing before Idols, set by for a superstitious seruice of God: but also wonderfully strengthneth and comforteth the godly. I will therfore set out the fire partes of this minding.

The first is, that thereby wil come to our mind how great the wyath of *G D D* must needs haue bin for the sinnes of men, which could not be appeased by the worke of any creature, but that of necessitie the onely begotten Sonne of God must die to pacifie Gods wyath, by making this rightfull satisfaction for sinne.

The second is, that thereby wil come to our remembrance how vnmearurable and vnscheable hath bin the mercie of God the Father, who rather would that his onely begotten Sonne should suffer most bitter death, than that mankinde whome he had created should perishe. Peraduenture thou maist surmise that God could haue deliuered mankind by
some

some other meanes. What art thou that wilt teache **G D D** what he might haue done : Thinke thou vpon Gods Justice and mercy togyther. For as his mercy moued him to saue : so his iustice moued him to looke for rightfull amends of the wrong. Man sinned : and for so doing hee must either perish, or make amendes. Nowe, man being no more than man, coulde not satisfie Gods Justice : and other than man, none ought to do it. Gods wisdom therefoze found through mercie a remedie in this case, which was, that the eternal sonne of God should become man, by meanes whercof he both was able to satisfie Gods iustice, bycause he was God : and ought to do it, because he had taken mans nature vpon him. Thus in Chrystes Passion appeareth mercy to be mixte with iustice, and wisdom hath tempered them both.

The thirde is, that thereby will come to mynde the most excellent and unspeakable loue of the Sonne of God towards mankynde, who voutsaued to turne the wyathe of his Father to hymselfe, and to abyde so slaundersous a Deathe : and that for his enimies, as Paule beareth witness. Rom. 5.

The fourth is, that thereby will come to mynde the true meane whereby the fruite of oure Lordes Passion may be applied to thee, so as it may be for thy soule health. This applying of it is brought to passe three wayes: by the word, by sayth, and by the Sacrament. By the worde, as it were by the hand of **G D D**, is the benefite of the Lordes Passion offered vnto thee, where and as often as the Gospell of Iesus Chryste is preached : and the ministers of the worde do in Gods steade shewe the fruite of our Lordes Passion to all that heare the Gospell. Agayne, when the benefite of the Lordes Passion is thus offered as it were by the hande of God : it must be receyued by sayth, as it were a certaine hande of man, the whiche sayth the holy Ghoste worketh in men that heare the Gospell, and obey it. Further more, it is sealed vppon with either Sacramente, of Baptism, and of

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the Lordes supper, and the strength and vse therof is painted out as it were in tables, like as we heard yester day. Therefore when thou reheardest the Article of thy beliefe concerning the Passion of the Lorde, perswade thy selfe firmly, and beleue most assuredly, that the Sonne of G D D suffered death for thee. Whiche thing if thou do, thou arte partaker of the Lordes death, in so much that all the whole obedience of Chryste is thy acquittall from sinne, and thy righteousness. But there is a double obedience to be marked in Chryst: his obedience of the Crosse, and his obedience of the lawe, which was his perfect fulfilling of the same. Lyke as his obedience to the crosse, is our cleansing from sinne: so his obedience of the law, is imputed to vs for our righteousness. Rom. 5.

The fift is, that when we bee thus made partakers of the Lordes Passion through faith: it wil come to our remembrance, what is the lotte of the godly in this lyfe. For like as Chryste hath suffered, so will he haue the rest of the godly to suffer, that they maye be conformable to the image of the sonne of God. Whereupon Paul in the first to the Romans sayth: For therefore do we suffer wyth him, that we may bee glorified together with him.

The sixt is, that we shall call to mynde what thing Chryst (who hath redeemed vs with his owne blood) requireth at our hands. For now sith we are redeemed by him, we must obey him. What willeth he? First that we should renounce his enimie the deuil. Secondly that we should see sinne, that we offend not God againe wittingly and willingly with our sinnes. Thirdly that we giue our selues to holynesse and godlynesse, and that we serue him in true feare all the dayes of our life. Which thing if we doe, we shall obtaine the ende of our faith, that is, the euerlasting saluation of our soules: Which God the Father graunt vnto vs, through Iesus Chryst our Lorde. Amen.

Of

*The Storie of the Resurrection of our**Lord Iesus Christ, compiled by laying together
with the foure Euangelists.*

AS soone as the Sabbath day was past, Mary Magdelin, and the other Mary, which is called Iacobie, and Salome, and Ioanne, and the other women that were with them, which came with Iesus out of Galilee, brought and made ready sweete odours, that they myghte come and annoynte Iesus. For they had rested the Sabbath day according to the commandement.

At euentide of the Sabbath which dawneth towards one of the Sabbathes, that is to say, very early in the morning before the breake of the day: while it was yet darke, the firste daye of the weeke, they wente forth and came to the Tumb, by the Sunne rising, bringing with them the odours, which they had prepared. And beholde there was a greate earthquake: For an Angell of the Lorde came downe from Heauen, and coming too the Tumb, rolled the stone from the mouth of it, and satte downe vppon it. And his countenance was lyke lightening, and hys raymente as white as Snowe. And the watchmen for feare of hym were astonied, and became as deade men.

And the women sayde among them selues: Who shall rolle vs the stone from the mouth of the graue? For it was an exceeding greate one. And when they had looked backe, they sawe the stone was rolled from the graue. And entring into the graue, they founde not the Lode of the Lord Iesus. Mary Magdalene therefore ran to carry tidings of these things. And it came to passe, that while the women were amazed in their minde at the matter, because they hadde not founde the body of Iesus: Beholde two men stood by them in bright raymente, and when the women were afraide, and cast downe their countenance

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renaunce too the grounde, they sayde vntoo them: *VVhy seeke yee the lyuing among the deade? Hee is not heere: but is risen.* Remember what he told you while hee was yet in Galilee, saying: That it behoued the Sonne of man too-bee betrayed intoo the handes of *sinnere*, and too bee crucified, and too rise agayne the thirde day. And they remembred hys woordes, and departing backe from the Tumbe, they afterwarde reported all these thinges too the eleuen, and too all the reste. And when they tolde these thynges too the Apostles, their wordes seemed too them too bee doting fooles, and they beleued them not. *VVhen* Mary Magdalene ran away (as it is sayde) shee came too Simon Peter, and too that other Disciple whome Iesus loued, and sayde vntoo them: They haue taken away our Lorde out of his graue, and wee knowe not where they haue bestowed him. Peter therefore rose vp, and that other Disciple, and went too the graue. And they ran bothe too gyther, and that other Disciple outran Peter, and came firste too the graue, and when hee had bowed himselfe downe, he saw the linnen clothes lapped vp, yet wente hee not in. Then came Simon Peter following him, and entred intoo the graue, and sawe the linnen clothes lye, and the napkin that was about his heade, not lying with the linnen clothes, but wrapped too gyther in a place by it selfe. Then wente in also that other Disciple whyche came firste to the Sepulchre, and hee sawe and beleued. For as yet they knewe not the Scripture that hee shoulde rise agayne from the deade. The Disciples therefore wente agayne too their owne home. And Peter maruayled at that whiche had happened.

Mary stode without the Sepulchre weeping. And as shee wept, shee bowed hir selfe intoo the Sepulchre, and sawe two Angelles in whyte, sitting the one at the head, and the other at the feete, where they had layde the body of Iesus. And they sayde vntoo hir: woman, why weepest thou? She sayde vntoo them: For they haue taken away my Lorde, and I wotte not where they haue layd him. *VVhen* shee had thus sayde, shee turned

turned hir selfe backe, and sawe Iesus standing, and knewe not that it was Iesus. Iesus sayde vntoo hir. VVoman why weepest thou? whome seekest thou? She supposing hee had bin the Gardener, sayde vntoo hym: Sir if thou haue borne him hence, tell mee where thou hast layde him, that I may fet him. Iesus sayde vnto hir: Mary: Shee turned hir selfe and sayde vntoo hym: *Rabboni*, whyche is to saye, mayster. Iesus sayde vnto hir: touch me not, for I am not yet ascended too my Father. But go too my brethren, and say vntoo them: I ascend to my Father, and your Father, too my G O D and your God. This is that Mary Magdalene out of whome Iesus had cast seauen Diuels, to whom when hee was rysen, hee shewed him selfe firste, in the morning the first day of the weeke. Shee going hir way, tolde the Disciples that had bene with him mourning and weeping, that shee had seene the Lorde, and that hee had spoken suche thynges vntoo hir. And when they heard that he was alive, and was seene of hir, they beleueed it not. And the women entring intoo the Sepulchre, sawe a yong man at their right hande clothed in a long white garment, and they were a frayde. For it was an Angell of the Lorde. And hee sayde vntoo them: Bee not a frayde, for I knowe that yee seeke Iesus that was crucified: hee is not heere: hee is risen as he sayde: come and see the place where the Lorde was put, and go quickly and tell his Disciples that hee is rysen from death. And beholde hee will go before you intoo Galilee, there yee shall see him. Loe I haue tolde you. And they departing quickelye from the Tumbe, went their wayes with feare and great ioy, and ran to bring his Disciples worde. And they trembled and were amazed, and tolde no body anye whit of it, for they were a frayde. And as they wente too beare worde of it too his Disciples, beholde Iesus met them, saying: All haile. And they came and hilde hym by the feete and wooshipped hym. Then sayde Iesus vntoo them, bee not a frayde. Go and tell my brethren, that they go into Galilee, and there they shall see mee. VVhen they were gone, beholde, some of the keepers came intoo the Citie, and shewed vntoo the highe Preestes all

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the thinges that were happened. And they gathered them too-
gyther with the Elders, and tooke counsell, and gaue large mo-
ney too the Souldiers, saying: say yee that his Disciples came by
night, and stole him away while ye slept. And if this come vnto the
Presidents eares, we will appease him and saue you harmlesse. And
they tooke the money and did as they were taughte. And thys
saying is noysed among the Iewes vnto this day.

The exposition of the texse.

This feast is the highest of all feasts, wherein is set forth
vnto vs the Article of our Lordes resurrection from the
dead, and that the third day (according to the scriptures) who
by his glorious resurrection, as he was conquerour of death,
sinne, and the Deuill: so became hee the redeemer of al them
that shall not refuse to beleue in him. It is a custome in
this feast to entreat (out of the storie of the resurrection) con-
cerning the benefit or frute of the same, and of the vse there-
of: all which thinges this present Gospell containeth. It is
tolde by the Angell that Christe is risen. This is the summe
of the storie. The women are willed not too be afrayde. This
is the frute of this benefite: and the women seeke Christ ray-
sed from death. By the example of whom is commended vnto
vs, the helthfull vse of our Lordes resurrection. Wherefore
not without cause, Paule writing to Timothie, saith: Re-
member that Iesus Christe is risen from death. For as the
same Apostle saith in the .10. to the Romains If thou beleue
in thy harte that God hath raised him from death, thou shalt
be saued. Now bee it, too the intent this Article of oure faith
may be the better confirmed vnto vs, I wil handle three pla-
ces in this sermon, whiche are.

1. How many wayes there are too proue the Lordes re-
surrection.
2. Why he arose the third day.
3. What is the frute of Christes resurrection.

¶ The

¶ Of the firste.

By three kindes of Testimonies is the Lordes Resurreccion confirmed. For there are Testimonies that go before, and that go with it, and that come after it: Of which I will speake in order. Chryst admonisheth vs in the xxij. of Luke, that we should advisedly wey the testimonies that went before the Lordes Resurrection, where he saith: So it is written, and so ought Chryst to haue suffered and risen againe the third day, and repentance and remission of sinnes to be preached in his name vnto al nations. But where is this written? He himselfe answereth and saith: In Moyses and the prophets & the Psalmes it is written of mee. Therefore in Moyses, in the Prophets and in the Psalmes, must wee seeke for the Testimonies that go before our Lordes Resurrection.

In Moyses there is a double kinde of Testimonie concerning the Lordes Resurrection. For it is both foretolde in expresse wordes, & shadowed with many figures. The expresse wordes are these: The womans seede shall breake the Serpents head: that is to say, Chryst shall overcome the Deuill, which thing could not be done but by Chrysts rising againe from death. For if Chryst had taried still in his graue, the deuill had had the vpper hand of Chryst. For as long as Chryst lay in his graue, Chryst had no victorie, that is, he had no triumph. But as soon as our Lord opened his graue, and came out of it aliue: he shewed himselfe conqueror and triumpher ouer Sathan. Wherevnto also pertayneth this saying: In thy seede shall all the nations of the earth be blessed. For as in death is the curse: so is blessing to be seen in the life of Chryst. Also it is shadowed with figures in Moyses. Adam dying and afterward being raysed againe, was a figure of Chryste dying and rising againe. For thus sayth Augustine, Chrystes Resurrection was prefigurate in our firste father Adam, because like as Adam rising after sleepe, knew Que shaped out of his syde. So Chryst rising againe from the dead builded the Church out of the wound of his side. Isaac also being layd vnto

pon

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on the altar to be sacrificed, and yet being deliuered by the Angell, was a figure of Chryste offered by upon the Crosse, and after ward rayed from death by the power of God. Joseph being cast into prison, & afterwarde brought forth vnto high honoz, did betoken the death and resurrectiō of the Lord.

In the Prophets also are both sayings and figures of this Resurrection. Esay. 53. chapter. If he giue his soule for sinne, hee shall see long lasting seede, and the will of the Lord shall prosper in his hand. Daniell telleth openly that Chryst shall be put to death, and that he shall reigne for ever. As also sayth, the thirde day he shall quicken vs. Among many other figures are these: Sampson is that within the Citie and the gates fast locked: And our Lord is closed in the graue fast sealed. Sampson breaking the lockes, and bearing away the gates, escapeth without harme. And Chryste breaking the powers of hell goeth out free. Like as the Shippe should haue perished if Jonas had not bene cast out: so shoulde the worlde perishe if Chryst had not suffered. And like as Jonas was in the belly of the fythe thre dayes, and afterwarde was cast out on lande. So Chryst was thre dayes in the earth, and afterwarde came forth aline out of his graue.

In the Psalmes also are Testimonies and Figures of Chrystes resurrection. The second Psalme entreateth altogether of the kingdome and priest hood of Chryst. The fiftene Psalme: Thou shalt not suffer thy holy one to see corruptiō. The. xxiij. Psalme preacheth the Lordes Passiō and Resurrection. The. Cr. Psalme. He shall drinke of the bycke by the ways side: therfore shall he lift vp his head. The same Dauid doth shadow the death & resurrection of the Lord. Dauid sleeing so oftentimes, & at length being aduanced to the kingdome, was a figure of Chrysts abacemēt by death, & of his glorificatiō by rising again. Such maner of pofes of y lords death & resurrection, there are many in Moyses & in the Prophets, and in the Psalmes: but I haue recited but fewe for shortnesse of time. To the furtherance hereof cometh it also y

Chryst

Christe oftentimes forewarned his Disciples of hys death and resurrection.

Of testimonies that go with it, there be two sortes: namely, expresse wordes, & signes. In this Gospel the Angel saith: He is risen, he is not heere. The signe was seen, the graue was emptie, there was an Earthquake: the Lorde shewed hym selfe first to Mary Magdalene: afterward to the moze parte of the Apostles: and then to fiftie hundred brethren: hae is conuersant with his Disciples fortie dayes: and at the ende (in the sight of a great number) he ascended visibly into heauen, from whence (the .x. day after his ascension) he sendeth the holy Ghost according to his promise, which holy Ghost conuinceth, Christ to haue ascended into heauen in dede, as triumpher ouer death and hell.

The testimonies that followe, are of two sortes also. The preaching of the Apostles whiche is confirmed with sundry miracles, and afterward the record of the whole Church confessing Christ their Lord and mediator. Besides these, there be other signes also. The inward signe, is Christs spirit in the harte of the belouers, whiche testifieth vnto them, that Christe lyueth. The outwarde signes are Baptism, and the Lords supper. For by Baptism is figured Christs death, buriall, and resurrection, as Paule teacheth the. by. to the Romanes. The Lords Supper doth also represente vnto vs Christs resurrection. Hae that belaueth not these testimonies, going before it, with it, and comming after it, shall one day see him comming in the Cloudes to be hys iudge, whom hae acknowledged not to be his Sauoure here on earth.

¶ Of the seconde.

Why aroise he againe the third day: Why did he not put it off till the last day, that we might haue risen together with him: He rose againe the third day, first to fulfil the Prophecies. For it was tolde before by the Prophete Dauid, and p̄figured in Jonas, that he shoulde rise againe the third day

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day. Secondly to make good his owne promises. For he promised his Disciples, that after he had bin deliuered to the Gentiles, and mocked of them, he should be put to death and rise againe the third day. And he prevented not the third day, because all men might certainly know, that he was dead in deed. Therfore by lying fortie houres in his graue, he shewed himselfe to haue bin deade in very deade. And why he delayed not his resurrection till the last day, there are right weightie causes ready to be shewed.

The first is, because it was written: Thou shalt not suffer thy holy one to see corruption. For Christs body mighte not rot in the graue. First for that it was made of the bloud of the moste chaste virgin by the working of the holy ghost. Secondly, for that as long as hee liued in this world, he kept it pure and undefiled. Therfore had it bin vnnimete that such a body should haue become wormes meat.

The seconde cause why he delayed not his resurrection, is our hope. For thus sayth Peter. Blessed be God the Father of our Loyde Jesus Christe, for begetting vs againe to a liuely hope, throughte the resurrection of Christe from the dead.

The third cause is, that he should be the first of them that rise againe. For like as Adam was the firste that appered in mortall body by reason of sinne: so ought Christe to bee the first that should apper in immortall body, inuififying vs, and healing our bodies from eternall death.

And although we shall all rise againe, and that others besides Christ haue risen againe: Yet is there exceeding great difference betwene the resurrection of Christe, and of other men. For first, Christ rose againe by his owne power, whiche thing no man coulde euer do, saue only hee. Secondly the other that were raised (as the widowes sonne, the ruler of the Sinagoges daughter, and Lazarus, and others) rose to die againe. But Christe rose to liue for euermore.

Besides

Besides this, Chryſtes Reſurrection differeth from the Reſurrection of other men, in fruite and efficacy. For Chryſte by his owne power rayſeth vp others, whych thing was ſhewed in the Garden where he was buried, and roſe againe at the riſing of the Sunne. Laſtly Chryſtes riſing againe differeth from oures in time alſo. For as it is already ſhewed, and as we knowledg in our Creede, Chryſte roſe againe the third day: but our Reſurrection ſhall be delayed till the laſt day. For then ſhall appeare the euerlaſting life and endleſſe righteouſneſſe, whych he ſhall giue to all his, that is to ſay, to all them that beleue in him. Thus much concerning the ſeconde place, why Chryſt roſe againe the third day, and how his reſurrection differeth from oures, that by the Reſurrection of Chryſte, we may conceiue lively hope of the euerlaſting and incorruptible heritage in heauen.

¶ Of the third.

Now remaineth the thirde place concerning the fruit of Chryſtes Reſurrection, which is more plentiful and abundant, than that it may be expreſſed by mannes tongue: Paule ſaythe, that by Chryſte all thinges are reſtored in heauen and in earth. For fyrſt, Chryſte by coming out of his graue, ſheweth himſelfe conquerour and triumphour ouer Death, Hell, and Satan, and ſo maketh good the promiſſe offered concerning him in ſyntes paſſe: The ſeed of the woman, ſhall treade downe the Serpents heade: which Prophecie John expounding, ſaythe: Chryſt appeared to deſtroy the workes of the Deuill. Howbeit, as to vs warde that are men, for whoſe ſaluation he came downe from heauen, was made manne, dyed and roſe againe, there are foure ſundrye kyndes of fruites of Chryſtes Reſurrection to be conſidered. For Chryſtes Reſurrection is fyrſt our Juſtification. Secondly, the power wherby ſinne is ſubdued.

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subdued in vs : thirdely, an example of newnesse of life, & the cause therof : and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these foure manner of fruits I will speake in order.

Therefore the first fruite of our Lords resurrection, is the iustification of vs, of which fruite Paule speaketh in y fourth too the Romaines, He died for our sinnes, and rose againe for our iustification. And Daniell in his. ix. Chapter, Iniquitie shal bee taken away, and euerlasting righteousness shall bee brought in. To the intent this fruite may bee the sweeter, we must consider of how great value it is. We are borne in sin, and subiect to Gods wrath. Cupel. i. Wee are all by nature the children of wrath: The reward of sinne is death. Ro. 6. fro this death are we deliuered by the resurrection of Christ. For by Christ we are quit from the gilt of sinne, and so consequently from eternal death. Hereupon commeth that saying in the Apocalips : Blessed and holy is he that hath his part in the first resurrection : for upon them hath the seconde death no power, but they shall be priests of God & of Christ, and they shall reigne with him. For as the first death is by Adam : so the first Resurrection is by Christ. Hereunto also pertaineth this saying: Blessed are they that wash their garments in the Lambes blood, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The seconde fruit of our Lords Resurrection, is, that it is the power whiche is shed into the belaters, whych maketh them able to ryle from vices vnto vertue. This power is bestowed vpon vs in Baptism, and confirmed in the Lordes Supper, so that wee bee not behynde hande with our partes. And yet this power is felt in those only, that are borne againe of immortal seede. i. Peter. i.

The thirde fruite is the example. For as Paule saythe: Christe rose againe too the intent wee might walke in newnesse of lyfe. Those therefore that folowe their owne vices, liuing wickedly & vncleanly, do teulke by their own doing, y they

they despise Christe, whose Resurrection is set before vs, as a glasse to see how we ought to leade our life. For they think that Christ was scourged, crowned with thornes, and shed his blood vpon the altar of the crosse, to the intent that they may giue ouer themselves to all outrageousnesse, tyrannie, pride, and lusts: and after this maner (as much as in them lieth) they crucifie the sonne of God new againe. We therefore (who couet not only to be called, but also to be the same that we are called, that is to say, Christians,) must thinke vpon the matter as it is in dede: namely, that Christ died for the cleansing of such mennes sinnes, as receiue Faith with him and liue in true repentance, by mortifying the old man and quickening the new man. There be foure euils wherewith men are burthened: ignorance, guiltinesse of sinne, vices, and feare of endlesse damnation. Against ignorance, Christe is vnto vs wisdom: while he by his Gospell instructeth vs of his will towards vs. For if we were not instructed concerning his will, by the word of god: our mind should be wrapped in continuall darknesse, which darknesse is put away by the light of the Gospell.

Against the guiltinesse of sinne, Christe is vnto vs righteousness. For his obedience is imputed to vs that beleeue, so as now we may appeare in Gods sight, not as sinners, but as righteous persons.

Against the vices and lustes naturally bred in our fleshe, Christe is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs through the holy ghost.

Against the feare of endlesse damnation, Christe is vnto vs redemption. These foure benefites of Christe, doth Paule ioine together in the first Epistle to the Corinthians and the first Chapter, in these words: God hathe made Christe vnto vs, wisdom, righteousness, sanctification, and redemption. We therefore that desireth this highest and utmost benefite, must speedely passe forth vnto it by the former, as by steppes. For as one as any man hath lerned Christ, he must

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believe in him: when he believeth in him, he must be sanctified with his spirite: that is to say, he must (after the example of Christ risen againe,) leade a new life. After this new life, shall at length followe full deliuerance in the last iudgement, when he shall render vnto euery man according to his dooers. Let this therfore wherof I haue now spoken, bee the third frute of our Lordes resurrection, namely that wee liue a new life after his example. Herevnto tendeth that saying of Paule: If ye be risen againe with Christ, sauoz the thinges that are aboue.

The fourth frute of the Lordes Resurrection is, that it is bothe the cause, and the warrant of oure Resurrection, by whiche the soules of the dead shall be ioyned againe to theyr bodyes at the second comming of Christ, when he shall come to iudge the quicke and the dead. Herevpon Paule. 1. Cor. 15. chapter disputeth at large, and handleth this poynt: Christ is risen from the dead, Ergo. we shal rise agarn also. 1. Thes. 4. For if wee believe that Christe Iesus dyed and is risen againe, so shall God also raise by with him, those that are false asleepe through him: And John in the. v. Chapter. The houre shall come in which al that are in their graues shall here his voice and come forth: They that haue done good, to the Resurrection of life, and they that haue done euill, to the Resurrection of iudgement. Here is mention made of a double resurrection, that is to wit, of life and of iudgement. The Resurrection of life, is that which he promised to them that haue done well. The Resurrection of iudgement is that which he threatneth to those that haue done euill. Herevnto also pertaineth that saying of Paule in the tenth to the Romaines. This is the word of faith which we preach. If thou shalt acknowledge the Lord Iesus with thy mouth, and believe in thy hart, that God hath raysed him from the dead, thou shalt bee saved: that is to say, thou shalt rise againe to the Resurrection of life and euerlasting saluation.

And

And these things are briefly spoken concerning the Resurrection of our Lorde, wherby first of al is to be confirmed our sayth, concerning the Article of the Resurrection. Secondly is to be confuted the errour of the Iewes which deny Chrystes Resurrection. And so shall we be put in mynde of the fruite of his Resurrection, that by the same we also may in this life rise from sinne, and at length in the laste day, rise to the Resurrection of lyfe, throughe Iesus Chryst our Lord, to whom with the father and the holy ghost be honoꝝ, prayse and gloꝛie foꝛ euer moꝛe. Amen.

The secoud Holyday in Easter weeke.

¶ The Gospell. Luke. xxiij.



AND behold, two of his Disciples went that same daye to a towne called Emaus, whyche was from Hierusalem, aboute. lx. furlongs: and they talked together of all the things that had happened. And it chaunced while they communed togethery and reasoned, Iesus himselfe drewe neare, and went with them. But their eyes were holden that they should not knowe him. And hee sayde vnto them: what manner of communications are these that yee haue one too another as yee walke and are sadde? And the one of them (whose name was Cleophas) answered and sayde vnto hym: arte thou onely a straunger in Hierusalem, and hast not knowne the things which haue chaunced there in these dayes? hee sayde vnto them: what things? And they sayde vnto him of Iesus of Nazareth, which was a Prophete, mightie in deede and woorde before God and all the people: and howe the hyghe Priestes and our Rulers deliuered him to be condemned to death, and haue crucified him. But wee trusted that it had beene hee, whiche should haue redeemed Israell. And as touching all these things, too daye is euen the thyrde daye that they were doone. Yea and certayne women also of our companie made vs astonied,

R. ij.

which

John. i. xxiij.

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which came early vntoo the Sepulchre and founde not his bo-
dye : and came saying, that they had seene a vision of Angels, whi-
che sayde that hee was aliue. And certaine of them which were
with vs, went too the Sepulchre, and founde it euen so as the wo-
man had sayde, but him they sawe not. And hee sayd vntoo them:
O fooles and slow of heart too beleue all that the Prophets haue
spoken. Ought not Chryst too haue suffred these things, and too
enter into his glory? And he began at Moyses and al the Prophets,
and interpreted vntoo them in all Scriptures which were written
of him. And they drewe nigh vntoo the towne, which they went
vntoo. And he made as though he would haue gone further And
they constrayned him, saying: Abyde with vs, for it draweth too-
wardes nyght, and the day is farre passed: And hee went in to tar-
rie with them. And it came too passe as he sate at meate with them
hee tooke breade and blisfed it, and brake, and gaue too them. And
their eyes were opened, and they knewe him, and he vanished out
of their sight. And they sayde betweene themselves: did not oure
heartes burne within vs while he talked with vs by the waye, and
opened too vs the Scriptures? And they rose vp the same houre
and returned too Hierusalem, and founde the eleuen gathered too
gether, and them that were with them, saying: the Lorde is risen
in deede, and hath appeared too Simon. And they tolde what
thinges were doone in the way, and how they knew him in brea-
king of breade: and they beleueed them not. And it was towarde
euentide the same day which was one of the Saboth, and the dores
were shutte where the Disciples were gathered together for feare
of the Iewes.

The expolition of the Text.



He summe of this stoze is, that Chryst the same
day that he arose, appeared to two of his disciples
as they were going to *Emaus* (nowe this *Emaus*
was a towne almost, y, miles of from *Hierusalem*,
and

and communed with them concerning the Messias. Whome when he had instructed, and made himselfe knowne to them in breaking of bread, he vanished out of their sight. And they being certified of his resurrection, returned by and by to Hierusalem, and told all that had happened unto the eleuen disciples. Now to the intent we may the easier understande this story, I will distribute it into four parts, which are:

- 1 What these two Disciples did before Christ came vnto them in their iourney.
- 2 The talke betwene Christ and his Disciples in the way.
- 3 What hapned in the house.
- 4 What those Disciples did after the Lord had instructed them.

These partes haue euery of them their peculiar doctrines and admonishments, which we will declare in the exposition of each of them by themselves.

¶ Of the first part.

Two of them the selfe same day y^e the Lord rose, went to a towne which was about thre scoze furlongs of, which make seuen thousand and foure hundred paces, that is to wit, about two miles, somewhat vnder or ouer. This was the cause of their talke. And as they were going, they talked of Christ. Whereby we may lerne two things. First that occasiō of exercising godlinesse is not to be neglected. Secondly whē we haue gotten this occasion, that we must not breake it of, for matter impertinent and trifles. In these disciples we see thre things. First a token of godlinesse. Secondly weaknesse of faith. And thirdly a wonderment at those things that had happened.

That they talked reuerently concerning Christe and hys doings, it is hereby to be presumed, that by this their communication, they allure Christe vnto them. The weaknesse of their faith appeared, in that albeit they had herde

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before of the Prophecies concerning Christ: yet were they somewhat slow to believe perfectly. So the Christian faith hath his conception and his tenderesse, whiche is to be cherished with communication of Christ, untill it may grow to some strength. Also they marvelled at those things that had happened. For nothing is more wonderful, than for a dead man to come out of his grave alive. This wonderment was mixt with hope and feare, or with believe and doubting. For like as the fleshly understanding and iudgement of reason prouoked them to doubt: so the sparke of Faith that was in them, resisted their doubting, although very faintly. So cometh it often to passe in christen folkes. On the one side the flesh assaileth and striueth to drave a man into wanhope. On the other side the spirit setteth himselfe against the flesh, sometime more faintly, and sometime more stoutly. Now bee it to the intent the spirit yeeld not to the flesh, it is to be quickened vp with talking of Christe, that is to say by minding and hearing the Gospell and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his fortieth and two Chapiter: who speaketh thus of Christ. A brused Reede shall he not breake, nor quench smoking flaxe, but he shall utter iudgement in truth. These two similitudes teache, howe Christe dealeth with those that bee his, in whome he findeth any sparke of godlynesse. By the similitude of the brused Reede, he meaneth that he will not altogether breake and crush in peeces, those that are halfe broken already: but rather ease them, and beare with them, that he may preserve and encrease whatsoever god is in them. These two Disciples were halfe broken and not farre from a fall, so they were tossed with the wind of the flesh. But to the intent they should not fall, Christe beareth them vp with his grace. Again the metaphoe of the smoking flaxe, is taken of matches, which by reason of the smoke that they send forth, do not lightly go out, so there be any body by to put to his hand. Thus so whersoever there pæreth any sparke of

of godlynesse, Chryst is streight at hand, and cheriseth and kindeleth it, that they may burne more clearly, according as wee see in these two Disciples. Here from may wee drawe most excellent comfort. Although we weake men doe stagger and halt, although we be alreadye abused and disloynted: yet doth not he by and by cast vs away as utterly vnprofitable: but beareth with vs a long time, vntill he haue made vs more strong and stedie, so that we folowe the example of these Disciples.

¶ Of the second part.

AND it came too passe that as they were talking and questioning one with another, Iesus falling intoo theyr companie, went with them. This deed of Chrystes, first confirmeth Chrystes promise, whiche is: where soeuer two or thre be gathered togyther in my name, there am I in the midst of them. Although he this haue not done allwayes bodyly: yet is it done in deede spiritually, which thing the Lord meaneth to shewe vnto vs by this bodyly presence. Whereby therefore wee may learn that which I warned you of in the former part of this storie, that what soeuer they be that seeke reverently after Chryst, they set open the gate vnto Chryst to help them, and by their godly exercises, procure him to be their teacher, like as on the contrary part heathenish men by their vnclean communication, foreclose the gate that hee can not come at them. This thing is auouched, not only by this example, but also by the saying of the Prophet Esay. 66. Vnto whom shall I haue respect, but too the poore and broken in spirit, and him that standeth in awe of my wordes.

But what meaneth the Euangelist by that hee saith: Their eyes were hilde leaste they shoulde knowe him. Whereby wee are put in mynd of our weaknesse. For neyther our eyes nor our eares do execute theyr duetye, vnlesse the mercede of God doe graunt them the power so too doe. And if the case stand

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stand so with the eyes of the body, much more true is it in the eyes of the mind. Wherby we may learn thre things. One is that the powers of our senses or of our minde are not at all, but if they be enabled from heauen. Another is, that wee abuse not our mynd and our senses to the dishonour of our creator. For if we do, it is to bee feared, least for a punishment he bereaue vs both of mynd and sense. The third is, that wee desire of him bothe the lightning & preservation of our wits to his glory.

And hee sayde vnto them. VVhat maner of talke is this that you haue one to an other as yee walke, and are sad: These words do sufficiently shew that which I sayde before, namely that they wauered betwixen hope and feare, and had not yet overcome feare. Wherefore, the Lorde doth here strengthen these wauerers, according to that saying of Paule: The Lord shall not suffer you to be tempted aboue youre power, but shall with the temptation make a way for you to get out, that you may be able to endure it. Here had those two Disciples yielded, and their faith had ben quenched by temptation, (whych thing their heauinesse witnesseth) if Chyrste had not out of hand stept in, and vnderthowed their downfall. Let vs also by these mennes example, and by Chyrstes deede, comfozte and raise vp our selues.

And one of them whose name was Cleophas answering, sayde: arte thou alone a straunger in Hierusalem, and halste not knowne what hath bene doone in these dayes? Cleophas marvelleth, that he alone knewe not that which was knowne to the whole citie, and to all the straungers that were resorted thither to the feast of Passeouer.

To whom he sayd: what things? as concerning Iesus of Nazareth, &c. The answer of Cleophas hath foure things in it. First it is an acknowledging of Chyrst, & a witnesse bearing of his innocencie: who (saythe he) was a Prophete, myghtie in deede and in woorde, before God and all the people.

This description containes thre things touching Chyrst.
First

first and forynoste, that Chryste is a Prophete, that is to say, a teacher of Gods will sente from God. Secondely, that hee is not a Prophet of the baser sorte, but mightie in worke and worde, that is to say, excellent in holynesse of life, and ablenesse of teaching. Thirde is added (before God and men,) whereby is meant, that Chryst in such wise executed the office of a Prophete, that hee behaved himselfe holily in all things, as in the eyesight of God. This acknowledging of Chryst was great, although it were not full and perfect. The Phariseys, the hygge Priestes, Pilate, and Herode, did put Chryst to death as a blasphemmer. These disciples beare witness that he was sent of God. Whereupon we may deriue this doctrine, that in religion, not the iudgement of the great men, but the rule of Gods word is to be folowed. They were offended at the outward appearance of Chryst: and these following the truth of God, did (as much as they could) set themselves against these blasphemers.

The second thing that is in the answer of Cleophas, is the publishing of the Lords passion: wherein he declareth, both by whome he was condemned, and of what kynd of death he suffred. Our hygh Priestes and Elders (sayth hee) condemned him and delyuered him too death. Hee openly auoucheth that the high priests and elders are the enemies of Chryst. Whereby we also are admonished to accuse them openly, that persecute the Gospell, as the Pope doth, and many tyrantes in the world. Also he sheweth what kinde of death, he was put unto, when he saith: And they crucified him: Than the which kinde of death, although there was none more reprochfull in the world: yet was not Cleophas therfore afraid to count him a holy man.

The thirde thing that is in the answer of Cleophas, is the confession of his beleefe in Chryst: VVe hoped (sayth he) that hee should haue redeemed Israell. Cleophas confesseth openly that he beleueth vpon Chryst, whome the high Priestes had put to death. And this is the nature of true fayth. For hee

R. v.

that

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that belæueth vnto righteousnesse, confesseth with his mouth
to saluation.

The fourth thing that is in the answer of Cleophas, is
the strengthening of his weak faith by the promise of Christ,
and the witnesse of the women, by the vision of the Angels,
and the recorde bearing of certain of the Apostles. For when
Cleophas nameth the third day, he doth it for that the Lord
had promised to rise againe the thirde day. This promise be-
leueth hee too be fulfilled, notwithstanding that hee bee to-
sed betwene hope and feare. But agaynst feare, hee taketh
vnto him the nourishment of Faith, least it should be utter-
ly quenched. And where as he telleth, that the body was not
founde by the women, and that there appeared vnto them
a vision of Angels, and that the report which the women had
made of the emptie Tumbre, was auouched by the witnesse
of men: these things tende all to this ende, to perswade him
selfe fully, that Christ was risen againe. So the godly man
being doubtfull betwene faith and feare, underproppeth his
faith, and to the uttermost of hys power wrestleth agaynst
feare.

But what sayth the Lord to this geare: O fooles (sayth
hee) and slowe of hearte too beleeue the things that are spoken
by the Prophetes. Here firste hath our Faith some what to
learne at Chrystes hande. Chryste verily syndeth faulte
with these Disciples for their slownesse, as well in learning
as in beleeving, yet dothe he not cast them off for theyr wea-
kenesse. But rather (according to hys owne custome) hee
chastiseth them after a fatherly sorte, and helpeth their wea-
kenesse: least being overcome with feare, they should quench
the litle fire of their faith. For he came too be a Physician of
the weake, and not to fordoe the weake with feare. Whereby
we may learne, that Chryste will not cast off any man that
hath a small and weake faith, so he suffer it too be strength-
ned and encreased by the woorde of God. But what thing sin-
neth he fault with in these two Disciples? With two things.

Agno,

Ignorance or dulnesse in learning and slownesse in belie-
uing the Prophetes. Dulnesse hyndered their understan-
ding and slownesse hyndered their faith. For although they
had a very litte faith, yet ought they to haue made grea-
ter furtherance in it, for that they had not onely herd from
their childhoo the foresayings of the Prophetes concerning
Christe, but also Christe hymselfe foretelling them what
kind of death he should bee put too, and that he shoulde (the
thirde day after come out of his graue againe aline. Where
is our dulnesse also repproued, who haue herd the Gospell so
many yeres together, and yet many are to be found amongst
vs, that haue not yet learned the Apostles Creed: of whome
I am sore asfraid, vntil they amend betimes.

After that Christe hath founde faulte with them, hee be-
ginneeth to teach: Whiche is the poynt of a good scholema-
ster. And therefore he sayth: Ought not Christ too haue suffe-
red these thinges, and so too enter intoo hys glory? This is
the ground that the Lord teacheth vpon: the meaning wher-
of is this. Christ according to the foresaying of the prophe-
tes, ought to suffer death vpon the Crosse, and afterwarde
to rise from death, and to enter into his glorie. We oughte
to suffer verily for our sinnes, and to rise againe for oure
iustification. Rom. 4. When seeing we confesse mee to bee
Christe, we must also know out of the Prophetes that it be-
houed me to die, and rise againe from the dead. This thing
sheweth he also out of Moyses, and the Prophetes: but the
Euangelist telleth not by what places of scripture he did it,
Notwithstanding, it is not to be doubted, but that he first of
all expounded the promise concerning Christe set forth vnto
Adam: which is this: The seede of the womā shal tread downe
the serpents head, and many such other, as you haue herd ye-
sterday. Moyses (by the commandement of God) did set vp a
brazen serpent in h wildeernes, & as many as looked thereon,
were healed of their woundes. Whiche figure Christe ex-
pounding in the thirde of John, sayth: Like as Moyses lifted
vp the

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by the serpent in the wilbernesse : so it behoueth the sonne of man to be lift by , to the intent that all that beloue in hym, should not perissh, but haue life euerlasting. Howbeit as hee was reciting these things out of Moyses and the prophets, they dreiv nere the towne that they were going to, and hee made as though he would haue gone further , but they constrained and intreated him to tary with them. Whereby we may learne what account we ought to make of them that rebuke vs, when we do amisse, and call vs backe into the way of sound doctrine. They do not heere giue Chyriste taunt for taunt, & call him foole againe, but they acknowledge their owne folly, and yeld themselves to him easy to bee taughte, to the intent they may be deliuered from their erreure and folly. Thus do al the godly. In the contrary part, the vngodly fret and ware mad against those that go about to cal them back into the way by shewing them their erroz, as we haue herd euen now that the Iewes did.

¶ Of the third parte.

Now followeth what was done within the house. And it came too passe (saith the Euangelist) that as he sate at meate with them, he tooke bread and blisshed, brake it, and reached it too them, and their eyes were opened and they knewe him. Where the Euangelist declareth, that the disciples knewe the Lord by breaking of bread. For as often as the Lord toke meate, he had both a peculiar manner of praying, and a singular gessure in reaching forth the bread. Which thinges bicause they had offe marked in Chyrist, they knew him thereby, for that being now raised from the dead, he kept the same maner that he had done before. Therefore like as the disciples knewe Chyriste by his gessure : so let vs as often as wee eate bread, learne by his example to offer thanks to him the author of life, which marke wil make vs knowne from heathenish men.

Moreover, as sone as Chyriste was knowne, he vanished out of

out of theyr sight : and they henceforth talked of him wth more swætnesse than before. Did not our hearts (saide they) burne within vs by the waye, whyle hee spake vnto vs, and opened the Scriptures vnto vs? Here wee maye marke the fruites of Gods worde in men. And albeit that Ch^{ry}ste nowe a days apper not vnto vs bodyly, and speake vnto vs mouth to mouth : yet notwithstanding he speaketh vnto vs by the ministers of his word, according as he sayth : Hee that heareth you, heareth mee. What is that fruite? Whosoever heareth Gods word with his eares, and with his hearte, in him there is kindled a certayne fire, and his heart beginneth to glowe. When like as hee that feeleth not this glowing in hys heart when he heareth Gods word: hathe eares, but not to heare : and a heart, but not to vnderstand : and that through his owne defaulte, bycause he withstandeth the holy ghoste : So hee that feeleth this glowing in his heart, hath a witness of Ch^{ry}stes spirite speaking in him, and that he hath a liuely and true saythe. Wherefore wee are warned to heare Gods worde in the feare of G D D, wth great reuerence and earnestnesse.

¶ Of the fourth part.

AND they ryng vp the same houre, returned to Hierusalem, and founde the eleuen gathered togyther. &c. These things teach, that that heat which is kindled in vs by the preaching of the worde, is not ydle, but sheweth it selfe abroade out of hande. For hee that knoweth Ch^{ry}ste aright, conuicteth also that others shoulde knowe him likewise, to the intent that many may glorifie him togyther. That such a heate may be kindled in vs, our Sauour Iesus Ch^{ry}st graunt, to whome with the father and the holy Ghost be hono^r for euermore. So be it,

The

The third holyday in Easter.

weeke.

¶ The Gospell. Luke. xliij.



ND as they thus spake, Iesus hymselfe came as they were set downe, and stode in the myddest of them, and sayde: Peace bee vntoo you: and hee vpbrayded them with their vnbeleefe and hardnesse of hearte, bycause they beleeued not those that had tolde them howe they had seene him ryfen from death. And they beeing amazed, and afrayde, thought they sawe a ghoste. And hee sayde vntoo them: VVhy are yee afrayde, and why do thoughts arise in your hearts? See my hands and feete, that it is I. Feele mee, and see, for a spirite hath no fleshe and bones as yee see mee haue. And when hee had sayde thus, hee shewed them his handes and his feete and his side. Then were the Disciples glad when they sawe it was the Lorde. And while they yet beleeued not for ioy, and woondered, hee sayde too them: Haue you any meate heere? And they offered him a piece of broyled fish, and a piece of a hony combe, and hee tooke it, and ate it in the sight of them, and sayde vntoo them: These are the woordes that I spake vntoo you, while I was yet with you, that all thinges muste bee fulfilled whiche are written of mee in the Lawe of Moyse, and in the Prophetes, and in the Psalmes. Then opened hee theyr mynde that they might vnderstande the Scriptures, and sayde vntoo them: Thus it is written, and thus it behooved Chryste to suffer, and too ryse agayne from deathe the thyrde daye, and that repentance and forgiuenesse of sinnes shoulde bee preached to all people in his name, beginning at Hierusalem. And you are witnesses of these things. And he sayde vnto them againe: Peace be to you. As my father sent mee, so send I you also. VVhen he had sayde so, hee breathed vpon them, and sayde vntoo them: Take yee the holy ghoste. VVhose sinnes soeuer yee release they are released vnto them: and whose sinnes soeuer yee withholde, they are withholden.

The

The exposition of the texte.



his is the fifth appearing of the Lord vppon the very day of Easter, in which he appeared to the Disciples that were talking of hym. For firste he appeared to Mary Magdalene, out of whome he cast seven diuels. Secondly, he appeared to the women as they were returning from his graue. Thirdly he appeared vnto Peter. Fourthly vnto Cleophas, and his companion. And fiftly (as this texte sheweth) vnto the .xj. Disciples as they were talking together of him. The places are two.

- 1 Christes greeting, and the testimonies wherby his resurrection is proued.
- 2 The necessitie of Christs death and resurrection, and y^e vse of the same, namely that rep^tance & forgiveness of sins must be preached to al natiōs in his name

¶ Of the first.

Iesus stode in the middes of them, and sayd vnto them: Peace be to you. The Disciples being sorrowfull, talked of Christs, who is present with them, according to his promise: wheresoever two or thre are gathered together in my name, I will bee in the middes of them. For although this be not done alwayes in his bodily presence, yet is it done, in very deede: For he will neuer do against his promise. Nowe what he bringeth with his presence, his greeting sheweth, where with he here comforteth his sorrowfull Disciples. For in as much as Christe is giuen to be a comfort to the sorrowfull, here he offereth peace, saying: Peace be vnto you. This peace which the Lord wiltheth to his disciples, is not comon, but heauenly: not of the worlde, but of the kingdome of Heauen: not betwene man and man, but betwene God & man. Howbeit, to the intent we may understand how great a good thing this peace is, whiche Christe offereth to those that be his, I will expounde moze at large the things that come to hand

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hand in consideration of this peace, wherby we may gather a full description of this peace.

Because peace is stablished betwæne such as were at ods: first we must consider who are the parties that are at ods. These are two: God and man. God is happie & blisset without man: Man is miserable, and damned without God. Then had God no neede to seeke peace with man: but man without peace with God is in extreme miserie, & therfore hath neede of nothing so much as of peace with God.

Secondly, when parties are at variance, it must needes be, that there went some offence befoze. This offence taketh his beginning not of God, but of man. What is this offence? Sinne. This sinne was a certaine falling away from God to the diuell, vnto whome man made himselfe subiect. Now how soze an offence this was, it is easie to deeme, by þ greatnesse, by the manifoldnesse, by the shamefulnessse, and by the penaltie therof. The greatnesse of it is, that the Creature offended and despised his Creator, who was the soueraigne goodnesse of man. The manifoldnesse thereof is to be seene by the frutes. The shamefulnessse appeareth by the horrible defilement of all mankind, which followed his offence. The penaltie was curse and damnation, besides innumerable calamities and miseries, wherewith mankind lyeth ouerwhelmed in this life.

The offence being knowne which hath made vs gods enemies, in the thirde place, is to be considered the mediator, who verily ought to be suche a one, as bothe coulde appease Gods displeasure and also make full amends for the wpong, that was done. To pacifie the displeasure of G O D no creature was able: and to make amends for the wpong, God ought not. Therefore such a mediator was to be sought, as bothe coulde by reason of his power, and oughte by reason of nature. When such a one was not to be had: the second person in trinitie, came into the world, and toke mans nature vpon him, & became man Iesus Chyist. This Iesus Chyiste
is

is ioyned too God the father in Godhead, and too man by hys manhoode. Wherefore he both coulde as God, and ought as man, bycause hee tooke our case vpon him.

The mediator hath made amends for the wrong. For hee hath taken vpon him our gyltinesse, for whiche hee hath suffered punishment vpon the alter of the crosse, and hath satisfied Gods Justice. Howbeit, for as much as we abide yet still defyled with sinne: Chyſte during all his whole life in this worlde, did continually obey Gods lawe fully and perfectly, wherby righteousnesse of his, hee imputeth too all beleeuers, that they may bee righteous in Gods sighte: And so with his oblation hee pacifieth Gods wrath, and clotheth vs with obedience, that we may appear righteous in Gods sighte.

Amendes being made, attonement is begonne betwene God and man. For the father is appeased through the obedience of his sonne.

Howbeit, for as much as in all attonementes, there must needs passe some couenant betwene those that are reconciled: the same thing is seene also in this place stablished betwene vs and God. For as on the behalfe of God, there is a franke and fatherly promise of mercy, according too thisuerte, I will bee thy God, and the God of thy seede after thee. Also, This is my beloued sonne, in whome I am well pleased: and againe: As truly as I liue, I will not the death of a sinner, but that he should turne and liue: so on mans behalf there is faith, whereby the fatherly promise is taken, and whereby we are adopted to be the chyldren of God, through his only begotten sonne Iesus Chyſt.

And for as much as in couenantes, seales are wont to be set too: these also are not omitted in this most high couenant. For there be thre seales. The fyrste is Chyſtes othe: Verily, verily, I say vnto you, hee that beleueth in mee, hath the life euerlasting. The second sealing is by the Sacraments of Baptism, and the Lordes supper, which are the most assured
S. j. seales

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seales of the couenaunt betwene God and man, and shal neuer be cancelled, vnlesse man through his owne default, doe cast away sayth. The third seale is the earnest peny of the holy ghost, who beareth witnesse to our spirite, that we are the sonnes of God. Wherevnto also pertaineth that saying 2. Cor. 1. He hath sealed vs vp, and hath giuen vs the earnest of the spirite in our hearts. These are the signes and seales wherewith the peace that is agreed vpon betwene God and man is sealed and confirmed, that it may stand stedfast.

Furthermore, leaste any man maye surmise, that this peace pertaineth but to a certayne fewe, the publishing thereof is to be marked, whych is vniuersall. For Chryste at his going vp into heauen, gaue commaundement to his Disciples, that they should proclayne this peace ouer all the world: For thus sayth he: Go into the whole world, and preache the Gospell to all creatures. This peace therefore belongeth to all that receiue the voyce of the Gospell, and beleue in Chryste, continuing so to the ende. For thus saith the Lord: Blessed is he that continueth to the ende. For it is not ynough for a man to haue begun well, vnlesse he procede forward from day to day.

If ye enquire after the fruits of this most amiable peace: ye shall finde them to be many, both in this lyfe, and after the Resurrection. In this lyfe by the benefite of this peace, thou hast accesse to God as to a most merke father, through Iesus Chryst. For thus saith Paule: We being iustified by sayth, haue peace with God through Iesus Chryst, by whom also we haue accesse to this grace in which we stande. The second fruit of this peace is a good conscience. For before, the conscience of sinne vereth vs: but after we take this peace, our conscience is made good and chereful, as was the theues vpon the crosse, when he heard: This day shalt thou be with mee in Paradise. After the same maner, when we heare in the Gospell, that remission of sinnes is dencounced to them that beleue: the conscience of the beleuers becometh quiet.

With

With this god conscience is ioyned the ioye of the Spirit, whereby it cometh to passe, that we glorye even in the mids of afflictions, as Paule saith. Howbeit this glorying and this ioy of Spirit is encreased by thinking vpon the woꝝde, by prayer, by vse of the Sacraments, and by other godly exercises. After this frute followeth also a fourth, namely brotherly loue. For when we perceiue and see by faith, that God our common father is reconciled to vs by our common mediator: we begin to loue one another, as coparteners of this common treasure. With this fourth frute, there goeth also a fifth, whiche is a glad departure out of this life, according as Simon (when he had seene Christ the authoꝝ of this peace) sayde: Now let thy seruant depart in peace: for mine eyes haue seene thy saluation.

The frute of this peace after the Resurrection, shall be euerlasting ioyfulness, euerlasting gladnesse, and euerlasting fruition of the sighte of God, and of all the Sainctes that haue liued from the beginning of the woꝝlde to that day. This frute is no man able to conceiue sufficiently in this life.

Now that I haue somewhat largely spoken of those things that mete together in this peace, I will drawe into a bræse summe or description, what this peace is. The peace betwene God and man therefore, is a mutuall agreement of God and man. Of God accepting man into fauoure for Christes sake: and of manne, receyuing (by faith) the grace that is offered him, and promising earnestly his obedience vnto God. Let this suffice concerning the peace which Christ offreth here, not onely to the eleuen disciples, whiche were then present: but also vnto vs, and to all that will receiue this peace when it is offered them by the preaching of the gospel. After this peaceable greeting, it foloweth in the text, by what means Christ proued him selfe to be risen againe fro death in dede. And he sheweth that the same thing was so foretold in Moyses, in the prophets, & in the Psalmes.

S. j.

But

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But for as much as you haue herd of these things vpon Easter day, and yesterday: I will speake only of the necessitie & vse of Chyristes death and resurrection.

¶ Of the seconde.

SO is it written, and so ought Chryst too suffer and rise agayne from death the third day, and repentance and forgiuenesse of sinnes too bee preached in his name too all nations, beginning at Hierusalem.

First therfore when he saith, so is it written: His will is, that not reason, but Scripture should wey with vs, as often as the kingdome of God commeth in question: What this is written, hee addeth: saying: It must needs be, y all things be fulfilled in the law of Moyses, in the Prophets, and in y Psalmes. Therefore when any question is put forth concerning saluation, Moyses must be called too counsell, the Prophets must be read, and the Psalmes must be perused: and consequently the writings of the Euangelists and Apostles. Whatsoeuer is repugnant too these writings, muste be rejected, as proceeding from Sathan.

What is written: that Chyist ought so too suffer and rise from death the third day. When he saith, So ought, it importeth a necessitie of Chyristes death and resurrection:

Why then ought hee? First that the scriptures whiche can not lie, might be fulfilled. For like as G O D endureth for euer: so his word endureth for euer. And Chyriste saythe: Heauen and Earthe shall passe, but my wordes shall not passe. Secondly, this thing muste needs be done, bicause God hath so determined. For it ca by no meanes be auoyded, but that that thing whiche God hath certainly determined, must needs take effecte. Thirde, it was of necessitie, that Chyist must suffer for the redemption of man from endlesse punishmentes, whiche they hadde deserued by their sinnes. For had not Chyriste suffered, we had abidden in our sinnes vnder the wrath of G O D. Fourthly it was of necessitie that

that Chryſte ſhould ſuffer, for the glorie where with hee was
to be crowned afterwarde. Fifthly, it behoued Chryſte to
ſuffer for our inſtruction & comfort. Forasmuch as he is our
heade, it behoued him to leade vs the way, as well in perfe-
ction as in glorie. Sixtly, it behoued Chryſte to ſuffer, to the
intent the truth might anſwer the figures. For many figures
of the olde Teſtament, did represent Chryſtes death and Re-
ſurrection, of which is ſpoken vpon Eaſter day. Briefly (to
conclude in one word) Chryſt ſuffered, dyed, and roſe againe,
that Gods pleasure might be pacified, mankynde ſaued,
and the Devils kingdome deſtroyed.

Thus haue we, of holue greates neceſſitie it was, that
Chryſt ſhould dye and riſe againe. Now let vs heare what is
the fruite and vſe of this wonderfull woꝝke. Whiche thing
the Lorde declareth in theſe woꝝdes. And repentance and for-
giuenesse of ſinnes too bee preached too all nations in his name,
By theſe woꝝdes is gathered, firſt what the Goſpell is, and
what is the effect of it. The Goſpell is a preaching of repen-
tance and forgiuenesse of ſinnes for Chryſtes ſake. The ef-
fect of the Goſpell is, that deliuerance from ſinne and ſal-
uation hapen through Ieſus Chryſt onely. Howbeit, to the
intent it may appeare the more playnly vnto vs, how great
benefites are offered vs by the Goſpell (all whiche lye hidde
vnder theſe woꝝdes of Chryſt:) I will bring a ſomewhat more
large deſcription out of the Scriptures.

The Goſpell is a generall preaching, wherein is offe-
red the deliuerance from the curſe of the lawe, and Gods
wrath: and wherein forgiuenesse of ſinnes, ſaluation and
Eternall lyfe is proclaymed to them that beleue in the
Sonne of G D D, for the Sacrifice of him, accordyng to
the promyſes made in olde tyme to the fathers: that the
glorie of Gods goodneſſe, myght continually be publiſhed:
and that moreover men being deliuered by Chryſte, might
bring forth fruits meete for the Goſpell, and at length enioy
euerlaſting life.

S. iij.

In

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In this description is first set forth, from what evils we be set free by meanes of the Gospell: that is to wit, from the curse of the law, according to that sentence. Galathians. 3 Chryst became accursed for vs, that is to say, hee tooke vpon hym the curse that we deserued for our sinnes, to the intent we might become heires of righteousness and blessing. This thing also auoucheth Paule, 2. Corinthians. 5. wher hee saythe thus: Him that knewe no sinne, hee made sinne, that we myght be made the righteousness of G D D in hym. This is as much to say, as Chryst which was free from all sinne, became guiltie for vs. Therefore is it well sayde, that deliuerance from the curse of the lawe, is preached vnto vs by the Gospell. Moreover because Gods wrath was ioynd with the curse of the lawe, we are also deliuered from Gods wrath when we beleue the Gospell. He that beleueth not (sayth the truth) the wrath of G D D abyedth vpon him. Therefore he that beleueth, is no longer vnder wrath, but vnder grace. Now wheras grace raigneth, there the devils tyrannie hath no power, there is no sting of everlasting death, there is no feare of hell, from these evils therfore doth the Gospell preach deliuerance.

But what are the good things that it bringeth word of? It bringeth tydings of forgiveness of sinnes, of saluation, and of eternall lyfe. We being guiltie of sinne, are by nature cursed and damned to everlasting death. But now we doth Chryste in his Gospell, offer vs forgiveness of sinnes, Saluation, and everlasting life. Why the good things hee hath purchased for vs, by his deathe and glorious Resurrection.

We have heard from what evils we are set free by meanes of the Gospell, and what good things are offered vs by the same. Nowe followeth to whome these good things happen, name ly to them that beleue in the Sonne. This is proued by many textes of Scriptures. He that beleueth (saythe Chryste) hath life everlasting. Like as before this sayth

farth goeth forgiuenesse of finnes : so goeth there with it soule health. And Peter saith, that the ende of oure fayth is the health of oure soules. The same thing is meant here, when it is sayd. There must repentance be preached, where throughe we sorow for oure finnes, and flæ vnto Chryste, who sayth : I came not to call the righteous, but sinners to repentance. After these things it followeth, by whose benefite we attaine so greate good things, namely for the sacrifice of Chryste, that is to wit, for Chrystes death and resurrection. Whereupon Paule in the fourth to the Romanes. Hedied for our finnes, and was raysed againe for oure iustification.

And lest any man should thinke the Gospell to be a newe learning, I added in the definition, according vnto the promise made by the fathers in olde time. For both vnto Adam after his fall was the promise made in the thirde of Genesis, and it was often times after repeated & beaten into the fathers heads, by the space of foure thousand yeres, till Chryste came in the fleshe. In the conclusion are added the endes for which Chryste came : first to deliuer vs from the iudgement of the law : secondly that they whiche are deliuered, shoulde bring forth frutes worthy of the Gospell : thirdly that they shoulde blaze abroad this so greate a benefite : and fourthly, that at the last they shoulde obtaine ful redemption in eternal life, throughe our Lord Iesus Chryst, to whome with the Father and the holy Ghost be prayse, honoz, and glozy for euer and euer. Amen.

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The Gospell. John. xx.

THE SAME daye at nyghte, whyche was the fyrste daye of the Sabbothes, when the doores were shutte (vvhether the Dysciples vvere gathered toogither for S. iij. seare

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fear of the Jewes) came Iesus and stode in the middest, and sayde vnto them : Peace bee vnto you. And when hee hadde so sayde, hee shewed vnto them his handes and his side. Then were the Disciples glad when they saw the Lorde. Then sayde Iesus vnto them againe : Peace bee vnto you : As my Father sente me, euen so send I you also. And when hee had sayde these words, he breathed on them, and sayde vnto them : receiue yee the holy Ghost. VVhoso euers sinnes ye remitte, they are remitted vnto them. And whoso euers sinnes ye reteine, they are reteined.

The exposition of the Text.



This Gospell containeth parte of the storie, that John the Euangelist wrote concerning the resurrection of the Lord, in whiche part the Lord testifieth by his visible and fleshely presence, by worde, dede, and miracles, that he is risen from the dead. And betaking vnto his Disciples the ministerie of his word, he adoucheth them to bee blisset that shall beloeue in him. In the ende of the texte, is added the finall cause of al the holye Scripture. For thus saith hee : These things are written that ye may beloeue, and that by beloeuing ye may haue life in his name. Howbeit for asmuche as inoughe is spoken already the last weeke concerning the Lordes resurrection, I will not make any more proceste about it at this time : but will intreate of three other places whiche are conteyned in this Gospell. The places.

- 1 Of the ministerie of the worde and of the power of the Church.
- 2 Of the confession of Thomas.
- 3 Of the end of holy Scripture.

¶ Of the firste.

The wordes of the texte concerning the ministerie of the word and the power of the Church, are these : Peace bee vnto

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vntoo you, as my Father sente mee, so send I you. VVhen he had sayde this hee breathed vppon them, and sayde vntoo them: Take yee the holy Ghost: whose sinnes so euer you release, they are released vntoo them, and whose so euer you with holde, they are with holden. Here haue we few wordes, but they be pithie and containe a plentifull doctrine, whiche al christians ought to knowe. Therefore I exhorte you to giue good ear, that you may vnderstand this doctrine. And to the intent that may be don the more commodiously, I will deuide these wordes wherby the ministerie is ordeined, into foure partes. The first part: peace be vnto you. The second part: as my father sent mee, so send I you also. The third part: he breathed vpon them and said, take ye the holy ghost. The fourth part: whose sinnes so euer you release, they are released vnto the, and whose so euer you with hold, they are withholden. Of these foure partes will I speake in order.

The first part, namely the greeting, Peace bee vnto you, doth not only comfort the Disciples that were then present, but also giueth courage too all that be and shall be ministers of the word in the Church. He that taketh vpon him the ministerie of the worde, hath by and by the Deuill his enemie, who continually lyeth in wait for his doctrine and life. If he cannot corrupt his doctrine, he endeuoreth to staine his life, that a man might denie the thing in his works, which he teacheth in his words. If the Deuill cannot defile his life, he layeth a snare for the doctrine, that men might be deceyued with erroneous doctrine, and so be damned. In many hee defileth both life and doctrine. Besides that, the minister of the worde hath also the world against him, which assaileth him eft with Tirannie, eft with Hypocrisie, and eft with Sophistrie, that he might not execute his dutie aright.

What should the minister of the worde do in so great distresse: He shall comfort him self with this saying of Christ: peace be vnto you: and therewithall he shall pray vnto God, that hee will keepe him in this peace, so as he hinder not the

S. b.

course:

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course of the Gospell either by his doctrine or by his conuersation. He shall set more by the peace of Christe, than by all the delights and friendships of the world. Let this then be the comfort of the ministers of the Gospell, which must fight against the crafts of the Devil, the tyrannie of the world, hypocrisy, and sophistrie.

The second part is: As my father sent me, so send I you. How did the father send the sonne? The father sent the sonne to destroy the kingdome of the devil, according to that saying, The womans seed shall tread downe the serpents head: Also, Christ appeared to destroy the devils works. What doth it not belong only to Christ to tread downe the serpents head? Doth it not belong only to Christ to destroy the workes of the devil: Yes surely, only vnto Christ. But in this so great a worke, there neede two engines: Sacrifice and Doctrine. Christ was sent, that he alone by sacrifice should appease his fathers wrath, and vanquish the Devil. Afterward, because this benefite is offered to men by Doctrine, he destroyed the worke of the Devil by doctrine also. Therefore was Christ sent for two purposes: to pacifie God by sacrifice, & to teache. For the first purpose, Christ only was made to be sente: for the latter purpose, (that is to wit, to teach) were sent in olde time all the Prophets, and afterwarde the Apostles, and all men that are lawfully called to the office of teaching. Therefore as in respect of teaching, Christ sendeth his disciples as he was sent by the father. Whereby wee may gather two things. First the difference betwene the kingdomes of the world, and the administration of the Church: or betwene the gouerners of the world, and the gouerners of Churches. For the ministers of the world are not sent to be Lordes on the earth. For Christ took no Lordship vpon him: neyther are they sent to the pomps of this world which Christ despised: but to teach the Gospell: to set by the kingdome of God: and to preach saluation vnto men. Secondly hereby is to be gathered what authoritie the word is of, whiche they preach that are

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are called to the ministerie. As my father hath sent me (saith he) so send I you, that you may speak, not in your own name but in mine. Whereunto pertayneth that saying of the Lorde vnto his Disciples. Math. 10. He that heareth you, heareth me: and he that despiseth you, despiseth me. Here haue they that teach the worde, a comfort, and they that heare it a weightie admonition. For when those that teach the word godly in lawfull vocatio, do suffer any thing at the thanklesse world: they haue a comforte in this, that they beare the roome of Chryste, and that Chryste suffereth wrong with them, who wil in time reuenge himselfe. And they that heare the word, are admonished first of the authoritie of the worde, for they are bounde to heare the worde none other wise, than if they heard Chryst himselfe speaking. Next, they are warned to make account of the godly ministers of Gods worde, as of Chrystes Ambassadors. Besides that, they are put in mind of the penaltie whiche they incurre by the iust iudgement of God, as many as despise either the word preached, or the ministers themselves. Also the ministers of the word must consider to what degree of worship they are exalted, that they do not either infecte the purenesse of the doctrine, or estrange their hearers from them by their euill conuersation.

Thy thirde part. And when hee had sayde: he breathed vpon them, and sayde vnto them. Take yee the holy Ghoste. These words cōtein a singular doctrine. First Chryst by these words sheweth from whence the worde whiche is preached by the voyce of the ministers, hath his power and working, which undoubtedly is not inclosed in the voyce of the minister, nor hangeth vpon the holinesse & worthinesse of man: but all the power and working of the word proceedeth of the vertue of Chrystes spirit. For when as Chryst haer breatheth vpon the disciples, and biddeth them take the holy ghost, he giueth to vnderstand, y the holy ghost shal alwayes be present at y ministry of the word: as if he had said: behold ye shalbe the ministers of the new testamēt, which shal build me a church in y worlde

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woꝛld by preaching the goſpell, and I know how weake you are to go thꝛough with ſo great a woꝛk, ſpecially ſeing the Deuill, the woꝛlde, and all mans reaſon ſhall ſet themſelues agaynſt you. Wherefoꝛe I wil that the holy ghoſt ſhal be preſent in this your miniſterie, by whō your laboꝛ ſhall become effectuell. Foꝛ he by his power ſhall bring to paſſe, that my woꝛd which you ſhal preach, ſhal not return to you in vaine. Here we may gather a profitable doctrine and admonition. The doctrine is, that the holy ghoſt is tyed to the woꝛd, and wil be effectual by it. The admoniſhment oꝛ comfort is, that therby as well the teachers as the hearers may raiſe vp themſelues at the preſence of the holy ghoſt, agaynſt the enemies of their ſaluation.

The fourth parte. VVhoſe ſinnes ſo euer yee ſhall releaſe they are releaſed vnto them: and whoſe ſo euer yee ſhall withhold, they are withholden. In theſe woꝛdes he ordeyneth and eſtabliſheth that ſpirituall power of the church, which we call the power of the keyes, and the key is ſhelued wherewith the Kingdome of heauen is opened and ſhut.

Notwithſtanding, to the intent this moſt profitable doctrine may be evidently underſtood of all men, I will diuide it into certaine points, whiche are theſe: From whence is the power of the Church: what it is, in whom it reſteth, & where in it conſiſteth. Theſe points being well underſtood, there is no man but he ſhal handſomly perceiue, what and what manner of thing the Eccleſiaſticall power is.

Fro whence then is this power? Fro God, by Jeſus Chriſt. Foꝛ if ye haue an eye no further thā one mā, it is but a ſingle miniſterie. But if ye haue an eye to Chriſte, it is an high power, than the which there is none vpon earth, either greater oꝛ profitabler, oꝛ of more woꝛſhip. Foꝛ Chriſte ſitting at the right hand of the father in the throne of his maieltie, ordereth & directeth this power. He therfoꝛe that deſpiſeth this power, both is bereft of the fruit thereof, & alſo diſhonoreth the ſon of god. What is the power of y church? It is the power of re-
leaſing

leasing & withholding finnes, that is to say, of preaching the Gospell, whiche who so beleueth, to him is the kingdome of heauen opened: and he that beleueth not, to him it is shewed that the kingdome of heauen is shut vp.

In whome resteth this power? In the Church. For when our Lord gaue the keyes to Peter and the other Apostles, he bestowed these keyes vpon the very Church, at the whiche the ministers fetch the keyes, as the handmaide hath the keyes of hir mistresse.

In what thing consisteth the power of the keyes? In the effectuall working of the holy Ghoste, who in the worde and by the word is mightie of operation, & worketh faith in the hearers of y word. So the word is as it were one key whiche the minister of the word occupieth, and faith is another key which the holy ghost putteth to: and when these keyes are put to both together: then is the kingdome of Heauen opened.

Now that we haue in this wise expounded these thinges, let vs wey the words of this text somewhat deaplyer. Firste therefore when he sayth (whose so euer:) say thy selfe and consider of this word (whose so euer.) First that the promise of grace is vniuersall. Set thou this vniuersall promising against the temptation of particularitie, and include thy selfe within the generall promise. Next, set this word, (whose so euer) against the multitude of finnes. And when thou art tempted to despaire for the multitude of thy finnes, let this promise of the Lord come to thy minde: whose so euer. &c. We saith not, if a man commit a few finnes, or many: neyther saith hee, if he be a Jew, a Greeke, a gentleman, a commoner, a rich man, or a poore man: but he saith, whose so euer. Forouer this place doth vs to vnderstande, that absolution may bee giuen both publikly and prinatly. So Peter absolved thre thousand men openly, & also Cornelius prinatly, in whiche sort the Prophet Isha also absolved Dauid. The ministers of the word may vse that generall kinde of absolution, as often as they preach the Gospell: And they may vse the special
kind

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kind, when reason requires it: that is to wit, when any man desireth to haue private conference with the minister of the word, for the strengthening of his faith.

2 It is put in the text Sinnes, without any addition. Wherefore all kinds of sins are to be vnderstanded here, which are foure. First corruption of nature: secondly the boughes that spring out of the euil roote: thirdly the sins committed by error: and fourthly wilful sinnes. There is no sinne at al but it is forgiven: if forgiveness be desired for Christs sake.

The word Release is to be marked, for which Mathewe hath Loose. Christ commaundeth his Disciples to release & loose sinnes. To release them as debt: & to loose them as a pinching burthen. For sinnes are debts, because that like as debts do bind to painment: so sinnes bind men to satisfaction, vntill the penaltie be released. Sinnes also are burthens, because that as a heauie burthen weyeth him downe that beareth it: so sinnes wey men downe with the burthen of curse, and the sentence of the law, vntill Christ come & take by the burthen vpon him self. But what? Can ma vnbind & release sinnes? God saith in. 43. of Eley: I am he, I am he that wipe out thine iniquities, and will not beare thy sinnes in minde. This text convinceth that only God releaseth sinne. Again, whereas the Lord saith here, whose sinnes so euer ye shal release, they shal be released in heauen: I answer: Christs saying sheweth manifestly, that there is a double releasing: one vpon earth by the ministers of the word, and another in heauen which is done by God alone. Of this latter speaketh Esayas. To be briefe, God releaseth as Lord and owner, & the ministers of the word release as seruants and messengers that declare the will of their maister: which release is made by telling the will of God. This is proued. Num. 6. When the Lord saith in this wise: The priests shall put the name of the Lord vpon the children of Israel, but I will blisse them. To vnbinde therefore (which is the duetie of the priest,) is to declare that God hath released the fault.

But

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But how do they withhold sinnes: by the word, and according to the word: that is to wit, what sinnes soeuer ye shall declare to be withheld by the word of God, they shall be withheld in heaven also. I have spoken more hereof in the feast of the Lords supper: and therefore now I passe to the seconde place, wherof I will entreat very briefly.

¶ Of the seconde.

Concerning Thomas, we haue two things in this story, that is to wit, vnbelasse and confession. His vnbelasse he sheweth in these wordes: vnlesse I see the gash of the nayles in his handes, I will not beleue. He heard the other Disciples telling how they had seen the Lord, and yet he being utterly vnmindful of al the foretellings of the prophets, and of Christ, beleueth not. So for doth mannes reason set it self against God and his word in matters of saluation. Whitherto concerning his vnbelasse: Now foloweth concerning his faith and confession. And eight dayes after, the Disciples were too gyther agayne in one house, and Thomas wyth them: And Iesus came when the gates were shutte, and stode in the myddit of them, and sayde, peace bee vnto you: and hee sayde too Thomas, bring thy finger hither, and see my handes. &c. And bee not vnbeleuing but beleue. When he had heard the Lords voice, and was conuited by the manifest signe, he conceiued faith, out of whiche he vttered this confession, my lord & my God. At Thomas therefore we may learne .ij. things: from whence faith is, & what is the true confession. Faith is of the worde and of the signe, according wher vnto we haue the Gospel, the most true word of Christ, & two most stately signes, Baptism, and the Lords Supper. This faith conceiued by the word, and confirmed by signe, wil vtter a true confession, such as this is of Thomas, who crieth out heer my Lord and my God. This confession of Thomas, if it be wel sifted, containeth four things. For first it acknowledgeth Christ to be the same man that was slaine a thre dayes before by the Iewes. Secondly whereas he calleth him God, he acknowledgeth his Godhead.

Apoc.

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Moreover whereas hee sayth not two Lordes or two Gods, but one Lord and one God: he acknowledgeth the vnitie of his person. Lastly wheras he sayth, my Lord and my God, he confesseth his office of redemption, vpon whome hee also stayed himselfe by liuely faith.

¶ Of the third.

Blissed are they that haue not seene and haue beleueed. This vniuersall doctrine concerning beleuers is to be obserued. For here Chryste by expresse wordes pronounceth them blissed that beleue, although they see not Chryst with their bodily eyes. Hereunto pertaineth all the whole Scripture, as hee sayth. But these things are written, that you might beleue that Iesus is the Sonne of GOD, and that beleeuing yee might haue life in his name. The ende therefore of the Scripture is, that we may beleue. The end of sayth, is, that the beleuers should haue euermore life: to which bring vs Iesus Chryste the authoz of life, to whome with the father and the holy ghost be honoz for euermore. Amen

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The Gospell. John. x.



Chryste sayde vnto his Disciples: I am the good shepheard: a good shepheard giueth his life for the sheepe. An hired seruant, and he which is not the shepheard (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth because he is an hired seruant, and careth not for the sheepe. I am the good shepheard, and knowe my sheepe, and am knowne of myne. As my father knoweth mee, even so know I also my father. And I giue my life for the shepe: and other shepe I haue, which are not of this fold: Them also must I bring, and they shall heare my voyce, and there shall bee one folde and one shepheard.

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The exposition of the texte.

The occasion why this Gospell is set forth in the church at this season, is this. We herd in the first holy day after Easter, to what ende it behoued Christ to suffer and rise again from death: that is to wit, that in his name, repentance and forgiveness of sinnes might be preached to all nations: through which preaching the kingdome of Sathan might be destroyed, and the kingdome of Christ set vp. Nowe in as much as this thing cannot otherwise be brought to passe, than by faithfull ministers of the word: (whom the scripture termeth shepherds:) It liked the church, as on this day to set forth the gospel concerning the chief shepherd Jesus Christ, and his care toward his shepe, and that to this intent, that the faithful ministers of the word might in their doctrine, life, and charge, follow the example of this shepherd. Hitherto concerning the occasion why this present Gospell is read as this day. The summe of the Gospell is, that like as Christ professeth himselfe to be the true shepherd, and to haue a care of his shepe: So on the contrarie parte, he testifieth that there be wolues that lye in wait for his flock, whom the hirelings seeing, do flee away, & leaue the shepe to be torne in pieces by the wolues: against the falsenesse of whom, the Lord promisseth that he himselfe will loke to his shepe, & he declareth that he hath yet other shepe which he will bring together, that there may be made one fold and one shepherd. The places are thre.

- 1 Of Christ the shepherd, and other true shepherds.
- 2 Of the wolfe, the hireling and the fleeing of the hireling.
- 3 Of Christs shepe, of their marke, and of the vnitie of the shepfold.

¶ Of the firste.

In the first place, concerning the shepherd Christ, we haue two things. The one is, what is his towardnesse: the other what are his benefits towards his church. Now as touching
Christ

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Chryſt the ſhepherde, we muſt alwayes beare in mind the confeſſion of Thomas v. which we heard an eight dayes ago. For whereas he ſaith my Lord and my God, firſt he confeſſeth him whom he ſpeaketh to, to bee the ſame man that had ben crucified and dead, whom he now acknowledgeth to bee riſen againe from the dead in deed. Secondly he confeſſeth alſo the ſame man to be very God: for he ſaith, and my God. Thirdly he confeſſeth this man & God to be one perſon. For he ſaith, not my Lords, but my Lord. Fourthly he confeſſeth this god & man, one perſon which is both God & man, to be his ſauioꝝ. For he is my Lord and hath charge of me: and he is my God that hath taken me into his tuition and ſauoꝝ. Therefore he confeſſeth Chriſte to be the true Meſſias and ſauioꝝ of the world, and conſequently that true ſhepherd that was promiſed of old time, of whom Zach. 10. I will raiſe vp a ſhepherd vpon the earth. Vini doth Peter call the ſhepherd & Biſhop of our ſoules. This haue I ſpoken briefly of Thomas confeſſion concerning Chryſt the ſhepherde, to the intent we may vnderſtande what is the towardneſſe or inclination of this our ſhepherd: ſo let vs hear the Lords words, I ſaith he) am the good ſhepherde, but what doth the good ſhepherd? The good ſhepherde giueth his life for his ſheepe. That is to ſaye, he is a good ſhepherd, which loueth his ſheepe ſo well, that hee will rather ſuffer death, than leaue his ſheepe to be a pray to thæues, and to be torne of the wolues. This promiſe he confirmed alſo by his dæde: for he ſuffered a moſt ſhamefull death for his ſheepe.

We haue heard how great Chriſtes loue is towards his ſheepe. ſo that we may behold his benefites, which he beſtoweth of his more goodneſſe, we will apply the ſimilitude of a ſhepherd of ſheepe, to Chryſte our ſhepherde. What then doth a good ſhepherd? firſt he gathereth his ſheepe togither: ſecondly he goeth before them: thirdly he leadeth them forth into paſſures: fourthly he feedeth them: fifthly he watcheth them: ſixthly he ruleth them: ſeuentlyly he defendeth them: eighthly

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eightly he healeth them that bee hurt: ninthly he fetcheth in
the that stray, with his shepherds hooker: and tenthly he bring-
geth them home when he hath fed them. All these benefites
doth Christ perfourme spiritually to his Church.

First therfore Christ our shepherd gathereth his shep to-
gether. But how: by the preaching of the Gospel. This begā
he to do by and by after the fall of our first parēts. For in spi-
rit he was present with the prophets, and gathered many
shepe vnto him. Afterward he came himself, to seeke the lost
shepe. And at this day he giueth preachers to gather shepe
in his name.

Secondly he goeth before his shepe. How? In persecution
and in glory. In persecution when he suffered diuers miseries
in this life, which the saints also must needes tast of. And in
glory, when by rising againe from death, he entred into the
glory of heauen, whome in their time all shall follow, as ma-
ny as be his true shepe.

Thirdly he leadeth them forth to feede into most pleasant
and fine meadowes, as Dauid saith in the .23. Psalm: He made
me sit downe in well growen pastures, to the waters of re-
freshment shall he leade me.

Fourthly, when he hath led them into the meadowes, he
feedeth them with his worde & with his spirit. With his spi-
rit, when he comforteth them and strengtheneth them with-
in: and with his word, when his gospell is preached, where by
saith is conceined to beleue vpon this shepherd.

Fifthly he watcheth them, & sitteth as it were in a watch-
toure to foresee that no body fall vpon his shepe vnbewares.
And this doth he by his Angels, by the faithfull ministers of
his worde, by the godly Magistrate, and to be short, by good
gouernors in families, common weales, and households.

Sixthly he ruleth them, namely with his spirit, his word,
and his discipline. Wherevpon Dauid saith: The Lord ru-
leth me, and nothing shall be wanting to me. In a place of
pasture hath he settled me.

E.ij.

Seuenthly

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Seuently, he defendeth them. *Wher vpon Paule saith: if God bee on our side who can be against vs? And David: Although I walk in the valey of the shadow of death, I wil not feare any harime, bicause thou art with me. Thy rod and thy staffe, they haue comforted me.*

Eighly, he healeth them that be hurt: for as sheepe are oftentimes atteinted with thornes & venims, which are healed by the skilfull shepherd: so Christ our shepherd doth cure and heale his sheepe that are hurt with the thornes of euill conditions, and the venim of poysoned doctrine. *Wher vpon the. 146. Psalm saith: which healeth the wounded in hart & bindeth vp their sores. Ezech. 34. I wil seeke my sheepe, & I wil make the sit down: I will seeke that which was lost, & I will bring againe that which was cast away: I will binde together that which was broken, & I wil strengthen y^e which was weake.*

Ninthly he fetcheth in them that stray with his sheephooke, while he lodeth them with the crosse, and as it were casteth a snaffle vpon their heads. If that good shepherd should not do so, many sheepe would through the delights & prosperities of this world, bee led away from Christs flocke, and cast them selues into the mouthes of the wolues. *Wher vpon David saith of himself: It is good for mee o Lord that thou hast brought me low, that I might learne thy Iustifications.*

Lastly when he hath fedde them, he leadeth them home. Christ gathereth, feedeth, defendeth, and cureth his sheepe in this world as in a wildernesse of a forein realme. But at the last day he shall conuey his sheepe home, that is to say into their owne countrey, where the Godly shall enioy continuall peace and quietnesse with Christ.

I haue spoken of Christ the shepherd, of his towardnesse, care & benefits towards his sheepe, that is to wit, all that beleeue in him. Nowe will I adde somewhat concerning the shepherds that are ordeyned vnder him to haue the charge of the Lords flocke. And it were to bee wished that all hadde lyke Doctrine, conuersation, and regarde towards their sheepe,

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Sheep, as had that true shepherd. But because that is not so, there are foure differences & kinds of shepherds to be noted.

One kind is of them, that teach wel and liue wel, folowing the example of the cheefe shepherd. Such were Clay, Jeremie, Ezechiel and the other Prophets. Such were Paule and Peter: Such at this day are al godly parish prests and Bishops which shine before others in doctrine, conuersation, and profession. These are by David and Daniell compared to starres shining in heauen, where they be lightened with the everlasting brightnesse of Chryst. These (as Paule sayth) are worthy of double honor. These builde the Citie of God with both their hands.

The second sort is of them, that teach euill and liue euill. These are the worst, for they pull downe the temple of God with both hands. Of which sorte Peter and Iude the Apostles haue tolde vs that there should be many in these latter times.

The third kind is of them, that teach well, but liue euill. Loke what these men build in the Church with their right hand, they pul it down again with their left, and they are altogether like the shipwrights that builded the Arke of Noe: for they preparing the Arke for others to saue them from the flood, perished themselves in the midst of the waues: Suche one was Judas in times past, and many such are found this daye. They say do as we teach, but folow not our works: Of these spake Chryst, saying: when the Scribes and Pharisees sit in Moyses Chaire, doe as they bidde, but not as they doe. The damnation of these men is iust. For they know & teach the things that are to be done, and yet they do them not themselves, whereas it is a shame for the teacher to be taken tardy with the fault that he rebuketh in others. Therefore sayth Barnard well. Shepherdes must eat their shepe with their own examples, rather than with the examples of other men.

The fourth kind is of them that teach euil, but liue well, so as they be not subiect to open crimes. These be hypocrites

L. ij. and

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& do most harme of al. For whereas men gaze at the outward appearance of conuersatiō, they are easily drawn to embrace their doctrine also. Like as many of you in the papacie haue seene Donkes, that not only haue seemed holy to themselves but also haue sold their good works vnto others: so lie they in wait both for the soules of men and for their goods. Thus I haue spoken concerning the foure kinds of shepherds or teachers in the church, of whom the first only is praise worthy, and buildeth Chrysts church to the soule helth of many, and that according to the doctrine and commaundement of our chiefe shepherd Iesus Chryst.

¶ Of the seconde.

Now foloweth the second place concerning the wolfe and the hireling. Of which the wolfe teareth and destroyeth Chrystes shep, and the other leaueth the shep in danger, and giueth them over into the wolues mouth. For thus saith the text. But the hireling and he that is not the shepherde, who is not owner of the sheepe, seeth the wolfe comming and forsaketh the sheepe and runneth his way, and the wolfe catcheth the sheepe and scattereth them. Here it behoueth vs to knowe who is that wolfe of whom the Lord speaketh, and after what maner he entreth vpon the sheepe, & when the hireling is to be thought to flee. Who is then this wolf that the Lord speaketh of heer? It is the deuil. For as sone as mā was created, he set vpon him by and by, assailed him, and threw him to the ground. So goeth he about hungry at this day, seeking whome he may deuour, neither wil he cease as long as this world standeth.

By what means (I pray you) setteth he vpon Chrysts shep? He setteth not vpon them one way, but he hath four ways to set vpon the. For he is wont to rush in among Chrysts shep, either by sophistrie, or tirannie, or wickednesse, or hipocrisie.

He setteth vpon them with sophistrie, either when he disguiseth vices with the titles of vertues, or when in steade of Gods truth he foisteth in errors, to the intent he may destroy Chrystes seely shepe. To call vpon Saints, & to erue ever

lasting

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lasting life by our woꝝkes, are most græuous sinnes: and yet he defendeth them as good deēds: and so of many other things.

He inuadeth Chꝛistles shæpe by Tirannie, when he bringeth too passe that they be destitute of fode and other helps of this present life, oꝛ else when he assaulteth them with open warre, too the intent he may either trouble the purenesse of the Gospell, oꝛ else quite abolishe it.

He inuadeth Chꝛistles flocke wth wickednesse & stumbling-blockes, when he draweth many vnto naughtinesse, where: though the holy ghost is shake of, & mē again brought in bondage vnto sathā. How many in these dayes are by this policy ouerthrowen, ther is no mā y^e seeth not. In what village reignes not enuy, backbiting, bibbing, whoꝛ hunting, and such o^rther horrible wickednesse? In as much as we see these thigs we haue an assured prooue y^e sathā inuadeth chꝛistles shæpfold.

Also he inuadeth Chꝛistles shæpfold by hipocrisie, as often as he couereth most heynous offences with his outward pretence of holynesse: like as was wont to be in old time among the Monkēs, is yet still at this day among them that haue not yet laid away their Pharisaicall fashions.

We haue already by what ways the wolfe, (whiche is the Deuil) inuadeth Chꝛistles shæpfold. Now will we speake of the fleeing of the hireling. For the hireling is he that is no owner of the shæpe, and therfoze he runneth away when he seeth the wolfe make toward them.

But did not Chꝛist now & then flee? Did he not cōmaund his disciples that when they wer persecuted in one city, they shuld flee into another? Did not Paul himself flee whē he was let down from the wal in a basket? Now in as much as it is certain y^e neither Chꝛist was a wolfe, nor the rest of y^e Apostles, it must needes folow y^e this fleeing wherof y^e Lord speaketh hēer, is not to be vnderstood of euery kind of fleeing. But it is to be knowne, y^e there is a fleeing of the body, & a fleeing of the minde. The fleeing of the body is sometimes lawfull, but the other is not. But what is the fleeing of the minde? It

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is when one flæth from doing his duetie. And this flæing is of foure sortes, according to the wolues foure maners of inuading Christes shæpfold. For what minister of the worde so ever for any cause forbearth to set himself against Sophistrie, tirannie, wickednesse and hypocritie: the same is a hireling, and not a true shepherd. For the good shepherd first setteth himself against Sophistrie, by defending the true doctrine, and by rebuking and confuting the false. But the hireling at this inuasion of the wolf is afraid, & dares not defend his true doctrine, least he should lose some of his earthly commodities. Therefore either he winketh at his false doctrine, or at leastwise he reproueth it not as he ought to do: and in so doing he is said to flæe, not in body but in minde, because he followeth his duety, secondly the good shepherd will set himself against tyrannie. Wherfore because there be two kinds of shepherds, the one Ciuil, the other Ecclesiasticall, as the Ciuil shepherd must set himself against Tyrannie of wolues by the sword: so the Ecclesiasticall shepherd must set himself against it by prayer. He that doth not this, is a hireling & not a shepherd. Thirdly the good shepherd shall set himself against wickednesse by rebuking & excommunicating them that geue offence to the church with their misbehaviour: like as John rebuked Herod, Christ the pharisees, & all the Prophets did set themselves against the vices of their times. The deuill hath egged a faithfull person to aduoutry, to incest, to couetousnesse, to vnlawfull lusts, or to bibbing. In this case the good shepherd stands not in feare of man, but of God: and rebuketh mens vices according to his duetie. Contrariwise the hireling being carefull of his own ease, dares not open his mouth if he rebuke, he doth it in general termes, but he dares not charge his offenders to their face, as did the Prophets & other true shepherds. But some such hireling might object: behold I am here, I fled not. Augustine answereth him: because thou hast hid thy peace, thou hast fled: & thou hidest thy peace because thou art afraid. Fourthly the good shepherd setteth himself against hypocritie, when

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when he plucketh off the visor of outward hypocrites, and bewrayeth how foule the face of sinne is. But the hireling runneth away from this wolfe, and dareth not displease any man, least men should hate him.

Now remaineth a question to bee discussed, whether bodily fleeing be lawfull at all times or no? Whereunto I answer. Any shepherd that gaddeth from place to place, either to encrease his living, or for wretchednesse, or for the unkinde dealing of men, is surely an hireling and no shepherd. Notwithstanding, if tyrants persecute a man, or lay waite for his life, it is lawfull for a godly shepherde to flee the handes of the Tyrant, that afterwarde (if it may be) returning again, he may do more good by his life, than he could have don by his death. Now be it in this case Godlynesse muste be their rule.

¶ Of the third.

The thirde place is of Christes sheepe, and of their marke, and that there is but one shepfold and one shepherd. The sheepe of Christ are all they that beere Christ, and like sheepe doe followe him in true simplicitie, innocencie, meekenesse, and obedience. Neither are there any other marks to knowe Christes sheepe by, than deuotion toward God, charitie towards our neighbour, purenesse of conuersation, and a certaine holy carefulnesse and forwardnesse in our vocation. And where as he saith he hath other sheepe, that muste be brought into the same fold, he meaneth that there is one holy catholike Church of the Iewes and Gentiles together. And therewithal he expreth the manner how the sheepe shall be brought together when he sayth: And they shall heere my voyce. The preaching of the gospell therefore, and the beleeving of the Gospell when it is preached, causeth vs to bee gathered into Christes shepfold. They that vpon this place do gather, that before Downefay there shall be so greete agreement in true Religion, that there shall be no heresies nor schismes: are farre wyde, For all the foresayings of the

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prophets teach the contrary. And Christe, when, he sayde: Thinke yee that when the sonne of man cometh, hee shall fynde Faith vppon the earth: ment it shoulde come to passe through persecution, that the most part shoulde fall from the faith. And the nēer that the day of the Lorde approacheth, so much the sēcer is the deuill, to trouble the little flocke of Christ with his sophistrie, tyrannie, wickednesse, and hypocrisie. Therefore let vs praye to Christe the Shepherde of our soules, that he wil defende vs in so great perils, to the glozy of his name. To whome with the father and the holy ghost, be honoꝝ pꝛaise and gloꝝy foꝛ euer. Amen.

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The Gospell. John.xvi.



ESVS sayde vntoo his Disciples: After a while yee shall not see me, and agayne after a while ye shall see mee, for I goe too the father. Then sayd some of his Disciples betweene themselves: what is this that hee saithe vntoo vs? after a while yee shall not see mee, and agayne after a while yee shall see me, and that I go to the father? They sayde therefore: what is this that hee sayth: after a while? we cannot tell what he saythe. Iesus perceiued that they woulde aske hym, and sayde vntoo them: ye enquire of this betweene your selues, bycause I sayd: after a while yee shall not see mee, and agayne, after a while yee shall see mee. Verely, verely, I say vnto you yee shall weepe and lament, but contrariwise, the worlde shall reioyce. Yee shall sorrowe, but your sorrow shall bee turned too ioy. A woman when she trauaileth hath sorrowe, bycause hir houre is come. But assoone as shee is deliuered of the child, she remembreth no more the anguisher, for ioye that a man is borne intoo the worlde. And yee now therefore haue sorrowe:
but I

but I will see you againe, and your heartes shall reioyce, and your ioy shall no man take from you.

The exposition of the texte.

This Gospel is parte of that Sermon that Christ made to his Disciples at his Supper, the day before he suffered, in which Sermon he taught them many things. For he made mention of his owne office, death, toyments, resurrection, and glorification. Moreover, he reason'd concerning the Church, what it is, & what should be the state of it in this worlde, as that it should haue aduersaries which should assault it, & that it should at length by faith overcome all hir trouble: & vnto this part pertaineth also this present Gospel. For he comforteth his Disciples, whome he perceyue to be sadde for his forgettelling them of his Crosse. He sheweth them before, that he would visit them againe, as sone as he were risen from death. And he addeth a very goodly similitude of a woman travelling of chyld, with whom the Church shall tast the like fortune. For like as the sorrowfull great belied woman, taketh exceeding great comfort of the birth of hir chyld: Euen so the Church hauing wrestled out of the miseries of this present life, shall in the ende enioy ful glory with Christe, so she continue fast in his faith vnto the ende. The places are thre.

- 1 Christes forewarning concerning his owne death and Resurrection.
- 2 The weaknesse of the Apostles: and so consequently of all mortall men.
- 3 The Crosse of the Church in this worlde, and the glorious and ioyfull deliuerance of the same.

¶ Of the firste.

Concerning the death and resurrection of Christe, I will speake somewhat breuely, because we haue heard all thinges alate moze plenteously. After a while yee shall not see mee

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see mee, and agayne, after a while yee shall see mee: for I goo too the Father: Here doth Chryste somewhat darkly foreshewe them his death and resurrection: But his meaning is this. After a while (sayth hee) yee shall not see mee, that is too saye, I shall lye deade a thre dapes in my graue, so that you shall not see mee. And againe, after a while yee shall see mee, that is too saye, I shall bee raised againe from death, and you shall see me fortie dapes before I ascend visibly into heauen, and be taken away out of your sight by a cloude. And this is it that he saythe, bycause I goo too the Father, that is too saye, after my death, I shall passe from persecution to the glorie of heauen. What: is he not present with his Church after his ascension? Yes, he is present according too his promise, even vnto the ende of the world. Howbeit, not after a bodily manner, but after a diuine and spirituall manner. For Gods word and the holy Ghost are the glasse wherein Chryst wyll be holden: and this beholding is sufficient, wherewith we must be contented, vntill he himselfe come to iudgement: for after ward we shall enjoy the sight of him for evermore.

But why did he put his Disciples in mynde of his death and resurrection? Surely there be many causes, of which the chiefe is this, whych he alledgeth in these words, I haue tolde you of these things before hande, that when they bee come too passe, you may beleue. For mens minds are greatly strengthened, when they see things fall out according to that whyche was tolde them before. Neither did any thing more rayse the Apostles, than that they saue all things aunswerable too Chrystes foreshayings: wherby they might both vnderstand his Godhead, and thoroughly perceiue his office. Moreover the Lordes will was, by the often foreshayings too prouide for the infirmitie of his Disciples. For this is the point of a saythfull maister, too haue a consideration of their capacitie whome he taketh vpon him too teache, and too remedie their ratiocelle by often beating the selfe same things into their heads. Besides this also, he therfore foreshayd his death and

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and resurrection, to the intent his disciples shoulde knowe that he knew befoze of his owne death and resurrection, and that he willingly obeyed the father, euen vnto death, to the intent he might deliuer vs from death. This sermon of Christes, is to be applyed vnto vs also: for not muche unlike happeneth vnto vs. He seemeth to be a while from vs, when he leaueth vs comfortlesse wrestling vnder the crosse. And afterwarde againe he is seene of vs, when he comforteth vs by the Gospell, and manifesteth the presence of his spirit in our prayers.

¶ Of the seconde.

The reasonne of Christes disciples in matters of saluation is described in these wordes. What is it (say they) that hee saythe, After a while yee shall not see me, and agayne after a while yee shall see mee, and that I go to the father, we knowe not what he speaketh. It is a greater wonder, that they being so often warned of the Lordes death and Resurrection, not only by types, figures and riddles: but also by expresse wordes, coulde neuer the more vnderstande him. What is the cause hereof? Surely, there are two causes. One is, for that an opinion once conceyued in the minde, is not easily pulled out, specially if it haue taken deepe roote. The Jewes, yea, and the Lordes Disciples themselves dreamed that Christes gouernment should haue bin ciuill, so as Christe himselfe being made cheefe Emperour, should subdue the whole world, and reign ouer it, and that his disciples should haue bin nerte about him: whiche thing the mother of Zebedies children declared sufficiently, when she made request that the one of hir sonnes might sit at Christes right hande, and the other at his left. An other cause, is the diminitie that is in all mankinde, whereby it cometh to passe, that no man is able to perceiue the things that pertaine to God, vnlesse he haue the holy Ghost to be his teacher. Whereby we may learne, first to bewaile this our blindnesse. Secondly to heere Gods word.

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word more often, whereby we may be deliuered from this
dinnesse of ignorance: and thirdly to craue of God that hee
him selfe will teache vs according to that place of the xxxi.
Psalme: Leade me forth in thy truth, and teache me, be-
cause thou art the God of my saluation. God and rightfull
is the Lord, therefore shall he teach sinners in the way. But
we must take heede that when the Lord teacheth, we shut
not the eares of our heart against his voyce, lyke as all they
do that heere Gods word without frute. As for those that
so stop their eares against Gods voyce, they may at length
deserue to be left vp in their blindnesse and ignorance for
euer. God preserue vs that we incurre not this penaltie of
vnthankfulnessse, wherewith wee see many to be voyrily
punished. For there are many to be found, that if a man
aske them after the heering of a Sermon what they haue
brought away, haue not a word to aunswer. But if we que-
stion with them of talke had at a least, or in game, they can
reherse you euery thing, so as they will not misse ye a word.
What is the reason? In some folke, the cause of it is manies
naturall dulnesse in matters of Saluation. In other some,
the cause of it is the punishment of sinne also: that heering,
they heere not, and vnderstanding they vnderstande not.
Therefore right dære beloved, let vs fall to amendemente
of lyfe, let vs call vpon God for help, and when we seele in
our selues a weerinesse of heering and learning the word of
God. Let vs by and by think that the diuel layeth a snare for
vs, and let vs forthwith flee vnto Prayer, beseeching God
that hee will both teach vs, and also by his spirit make roome
for his word in vs.

¶ Of the third.

Verely verely I say vntoo you, that you shall moorne and
weepe, but the worlde shall reioyce. And you shall be sadde,
but your sadnesse shall bee turned into ioy. He repeateth the
same thing that he had spoken a little before, concerning his
death,

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death and Resurrection. For by thre signes which were set forth, he gaue an inkling what should come after, althoughe somewhat darkly. By the mourning of his Disciples, is signified the death and buriall of Chryste. By the gladnesse of the world is signified the triumph of the Iewes kyllyng Chryst. For when they had put him to death, they thought theselues and their common weale to be out of all hazard. And when he addeth, Your sorowe shall bee turned intoo ioy. Hee signifieth that he wil rise agayne from death, wherby his disciples shall conceiue ioy. This selfe same thing declareth he by the similitude of the woman trauayling with chylde, who as long as she is in hir laboz feleth grievous throlves: but as soone as she seeth the chylde bozne, she taketh so great ioye, that she utterly forgetteth the paine that she felt a little before. After the same maner the disciples of the Lord felt great sorow of mynde, when the Lord was dead and buried: but anon after, when the Lord was raised agayne from death, for ioy they forgate the sorowe past. And this is it that he sayth: And I will see you again, and your hart shal reioyce, bicause you shal see me raised from death, and no man shal take your ioy from you: that is to saye, I shall die no more, that yee should be cast into heauynesse for my death: but I shall liue for euer, & so instruct you by my spirit concerning the knowledge of God, that you shall haue no more neede to aske mee any moe questions. Thus haue wee playnely scene the meaning of the Tert. And nowe are all these things to be applyed to the Church of all tynes, whiche in this worlde shall be vnder the crosse, whyle the vngodly reioyce: Howe be it, at length when Chryst appeareth, it shal obtaine ful and perfect ioy, wherof shall be none end. For these thre dayes wherein our Lord suffered and rose againe, are an image of the crosse of the church, and of the ioy of the world, that is to say, of the vngodly persecuting Chryste, and killing him in his members: & of the glorious deliuerace of the church, which shal at that tyme be ful, whe our Lord shal come in the cloudes with glozie

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glozie and great power, and shall take vp those that bee his
into everlasting ioy, and deliuer the vngodly to the Diuell,
to be tormented with eternall paines.

For as muche then as this place admonisheth vs of the
Crosse of the Church, and of the glorious deliuerance of the
same, I will first shew what the Crosse is, and how diuers:
next what are the causes of the Crosse: Then the difference
betwene the Crosse of the godly, and the punishments of the
vngodly: Also with what mynde the godly may beare the
crosse: and lastly from whence comfort is to be sought vn-
der the Crosse.

What is the Crosse? It is any affliction whereunto the
members of Christs Church are subiect in this world, where-
of there seeme to be foure differences. For the Crosse of a
godly person, is first either a græfe of mynde and affliction of
body, and that for sundry causes: as for the receiuing of some
losse, for the sorrowfull mischaunce of some friend, for thirst,
nakednesse, imprisonment, or torture, as holy Jacob had ex-
ceeding grieefe of mynde for the losse of his sonne Joseph: Jo-
seph suffered affliction of body in the prison: Lazarus felt
hunger and the peine of byles at the richmans gate: and ma-
ny are exercised at this day with sundry troubles and griefs
both of mynde and body.

2 It is a most sharpe fight betwene the fleshe and spi-
rite in the Godly. For the fleshe lusteth alwayes agaynste
the spirit, and now and then getteth the vpper hand, seeming
to giue the spirit an vtter ouerthrowe: as wee see in Dauid,
who being ouercome with the concupiscences of the fleshe,
fell into the most heynous offences of murder and adou-
trie, and had perished for euer, had he not ben called backe to
repentance, and the fleshe subdued againe, vnder obedience
of the spirit. Hereupon Paule cryeth out, who shall deliuer
mee from the body of this death? The grace of God, through
Jesus Christ.

3 It is a hardnesse and distresse of vocation in house-
hold

hold state, ciuill state, or ecclesiasticall state, that is to say, of priuate, publik, & ecclesiastical state. How great a crosse euen the godly husbands & wiues feele, in bringing vp their children, and in seeking needfull thinges whereby to liue, they know that haue had the triall of it. Such as beare office, as kings, noble men, counsellors, and presidentes, are not free from the crosse: at least wise if they be godly. So also godly bishops, parish priests, and the other ministers of the Churches, do oftentimes feele a crosse, by reason of the difficultie of their office.

4 Or else the crosse is a punishment for some certaine fault. Like as there be many causes of the troubles of the Church, of which causes I will now intreate.

What then are the causes of the crosse of the church? Certain causes of the crosse are within vs, and certain withoute vs. Within vs. are three causes of the crosse: whereof the first is sinne inhabiting in vs, that is to say, originall sinne. If this sinne were not bydded, it woulde bring forth damnable frutes. The seconde is, Concupiscence shooting out of the same, as a flame out of fire: which flame vnlesse it were quenched with the water of the Crosse, woulde kindle the fire of hell. The thirde cause is, that there bee in vs dayly backslidings, which originall sinne procureth by his concupiscences. Seuen times in a day (saith Salomon) dothe the righteous man fall, and riseth againe. These dayly fallings dooth the crosse stay that is layd vpon vs by God to the intente we should not be damned with the world in our sinnes.

Besides these, there are also causes of the crosse withoute vs, but of an other nature. For God of his fatherly godnesse visiteth vs with his rod. For whomsoever he receiveth, him he chastiseth, with none other affection than the good father. Again the diuel lies in wait for the church, as we see in Job, but God appointeth him boundes, beyond which he is not able to range. Whereouer the limmes of the diuell, that is to say, tyrants and euill men in this world, whiche trouble the

church

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Church in this life. Also there be other causes of the crosse, which I will let passe, and speake of the difference betwene the crosse of the godly, and the punishment of the vngodly.

What is the difference then betwene the Crosse of the godly, and the punishment of the vngodly, sith we see as well the godly as vngodly stricken with greivous miseries in this world: surely there be many differences.

The first difference is taken of the efficient causes. For as the affection of the godly proceedeth of the fatherly love of the heavenly father towards his children: so the punishments of the wicked procede of the wrath and sore displeasure of the iust iudge god, who punisheth the wicked as his enemies and aduerfaries.

The second difference is taken of the finall causes, for the godly are exercised with the crosse to their good: but the vngodly are stricken with punishments to their vndowing, vntill they amend.

The third difference is taken of the effects. For the godly do blisse God, and call vpon him in their crosse, as Job dyd. But the vngodly freat at God, and are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are distressed. The godly vnder the crosse do hope: the vngodly do despaire.

The fourth difference is taken of the time. The godly are afflicted for a shorthe time, that afterwarde they may be glorified with Christ their head: but the vngodly are wrapped in mischeefe for euer. Whose present affliction is as it were a handfull of their endlesse paines in hell.

The fifth difference is taken of the place. The godly are chastized in this world only: but the fire of the vngodly shall neuer be quenched. For here they are tormented with an euill conscience, and in the world to come they shall be overwhelmed with Gods euerlasting wrath, and suffer punishment that neuer shall haue ende. So haue we the differences of the crosses of the godly, and the punishments of the vngodly.

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ungodly. Now wil I adde a few things concerning the comforte, wherewith the godly must raise vp them selues vnder the Crosse.

From whence then is comforte to be sought? First the godly that is pressed vnder the crosse, shall consider two things in his affliction: namely iudgement, and mercie. Iudgements, that he is punished for his sinnes. Therefore say the Chyrche: Sinne not, least some worse thing happen vnto thee. And mercie, that he is punished to the intent he shoulde turne and repent, according to this text. 1. Cor. 11. When we are iudged of the Lorde, we are chastized, that we be not damned with this world. Therefore when the saythfull is exercised with the crosse, let him seeke comfort at the fatherly mercy of God.

Secondly, the godly in his crosse, shall take comfort by examples, whereof many are recited in the .xj. to the Hebrewes. And Paule dothe oftentimes lay before vs the example of Chyrst, to which it becometh vs to become conformed vnder the Crosse, that we may be glorified with him in tyme to come. For the godly suffereth with Chyrst, as it were a member of his. For like as Chyrst suffered, first that he might obey the Father, and secondly, that he might vanquish and condemn oure sinne: so muste we also obey God vnder the Crosse, bothe to vanquish and to condemn our owne sinne: not by making satisfaction for it as he dyde, but by mortifying it.

Thirdly, the godly shall fetch comfort at the endes of the Crosse. For the godly is not chastized with the Crosse, to the end he should perish: but to the end he may be holden in, and as it were reyned with a certaine bydle from falling away from God.

Fourthly, the godly shall comfort himself with the presence of God: for thus saith God: I am with thee in tribulation. For if God desided vs not with his presence in our crosse, our hartes
woulde

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would vtterly sayle, and wee should renounce our profession. Fifthly the godly shall take comfort at the promise of deliuerance, assuagement of paines, and at Gods help. Our fathers cryed vnto thee (saith the Psalmie) and thou heardest them.

Sixtly, the godly shall seeke comfort by comparing the present affliction with the glory to come. The one lasteth but a moment, the other is eternall. Let this suffice concerning the Crosse of the godly. **G D D** graunt vs grace to glorifie him with true patience vnder the crosse, through our Lord Iesus Christe, to whom be honoz and glorie wo:ld without ende. Amen.

The fourth Sunday after Easter.

The Gospell. John. xvi.



Iesus sayd vnto his Disciples: Now I go my way vntoo him that sent mee, and none of you asketh mee whither I go. But bicause I haue sayde such things vntoo you, your heartes are full of sorow. Neuerthelesse I tell you the truthe, it is expedient for you that I goe away, for if I goe not away, that comforter will not come vnto you. But if I depart, I will send him vntoo you. And when hee is come hee will rebuke the worlde of sinne, and of righteousness, and of iudgement. Of sinne, bycause they beleue not on mee. Of righteousness, bycause I goe to my Father, and yee shall see mee no more. Of iudgement, bycause the Prince of this world is iudged alreadie. I haue yet many things too say vntoo you, but yee cannot beare them away now: howbeeit, when he is come (which is the spirit of truth) he will leade you into all truth. He shall not speake of himselfe, but what soeuer hee shall heare, that shall hee speake: and he will shew you things too come. He shall glorifie mee for hee shall receiue of mine, and shall shewe vntoo you. All things that the father hath, are mine: therefore sayd I vnto you, that he shall take of mine, and shew vnto you.

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The exposition of the Text.



This gospel is a p[ar]ce of that sermō that Ch[ri]st made after supper, the night before he suffered, wherein (as I told you this day seuen night) he warned his Disciples afo[r]chand of his Passi- on, Death, and Resurrectiō: and disputed of the persecution and comfort of the Church, and the state of his kingdome, of what sort it should be vnto the end of the world: and that to this end, that his Disciples shoulde be confirmed in the faith, and not renounce their professi- on, for the crosse and stumbling blockes therevpon risen among many. This also was the cause of this Sermon that I haue rehearsed: the effect wherof is, that Ch[ri]st promiset[he] to hys Church an aduocate, teacher, and gouerner, the holy Ghost. Wherby is shewed the difference betwene the administra- tion of the ciuill gouernement, and the kingdome of Ch[ri]ste. For that hath neede of outward liues, as lawes, decrees of magistrates, open punishments, &c. But this is gouerned by the word, by the spirite, by fatherly discipline, and by sacra- ments. The places are thre.

- 1 The profite and needefulnesse of Ch[ri]sts departure to the ffather, wherein the kingdome of Ch[ri]ste is described.
- 2 What the holy Ghost doth in the world.
- 3 Of the saying: I haue many things to say vnto you, but you are not able to beare them away at thys time.

¶ Of the first.

I Go too hym that sente mee, and none of you asketh mee whyther goest thou: that is to saye: Now is my death at hande, and my victorie ouer death, whiche when I haue obteyned, I will ascende to my father. What the Lorde speaketh so darkely, he doth it to this purpose, to stirre v[er]y his Disciples to make more diligent enquire of hys Death and

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and resurrection. But they, for all that thought nothing lesse than that he whome they had acknowledged to be the Messias, should be deliuered to so reprochfull a death: so blinde is reason in matters pertaining to God. It creepeth heer vpon ground, it can not daeme aright of heauenly thinges, and of Christes kingdome.

Bicause (sayth hee) I haue tolde you these things, your hartes are filled with sorrowe, that is to say, bicause ye haue herd me ntake mention of my death & crucifying, ye are striken with sorow. For ye vnderstand not what god my death and Resurrection shall bring you. But I tell you truth: it is expedient for you that I go, as if he had saide: Ye shall not think of my death, as of the death of an other man: but know ye this, that my death, my resurrection, and my going to the father, shall bring singular profite vnto you. The profite in effect is this. Like as Christe was boync, circumcised, offered in sacrifice, and a teacher vnto vs: so also was he put to death, and raised again from death for our saluation, conditionally, that we leane vpon him by stedfast sayth. Wher vpon is that saying the x.to the Romans. If thou beleue in the hart that God hath raised vp Iesus Christe from death, thou shalt be safe. This profite of Christs going away, his disciples vnderstode not: but onely dreamed of a worldly kingdome, wherein Christe as the highest Monarche should holde the soueraintie.

For if I go not away, that comforter shall not come vnto you, as if he had saide, I shall suffer for your sakes, I shall rise againe for your sakes, I shall go to the father for youre sakes: that from thence I may sende you a sanctifier, a comforter, and an aduocate. In these words he giueth vs to vnderstande two things: the one is, that the Church shall haue enemies in this world, and that it shal be exercised with the crosse. The other is, that in the crosse and in persecution, it shall haue the holy Ghost a comforter and aduocate, whome he shall giue vnto it. For thus he sayth: And when I am gone
I will

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I will sende him vnto you. All these things tend to this purpose, that when the Disciples should see Chryste betrayed by Judas, caught to be punished, and condemned to most shameful death, they should by some meanes take hart to them, vpon trust of these promises of Chryst. From hence also let vs seeke comfort, as often as we be afflicted in the kingdome of the worlde, and let vs thinke vpon the difference betwene Chrystes kingdome and the kingdome of the world. In that is the holy Ghost an advocate and comforter, to whom the Father shall giue to them that aske: according to Chrystes promise: and he shall giue the holy Ghoste to them that aske: but in this there is affliction and miserie.

¶ Of the seconde.

In the seconde part, the texte telleth what the holy Ghoste shall doe in the world. When he commeth (sayth he) he shall reprove the worlde of sinne, of righteousness, and of iudgement. Of sinne, because they haue not beleued in mee: of righteousness, because I goe to my Father, and howe ye shall not see mee: and of iudgement, because the Prince of this world is iudged already. These wordes of Chryste are to be referred vnto two times, namely vnto that time that followed immediately after the Lordes Ascension, and to the reste of the whole time vnto the ende of the worlde: First therfore wil I shew how these wordes are to be vnderstood in respect of the time that followed immediately after the Ascension of the Lord, when the holy Ghoste was giuen visibly to the Apostles vpon Whitson Sunday. First he saith: the holy Ghost shall reprove the worlde of sinne, that is to say, The holy ghost shall manifestly conuince that to be sinne, which the world thinketh to be no sinne. For the world (that is to say, myne enemies of whom I am reiecte, despised and nayled to the crosse) being conuicted by the manifeste verities of the holy Ghoste and their owne conscience, shall confesse it selfe to haue done amisse, and also to haue synned verie grievous-

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ly in that it hath not belieued on mee, which thing hartefoze it took to be no sinne at all. How true this is, they beare witnesse, whome Peter repproueth of murther in the seconde of the Actes. For they being conuicted of their sinne, say: Men and brethren what shal we doe? Thus are these men compelled to confesse their murther: and to acknowledge themselves to haue sinned græuouly, in killing him on whome they ought rather to haue belieued.

Secondly he shall repproue the woꝛlde of righteousnesse, that is to saye, the holye Ghoste shall clearly conuince, that that is righteousnesse whiche the woꝛlde thinketh to be no righteousnesse. For the holye Ghoste shall proue openly before the woꝛlde, that Chryst was righteous in deede, whyche thing the proude Pharisees and the woꝛlde thought not, but Chryste confirmed his righteousnesse by his deede. That it is so, it appeareth by the reason added: For (saith he) I govn- too my Father and you shall see mee no more: that is to saye, When the woꝛlde shall see openly in the Church that I haue sheaded the holye Ghoste into you, it shall be compelled to confesse that I was righteous in very deede, and not an vn- godly and blasphemous person, in that I sayd, I was the son of G D, for the holye Ghoste shall beare witnesse of myne innocencie.

Furthermore, the holye Ghoste shall repproue the woꝛlde of iudgement, that is to saye, the holye Ghoste shall clearly conuince, that that iudgement is already giuen, whyche the woꝛlde thinketh not: for hee shall beare witnesse that the Prince of this woꝛlde is iudged. What is that? The woꝛld which calleth mee Chryste in mockage, and did bid me come downe from the Crosse, shall be conuincèd by the holye Ghost (whome I shall poure out vpon you on Whitsunday) that it hath iudged amisse. For the holye Ghost shal bring to passe, that they shall in very deed vnderstand and knowe, how that I hauing vanquished the Deuil by my resurrection, do beare the whole swaye in the woꝛlde, when no man shall be able to

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to withſtande you. This is the meaning of theſe wordes, if we referre them vnto the working of the holy Ghoſte vpon Whitſon Sunday, whiche thing we muſt needes do. And yet they belong not ſo precisely to that time, but that they bothe may and muſt alſo be referred to the whole time folow- ing, euen vnto the ende of the worlde, according as I will ſhew by and by.

Fiſt therefore, the holy Ghoſte ſhall reprove the worlde of ſinne, that is to ſay, ſhall ſhewe it to be gilty of ſinne. Of what ſinne? For that (ſaith hee) they beleued not in mee. And are there none other ſinnes that the holy Ghoſt ſhall reprove than vnbelaefe, or not to beleue on Chriſt? Yes ſurely there are infinite and horrible ſinnes againſt the fiſt and ſeconde table. Why then did hee put this alone? Becaufe as long as this remaineth, the reſt alſo are receyued with it: and when this goeth away, the reſt are releaſed. Therefore like as all other ſinnes are where vnbelaefe is: ſo where as is faith in Chriſte, all ſinnes are forgiven. For euerlaſting life is promiſed to him that beleueth, which ſhould not be done unleſſe the ſinnes were forgiven.

Here then we ſee how needefull a thing it is to beleue in Chriſte. But what is to beleue in Chriſte? It is to perſuade a mannes ſelfe that Chriſte is the highe God and King, who by his death hath made ſatiſfaction for ſinne, and by his glorious reſurrection hath broughte righteouſneſſe, or that by his blood, he who is bothe God and man, hath purchaſed a Church vnto him ſelfe. Actes. 20. This ſayth is not the worke of man, but of God. It ſpringeth not of reaſon, but of Gods word. Whereouer the worde of God is of two ſortes: Law, and Goeſpel. The law pulleth away truſt in our ſelues and the Goeſpel worketh truſt in Chriſt. For the law ſetteth before vs the rightfull will of God: namely that we ſhoulde keep the Law, or otherwiſe to be damned by the wil of God. The goſpel ſetteth before vs the gracious wil of God, which is, that God forgiving our ſinnes, wil receiue vs into his fa-

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uoure for Christs sake. Therfore like as by the law we come to the knowledge of our owne weaknesse, and by this to the knowledge of Gods rightfull will and iudgement, and so consequently to dispaire: so by the vnderstanding of the Gospel, we come vnto the knowledge of Gods mercy for Christs sake, who was giuen to be made a Sacrifice, that he might take away the sinnes of al that beleue in him. By this knowledge, through the working of the holy Ghoste, is conceived faith, wherby all sinnes are abolished, and Christs righteousness offered vnto vs, that we be no more condemned as sinners, but appear in Gods sight righteous & as his sonnes: to whome eternal life is promised for an inheritance, according to this Scripture, he that beleueth in the sonne hath euerlasting life: but he that beleueth not on the Sonne shall not see life, but the wrath of GOD abideth vpon him. Why for? Because he abideth in his sinne, for the which he is bound vnto euerlasting paine, according to that saying, he that beleueth not in the sonne, the wrath of God abideth vpon him. By the name of wrath is signified curse & paine, ioyned with damnation. Whereby it appeareth how needfull faith is, and what it bringeth to passe.

Then foloweth. And hee shall reprove the worlde of righteousness, because I goe too the Father, and you shall see mee no more. That is, the holy Ghost shall reprove the worlde, for not folowing true righteousness, wherthrough we might stand before GOD. And this true righteousness is the righteousness of Christs, namely that he going to the father is there an high Priest and intercessour for the beleuers: for Christs suffering and intercession to the father, is the righteousness of the beleuers. But because the faithlesse worlde beleueth not this, it is reprov'd of the holy Ghoste. For he effectually convinceth, that righteousness can not happen to men by any meanes else, than by the imputation of Christs righteousness, which falleth to their lot that beleue on him. These are strange and wonderfull things to them that vnderstand
not

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not the righteousness of faith, but dreame themselves, to be righteous eyther for th: outwarde obedience of the law, or for mennes traditions, as the Pharisees in olde time, and our Papists do in these daies. These perceiue not that all the workes of the worlde are farre more imperfect, than that they can ou:come the power of the Dzuill and Death. But how is it proued that Christs obedience is our righteousness? It is proued by most grounded testimonies of the scripture. Paule Rom. 5. Like as by the disobedience of one man, (namely of Adam) many became sinners: So by the obedience of one (namely of Christe) many shall be made righteous. We haue this righteousness of Christ imputed vnto vs, when we beleue on him, according to that tert to the Romanes. With the hart we beleue vnto righteousness. Also: Abraham beleued God, and it was imputed to him for righteousness. Paule Rom. 3. We suppose that a man is made righteous by faith, without the dedes of the law. The selfe same thing meaneth Christ in this place, when he saith: The holy Ghost shall reprove the worlde of righteousness, because I go too the father. That is, the holy Ghost shall not only proue me to haue bin righteous, but also shall manifestly shewe that I am the righteousness of them that beleue in me.

It followeth further. And the holy Ghoste shall reprove the worlde of iudgemente, because the prince of this worlde is iudged. That is, the holy Ghost shall (manger the worlde) proue me to be that seed that was promised to tread dawe the Serpentes head, that is to say, that should iudge the Prince of this worlde, with whome also are all his members iudged and condemned. For if the head be condemned, what can the members do? Wherefoze let the Dzuill rage against the godly as muche as he listeth: yet is he able to do nothing. We shall lye in wayte truly: but he shall not ouerthrow vs, as long as we keepe oure faith strong and stable.

For

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For thus saith John. This is the victorie that ouercommeth the worlde, euen your faith. By the world is ment Sathan himself with al his band of Tyrants, Sophisters, Hypocrits and merismongers. For Christ by his spirit confoundeth the iudgement of Sathan, who by his gard condemneth the gospel. For he shal not stoppe the course of the Gospel, although he oftentimes attempt it with riuers of bloud, from the beginning of the world vnto this day, and specially after Christs Resurrection.

We haue in what sort the holy Ghost shall reprove the world. Now let vs shortly see what he doeth in the Church. First he is present effectually in the word & the sacraments. For wheresoeuer the worde of God is preached purely, and the Sacraments ministr'd according to Christs institution, there is he present, and will worke effectually in the hearers of the word, and in the partakers of the Sacramentes. But as for them that either heer the word slightly, or vse the Sacraments without reuerence, they set themselves against the holy Ghost, and despise the ministration of the word and Sacraments, to their owne harme and damnation,

Againe (as this Texte teacheth) the holy Ghost is present in the Church, as a comforter, aduocate, and teacher of the truth. For we in the world are pressed with many inconueniences, against which we haue neede of a comforter: least being discouraged with aduersities, we should renounce our profession. Our aduersarie the diuel accuseth vs daily, as he accused Job. Here could we not stand without our aduocate, who warranteth vs that God is at one with vs, and wil not cast vs away for our sinnes, so we fal to repentence. Besides this, we are infected with much and deepe ignorance, so as we are not able to vnderstand gods matters. Wherefore we haue neede of the holy ghost to teach vs, who wil leade vs into all truth, according to Christs promise. And when the spirite of truth shall come, he shall teach you all truth.

The holy ghost commeth after two sorts: visibly and invisibly.

In the name of the Father

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visibly. He came visibly, into the Apostles vpon Whitson-
Sunday, as we shall heare when the time commeth. He com-
meth inuisibly into mens hearts, when the Gospell is prea-
ched, and he sealeth by the truth of the Gospell in the hearts
of the hearers. Chryste speaketh of both the comings of the
holy Ghoste. For that whiche went before in the Apostles
visibly, the same followeth inuisibly wheresoeuer the Gospell
is taught purely. But to what end tendeth the doctrine of the
holy Ghoste? Hee shall not speake of himselfe, but whatsoever
hee heareth, that shall hee speake. That is, the holy Ghost shall
teach you the same doctrine that I haue taught you, and shall
tell you whatsoever shall come to passe. That is, hee shall re-
ueale vnto you what maner of kingdome my kingdome shall
bee, both in this life and after the generall resurrection. And
hee shall glorifie mee, because he shall take of myne, and shew vn-
to you. That is, the holy Ghost shall by his recorde and ef-
fectuall working, stablish the glory which the Father hath
giuen mee: so as the gates of Hel shall not be able to preuaile
a whitte agaynst my kingdome: for they can neuer darken
my glory.

¶ Of the thirde.

NOW remayneth too speake of this saying: I haue yet ma-
ny things too say vnto you, but you can not beare them a-
way as nowe. This place do the Papists abuse, as though the
Apostles had not deliuered a full doctrine to the Church. And
this they uphold, to the ende they may stablish their Masses,
praying too Sainds, Rosaries, Pardons, holy water, and o-
ther deceits of Antichrist. But Chryst speaketh according too
the capacite of his Disciples, and of the weaknesse that was
in them before his death, & of the gift that they should receiue
after his resurrection, vpon Whitson Sunday. As if hee had
said, I would speake many things too vnto you concerning my
kingdome and other miseries: but as yet ye are not fully &
thoroughly taught by the holy Ghost, whom I wil giue you in
his time, who shall leade you into all truth, that is to say, in-
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to full knowledge of my kingdome. This full truth did the Apostles obtayne vpon the very day of Pentecost or Whitson Sunday, which afterward they did put in wyting. Wee must seeke the same truth, and hold ourselues contented therewith, if wee mynd to be the Schelers of the holy Ghoste, to whome with God the father and the euerlasting Sonne, be praise and glory for euer and euer. Amen.

The v. Sunday after Easter.

The Gospell. John. xvj.



Verily, verily, I say vnto you: what so euer yee aske the Father in my name, hee will giue it you. Hitherto haue yee asked nothing in my name. Aske and yee shall receiue, that your ioy may bee full. These thinges haue I spoken vnto you by Prouerbes. The time will come when I shall no more speake vnto you by Prouerbes: but I shall shewe you plainly from my father. At this day shall yee aske in my name: And I say not vnto you that I wil speake vnto my father for you: For the Father himselfe loueth you, because ye haue loued mee, and haue beleueed that I came out from God. I wente out from the father, and came into the worlde. Againe, I leaue the world, and goe vnto the Father. His Disciples sayde vnto him: Loe, nowe thou talkest plainly, and speakest no Prouerbe. Nowe are wee sure that thou knowest all things, and needest not that any man should aske thee any question: Therefore beleuee wee, that thou cammest from God. Iesus answered them: nowe yee doo beleue. Behold the houre draweth nie, and is already come, that ye shall be scattered euery man to his owne, and shall leaue mee alone. And yet am I not alone: for the Father is with mee. These wordes haue I spoken vnto you, that in mee yee might haue peace, for in the worlde shall yee haue tribulation: but bee of good cheere, I haue overcome the world.

The

The exposition of the Text.



¶ A good consideration is this Gospell read in the church as vpon this day. ffor it conteyneth the cheefest work of Christians, and the work that is peculiar to them. ffor onely Christen folks can performe this seruice of Inuocation vnto God. ffor after that vppon last Sunday was declared what is true faith, what is righteousnesse, what is iudgement, and (to be brief) what is the kingdome of Christ, and in whome it consisteth: In very good time & order is mention made this day, of the chiefe seruice that the Citizens of Christes kingdome can performe, which is the true calling vppon god. And bicause no exercise of the godly is more needfull than prayer, and that no work is more hard, than to pray aright: I will in this sermon entreat of prayer only. And to the intent we may the easlier vnderstand this doctrine, I will say two things concerning prayer, which are these.

1. What Christian prayer is, and how many sorts there be of it.
2. What are the conditions that must goe with euery prayer.

ffor when I haue discussed these two places, I hope there shall bee no man (so he yeld himself easie to bee taught) which shall not clerely and plainely vnderstande, what thing Christian prayer is, and how needfully the seruice of prayer is required at our hands.

¶ Of the first.

What thing is Christian prayer: It is a lowly lifting vp of the minde vnto God, in desiring ought at Gods hand, or yelding thanks for benefites receiued. Now y^e there be two sorts of lifting vp the minde vnto God, first it is confirmed by y^e record of Dauid, who going about to pray, saythe in the .25. Psalm. Vnto thee O Lord haue I lift vp my soule: and

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and secondly by the forme of praying appointed to vs by the Lord: Our father which art in heauen. Moreover by the gesture of them that praye, who as they are praying are wont to lift vp their eyes vnto heauen. This therefore it becometh vs to know, that prayer is not a prattling of the speech only: but that it is an humble lifting vp of the heart vnto GOD, with which humble lifting vp of the heart, wordes also proceede out of the mouth,

But of how many sorts is Christian prayer: It is of four sorts, Deprecation, Adoration, Intreatance, and thanks giuing. These foure kinds of prayer will I declare briefly.

Deprecation is an humble lifting vp of a mannes mynd vnto God, wherby is desire of deliuerance from such things as trouble and bere him. As when we desire to be deliuered from Tirannie, violence, diseases, famine, and other things that seeme sharpe vnto vs.

Adoration is a lowly lifting vp of mans soule vnto God, wherby wee desire some benefite at his hande: as when wee desire encreasments of faith, loue, patience, chastitie: and when wee craue those things that wee haue neede of towarde the maintenance of this life.

Intreatance is an humble lifting vp of a mans mynd vnto God, wherby one maketh sute for another: as when wee praye for such as lye extremly sicke, or for others that haue neede of our prayers.

Thanks giuing is an humble lifting vp a mans mynd vnto God, wherby wee yelde thanks vnto God, either for benefites bestowed vpon our selues or others, or for ridding our selues or others from some inconueniencies. Nowe wee perceiue what Christian prayer is, and howe many kyndes there be of it. Hereafter remayneth that wee speake of the continually circumstances of godly prayer.

¶ Of the seconde.

In every godly prayer, ther must needes be alwaies these .v. properties & circumstances. First, the earnestnesse of heart in

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in him that prayeth: secondly, consideration of the causes that moue vs to pray: thirdly, who it is that we call vpon: fourthly by whom we are heard: and fifthly what we ought to aske of God. For these things shall make vs a difference betwene the vaine babling of the heathen, and the effectuall prayer of the godly. Wherefore I beseeche you deere brethren, that you will diligently lerne, and thorowly wey these continuall circumstances of prayer.

The first circumstance of a godly prayer, is the affection of the hart, that the hart be well bent and settled in praying. For if honestie require that our body be well ordered when we haue communication with men of more honor than our selues: it is much more meete that our minde be very well disposed, when we shall speake before God in the sight of his Angelles. What manner of affection then ought his to be, that will call vpon God with frute? First of all, let him put off all imagination of his owne glory, worthinesse, and desert. Next let him thinke vpon his owne needinesse, and perswade himselfe that he is vtterly destitute of all ayde, vntlesse the Lord reach him out his helping hande. Then let him cast downe himselfe by true repentance. And lastly let him be kindled to prayer by confidence of gods promises. For who so euer swelleth either with opinion of his owne vertue, or feeleth not his owne needinesse, or casteth not himselfe downe before God through true repentance, or wanteth saythe: he prayeth with the Pharisee and not with the Publicane, that is to wit, he prayeth not aright and effectually.

The second circumstance, is of the causes whereby we must be moued to pray. And there be many causes, whereof I will reherse some, to the intent that greater desire of praying may be stirred vp in vs.

The first cause is Gods commaundement, wherunto it becommeth all creatures to be obedient. Call vpon mee (saith he) in the day of thy trouble. And Christs Apostles do oftentimes prouoke vs to pray, by the commaundement

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of God. We must diligently muse vpon this cause, whiche may stirre vp in vs a desire to pray.

The second cause is the promise. For God hath promised that he will heare our prayers, according as it is saide in this Gospell: VWhatsoeuer yee shall aske the father in my name, he shall giue it you. Also in the Psalmes: Call vpon me in the day of thy trouble, and I will heare thee. To heare, is nothing else but to graunt our requests.

The third cause is the crosse pressing vs, that is to saye, the feeling both of our owne and other mennes needynesse. Here we must looke about vs, what pincheth vs at home, and what abroad: we must thorowly wey the publike and priuate harmes: we must thinke vpon the distresse of the Church, encountering in this world against the deuill and his members: and to bee short, we must thinke vpon all the necessities that nip vs in this life: whereby we may be stirred vp to call vpon God.

The fourth cause is victorie in temptations. Wherevpon in the first of S. James, we are commaunded to pray, as often as we are troubled with temptations. And Christe saythe: Pray, that ye enter not into temptation. For he that prayeth earnestly and continually, shall not easily be overcome, eyther by the flights of the deuill, or the wickednesse of the worlde, or the prouocation of his sinfull flesh. Herevpon Salomon sayth: The name of the Lord is a most strong towre, that is to saye, The calling vpon God, is a most assured defence against all evils.

The fifth cause is, the sundry subtilties of Sathan, who layeth snares for vs in our doctrine and conuersation. Paule Eph. 6 biddeth vs take that sword of the spirit (which is the worde of God) against Sathan, by all manner of intreatance and prayer.

The sixth cause, is the most plentiful fruite of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlinesse. For that man is not easie to take a fall, who

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to loyterers or them that liue carelesse. We must therefore aske, if we set by our owne welfare. We must acknowledge both, as well the goodnesse of God who is ready to forgive to those that ask, as the needinesse of our selues v. ho should not be able so much as to draw our breth, vnles he susteined vs.

The thirde circumstance is, who he is that is to be called vpon. It were no neede to speak of this circumstance, if there were not some to be found still, that call vpon I cannot tell what Saints. Therefore I wil speake breely of this circumstance, whiche is so excedding necessary. And I say with good aduice and not at aduenture, that God onely is to be called vpon. And the same alone is God the Father, the Sonne and the holy Ghost. The sonne is to be called vpon as one selfe, same God with the Father and the holy Ghost. Again he is to be called vpon as a mediator betwene vs and God. That God alone is to be called vpon, it is confirmed by foure reasons, wherof the first is commaundement. For we haue commaundment to call vpon God only. Now whereas nothing pleaseh God without faith, and faith can not be without the word: it foloweth that none is to be called vpon, but hee concerning whom we haue commaunded.

The second is promise. No Inuocation hath promise, but that which is made vnto God: therefore we do amisse to call vpon any other than God.

The third is example. We haue no example of holy men that called vpon Saintes. Therefore let vs treade in their steps, and let vs yelde this diuine seruice, vnto none but to whom it is due, that is, alone vnto God.

The fourth is a manifest forbidding. Thou shalt worship the Lord thy God, and him only shalt thou serue. Therefore it is to be hilde for a most cruetie; that the Deuill brought in the calling vpon creatures, that is to say, vpon Saintes, for thre intents. First that he might speyle Christ of his honor. Next that he might worbe reproche to the Saintes departed. And again, hat the Idolaters that call vpon Saintes might

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might perish. I warne you therefore that are still in your error, to amende betimes, least ye fall into the hands of the living God when you looke least for it. Neither bootes it them that some say they do it of a good intent. For al intent of man in matters of saluation is euill, vnlesse it be guided by Gods word and the holy ghost. For thus saith God himselſe: The thoughts of men are wicked from the beginning And Daule saith: The fleshy man, (that is, he that hath not the spirit of God) perceiueth not the things that are of God.

The fourth circumstance is: by whō we ought to call vpon God. For it is witten that God heareth not sinners. Therefore there is giue vnto vs a mediator, Iesus Christ, in whose name we shall call vpon God, according as Christ teacheth vs in the Gospell of this day, saying: VWhat so euer yee shall aske the father in my name, hee shall giue it you. Upon trust of him therefore, and not vpon confidence of our owne worthinesse, shall we make our prayer, being sure that God will heere vs by him: Whobœit, for as much as this sentence of Christs is notable, and full of comfort, I will expound it more distinctly, for it conteineth many profitable admonishments. This saying in my name (that is, for my sake, & in acknowledging and confidence of me,) comprehendeth many things. For it teacheth, warneth, and comforteth.

I pray you what teacheth it? First that our owne worthinesse is to be excluded. For wee may not call vpon God in confidence of our owne worthinesse, but in trust of Christs defence. Secondly, that hipocrisie is to be separated frō true prayer. The Pharisee in his prayer, boasteth much of his owne holinesse. I am not (sayth he) as other men: I offer the tenths of all that I possesse: I fast twise a weeke. This man praied not in Christs name: but vpon trust of his owne holinesse, he rather poured out wast words than prayed. Thirdly, that heathenish bragging is to be laide away. For the heathen thought they were heard, when they had first deserued it at Gods hande: Like as Agamemnon thought he should be herd

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for his sacrificing of an hundred beasts at one. Fourthly, it teacheth the difference betwene the prayer of Christen folk, and the prayer of all other men. For only faith maketh the difference betwene the prayers of Christians and of others. The Turkes, Iewes, Paynims and such like think they call upon God, but in deede they do not: bicause they are void of trust in the mediator, and acknowledge not hym to be God, who is the father, the sonne, and the holy ghost.

What thing doth this saying in my name warne vs: it warneth vs of our blindnesse. For when Christe biddeth vs aske in his name, no dout but they be great things which we ought to aske. Being warned therfore by this saying, let vs open our eyes and loke about vs, what common and what priuate: what inward and what outward: what ghostly and what bodily things we ought to demaund: and on y contrary part, what evils we ought to pray to be rid off.

How doth this saying in my name comfort vs: It comforteth vs against two very greate impedimentes of Prayer, which are vnworthinesse and distrust. For when he saith, aske in my name, he will haue vs set his worthinesse against our vnworthinesse, & his promise against our distrust. But many receiue not that which they aske, bicause they aske amisse, neglecting their faith in Christ, and rather beating the aire with vain babbling, than percing the heaue with ardent affection of faith. These cannot iustly complaine that they pray often and obtaine nothing. Wherefore that we be not found in the number of them, let vs pray with faith.

The fifth circumstance is of the things that we ought to demaund or to desire deliuerance from. Things to be requested are of thre sorts. For either they concerne gods glozy, or our owne saluation, or else the good things that pertaine to the commoditie of this life.

Before all things we must pray for the aduancement of Gods glozy, according to this, *Hallowed bee thy name.* Notwithstanding we must not in this behalfe appoint God a meane:

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meane: for he knoweth best by what meane his glory may be aduanced. But we must through assured confidence aske and perswade our selues that he will heare vs.

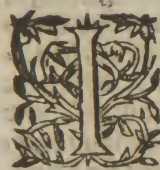
Also wee aske our saluation, but without all condition, because wee haue an vniuersall promise of saluation. For euery one that calleth vpon the name of the Lord shall be saued.

As for the good things that make to the sustentance of this life, we must aske them vpon two conditions: namely so as the obtayning of the thing that we demaund, do neither hinder Gods glory, nor hinder our owne saluation.

After the same maner must we pray for deliuerance from those euils that fight against their kinds of good things. The euils of the first & second sorte, are to be wished away without condition. But those euils that are troublesome too vs in this life, are to be wished away vpon condition that it be no hinderance to Gods glory and our owne saluation. For Gods glory is too be preferred before all things. And thus much concerning prayer. GOD graunt vs grace that these words may take roote in our hearts, through Iesus Christ, to whom be honoꝝ and glory for euer and euer. Amen.

Vpon the day of our Lords Ascention.

The Gospell. Mark. xvi.



Iesus appeared vnto the eleuen as they satte at meate: and cast in their teeth their vnbeleefe and hardenesse of heart, bycause they beleued not them whiche had scene that hee was risen agayne from the deade: and he sayde vnto them: Goe ye intoo all the worlde, and preache the Gospell too all creatures: hee that beleueth and is baptised, shall bee saued. But hee that beleueth not shall bee damned: And these tokens shall folowe them that beleue. In my name they shall caste out Deuilles, they shall speake with newe tongues, they shal drive away Serpentes. And if they drinke any deadly thing it shall not hurte

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hurte them. They shall lay their handes on the sicke, and they shall recover. So then when the Lorde had spoken vnto them, he was receyued into Heauen, and is on the right hand of GOD. And they went forth, and preached euery where: the Lorde working with them, and confirming the wordes with the myracles following.

The exposition of the texte.



This feast is ordeyned in the Church, for that article of our Crede, wherein we profess our selues to beleue in Iesus Chryste ascending into Heauen, when he had bene conversant with his Disciples forty dayes after his glorious Resurrection. In this feast, as in others there be three things to be weyed. Firste the storie with the circumstances thereof. Then the benefite that is bestowed vpon vs: And lastly the right vse and mynding of the storie. These three things offer themselves in the exposition of this Gospel. The summe wherof is, that the Lord (the fortyth day after his resurrection) appeared to his Disciples, whom he rebuked with their vnbelaefe and hardnesse of hart, & commaunded them to preache the Gospel throughout all the world, shewing what fruit shall rebound of the preaching of it to the hearers, so they receiue the Gospel by fayth. Moreover to the intent their preaching may be credited, he promysed to confirme their doctrine with myracles. When he had giuen this charge, he ascended visibly into heauen, and sitteth at the right hand of his father. And his disciples obeying his commaundement, went abroad to preache the gospel, the which our Lord confirmed with signes ensuing. And this is the effect of the Gospel. The places are three.

1. The rebuking of the Apostles.
2. The institution of the ministerie of the word.
3. Chrystes Ascension into heauen.

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Of the first.

THE fortieth day after his Resurrection, he appeared to his disciples and vpbayded them with their vnbeleefe and hardnesse of hearte, bycause they had not beleueed those that tolde them they had seene him risen againe from death. We findeth fault with two things in his disciples: hardnesse of hart, and vnbeleefe, that is to say, the roote & his fruite. The roote is hardnesse of heart, which taketh increasement and strength, partly of it owne originall beginning, & partly of it owne corruption. For a man that is not inspired with the holy ghost, can not vnderstand any of those things that are of the spirite of God. Of this most naughtie roote there are very many and euil frutes. The first is that which is rebuked here, namely vnbeleefe. Out of this afterward, bud most naughtie bzaunches, as disobedience towarde God, & whatsoeuer lewdnesse and wickednesse is in this life. By whiche the power of the roote vnsuppressed, is perceiued, and also sene how great increasement vnbeleefe hath taken. For this is a most assured token, that wherfoeuer sinne reigneth, ther vnbeleefe as an Emperre possesseth the heart of man.

Furthermore, we may learne hereby, firste (after the example of the weake Apostles) not to dispaire of oure selues being weake, althoughe we can not by and by comprehend the heauely mysteries. For the Church hath euermore hir certaine wounds for our Lorde to poure his wine and Oyle into. Neither is it reason for any man to hope that hee maye put off al weaknesse, as long as he carieth this mortall body about him. But like as in olde time the people of God being brought into the promised land, had their neighbors the Philistines enemies vnto them, against whom they kept continuall warre. So we being brought into Christs Church, haue both inward and outward enemies against whom we must make warre, leaste we were sluggishe thorough idleness. The other thing that we haue to learne here, is that we should consider by the deede of Christe, not calling off his

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raw and weake disciples, how gentle a high priest we haue, who casteth vs not off for oure weaknesse; so there bee any sparke of faith in vs. And consequently by his example also we may learn, to deale gently and fauorably with the weaker sort.

Of the seconde.

When Chryste being ready to ascend into Heauen, giveth commission to his Disciples, saying: Goe yee into the whole worlde, and preache the Gospell too all creatures. Hee that beleueth and is baptized shall bee saued, and hee that beleueth not is condemned already. hee beginneth the manner of setting vp his kingdome, and sheweth the fruit of the same kingdome.

By two meanes is the kingdome of Chryste set vpp: by word and by the sacrament: the fruit whereof is saluation of the people. Contrariwise, they that be not Citizens in this kingdome, are subiect to the sentence of damnation.

Here we see there is great difference between the administration of a kingdome of the world, & Christs kingdome: and no maruel at al: for the kingdome of the world is fleshy, but the kingdome of Chryste is spirituall. That is set vp and maintained by the lawes of men: but this is set vp and maintained by the word of God.

Howbeit, forasmuch as the word of God containeth singular doctrines, I will expound them some what moze largely and distinctly, to the intent we may the better understand Christs mynd towards vs, and the benefits of the Gospell.

For hee saythe: Goe into the whole world. We see the commission. For he sendeth his disciples not to any one nation, but to all men, dwelling abroade through the whole world. Hereby we may consider the riches of Gods mercy, and the preciousnesse of Chrystes sacrifice. It is Gods mercy that all that were damned through sinne, shoulde heare the voice of the Sonne of God, concerning saluation to be obteyned through Chryst. For it is not to be thought that God would haue

haue the voice of the sonne of mā sound vnto the world, & the greatest part should be destitute of the frute therof, but rather that by hearing they should liue, & be saued through Christ, so that they receiued the preaching of the Apostles by farthe.

This is more plainly declared by this saying: Preache ye, or proclaim ye. To whome? To all creatures, that is to say, to all men, without any exceptions of persons, nations or kindes. For God is a louer of men, and willethe the saluation of all men, according to this saying, his will is, that all men should be saued, and come to the knowledge of his truth: But what must the Apostles proclaim? The gospell, that is to wit: glad tidings of the ouercomming of the enemies of mankind, which are sinne, death, the deuill, and hell: of peace made betwixt God and men: and of euerlasting saluation, which they that beleeue in Christ shall obtain by inheritance. This is the summe of the Gospel. Howbeit to the intent this summe may be the better understood, I will giue a more plentifull definition, the whiche I will also briefly declare by testimonies of the scripture.

The Gospell is a doctrine reueled from heauen, wherein is shewed deliuerance from sinne, curse, and Gods wrath: and wherein is proclaimed forgiveness of sinnes, saluation, and euerlasting life to them that beleeue on the sonne of God, for the sacrifice of the same sonne of God, that the goodnesse and mercy of God may be published, & that they whiche are deliuered by the son, may by faith in the same sonne bring forth frutes worthy the Gospell. This definition containeth many things, which we will reuerse and confirme in order.

First I saide, that the Gospell is a doctrine reueled from heauen, whiche thing is confirmed by that which is written in the .xvi. to the Romaines, where Paule calleth the Gospell a myserie hidden from the beginning. By which wordes he signifieth most manifestly, that the Gospell dependeth not vpon mannes reason. For if reason coulde by any meanes through it owne sharpnesse, haue perceiued this doctrine,

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trine, it might in no wise haue bin called a mysterie hidden from before all words.

Againe, it is saide in the definition, that in the Gospell is thewed deliuerance from sinne, from the curse of the lawe, and from Gods wrath. For the Prophet Daniell saith: that Christ shall take away sinne. And Paul saith, that the curse of the Lawe is abolished by the comming of Christe. Also the heauenly father telleth vs from heauen, that he is pacified for his sonnes sake. And this thing to be most true, all the godly do feele: hauing witnesse of the holy Ghoste, by whom they crie, Abba, father. Which thing vndoubtedly they shoulde not do, vnlesse they perswaded themselves for a certieintie, that sinne is taken away, the curse of the lawe abolished, and Gods wrath pacified.

In the thirde place is added, that in the Gospell is proclaimed forgiveness of sinnes, saluation, and euerlasting life. For thus sayth the Lord himselfe in the .xxiiij. of Luke. So is it written, and so it behoued Christe to suffer, and repentance and forgiveness of sinnes to be preached to all nations in his name. And in this dayes Gospell hee saythe. We that beleueeth, shall be saued. And the Lorde himselfe sayth: We that beleueeth on the Sonne, shall haue life euerlasting. What needes many words? All the whole scripture promisseth forgiveness of sinnes, saluation, and euerlasting life to all that embrace the Gospell.

But forbicause these benefits befall not to al mē (for Cain, Judas, Saule, and many others perished, and at this day alas, the most part of y^e world runeth into destructiō) therfore is added in the fourth place of the definition, that these benefits happen to the beleuers. For the Lord saith plainly: hee that beleueeth in me shall not perish, but shall haue life euerlasting. And least any man should think that this dependeth vpon the state of works, Paule writeth, that a man is iustificied without works: & the same Paul pronounceth, y^e euerlasting life is the gift of God through Jesus Christ: that is, y^e it befall

befalleth to them that beleeue in Chryſte, not for their owne deſert, but by the benefit of Chriſt.

In the fifth place is added, for the ſacrifice of the Sonne of God. For thus ſaith Paule, though the redemption that is in Chryſte Jeſu. For the Greeke word Apolytroſis, whiche Paule uſeth, ſignifieth ſuch a ransome as is made by pay- ments of a ſine for the pardon of a mannes life. Suche a ſine paid Chryſt for vs when he was made ſinne for vs, that we might be made the righteousneſſe of God in him. 2. Cor. 5.

Sixthly is added: that the goodneſſe and mercy of God might be publiſhed. Which thing is confirmed by the example of the troupe of Angels ſinging this Hymne at our Lords birth: Glory vnto God on high, and on earth peace, and vnto men good will. We muſt thinke that this was done to this end, that all that acknowledge this Chryſte, may (by the example of the moſt pure Angels) learn to ſet out the goodneſſe and mercy of God, ſpecially ſeeing that nature calleth vpon vs to render thanks to ſuch as haue deſerued well.

Laſt of all in the definition of the Goſpell is added. That thoſe which are deliuered by the Goſpell, ſhould bring forth fruits worthy the Goſpell. For Paule in the 2. Ephe. ſayth: We are created in Jeſu Chryſt vnto good works, in which we muſt walke And the ſame Paule ſayth, that we oughte to walke in the light, becauſe we are the Children of light. For how I pray you ſtandeth this with reſon, that we ſhould be exempted out of the bondage of ſinne, and yet ſerue ſinne and be oppreſſed with the yoke thercof? The grace of God (ſayth Paule) appeared to the welfare of all men, to the intent that renouncing all vngodlineſſe and fleſhly deſires, we might liue ſoberly, godly and righteously in this world.

Forasmuche then as we haue by ſtrong reaſons ſhelved that ſinne, curſe, and Gods iurathe are taken awaye by the Goſpell: and that in their roome doe ſucceede ryghteouſneſſe, ſaluation, and euerlaſting life, for Chryſtes ſake, as long as we beleeue in him: and that for this beneate God will haue
vs ſet

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vs set forth his godnesse, and shew thankfulnesse in all our whole life: It foloweth that the Gospell (as I sayd) is a doctrine reuealed from heauen, wherein is preached deliuerance from sinne, from curse of the law, and from Gods wrath, and wherein is proclaimed righteousnesse, saluation, and euerlasting life to all that beleeue in Chryste, for the sacrifice of him, that the godnesse and mercy of God may be set forth, & that those whiche are deliuered by the Gospell, maye bying forth fruits worthy the Gospell.

Thus much concerning the Gospell. And as for that which is added concerning Baptism, wherby the benefite is applied to the Gospell, and sealed vp, it is spoken already in the first Sunday in Lent, and often elswhere.

¶ Of the third.

Now foloweth the place which is peculiar to this feast. For the Euangelist declareth that our Lord ascended into heauen: Wherefore I wil say a little (and that as plainly as I can) concerning Chrystes ascension into heauen which is an Article of our Cræde.

In this article of our Lords ascension, there be thre thinges to be specially considered of vs. First his coming down, for before he went vp, he came downe. Secondly, his ascension. And thirdly the fruite of Chrystes ascension.

In the coming downe of Chryste from heauen into the earth, there are two thinges to be considered: the gifte, and the example. The gifte, for that Chryste ascended from Heauen and tooke mans nature vpon him, that by offering him selfe in sacrifice, he might ridde vs of our sinnes. For by the sacrifice of Chryst, the father is pacified, and for Chryste our mediators sake so abased, al beleeuers are receiued, and are the children and heires of God. For therefore dyd the Worde come down from heauen, therefore did he humble and abase him selfe, that we might ascend from the earth to Heauen, and that we might be exalted to euerlasting life and glory. And the example: That we also should come downe and be humbled

humbled: 1. Peter. 2. Christe suffered for vs leauing vs an example, that we should follow his steps.

Of what manner Christes ascension into heauen was, the scripture sheweth. He ascended visibly with a bodily and naturall mouing, and a cloude took him vp into heauen. Whereupon is saide, he ascended aboue all heauens, Eph. 4. Nevertheless, hee did not by ascending, chaunge hys humane nature into his godhead; or so shed it out that it should be enerywher with his godhead, although the union of them be inseparable.

The frute of Christes ascension is manifolde, according as it is easy to gather by diuers places of scripture.

The first frute therefore is, that Christ is a triumpher ouer his enemies, which are sinne, death, the deuill, and hell. For these enemies hath he vanquished, and triumphed ouer them by his glorious ascension. He wipped out sinne when he was made a sacrifice for sinne. As soone as sinne was wipped away, death was disarmed: for sinne is the sting of death. When death was once destroyed, the deuill lost his force and weapons. Lastly, for as much as hell deuoureth onely them that are vnder sinne, death, and the deuill: it followeth that Christ being the conqueror, of sinne, death, and the deuill, did also ouercome hell.

Secondly, he ascended, to be our head, whiche ascended into heauen first, that he may shewe the way vnto vs: whereupon John. 14. I go my way to prepare you a place, and I will take you vp vnto me.

Thirdly, he ascended, that he might from heauen spread the beames of his power ouer all the world. Eph. 4. Hee ascended aboue all the heauens that hee might fill all thinges. Then is he not ascended to be utterly away from vs: but that with his present power hee may rule heauen and earth and be present with his Church vnto the ende of the world.

Fourthly, he ascended, that he might giue giftes to men. Eph. 4. And he hath giuen some Apostles, some Prophets, some

Ascension day.

some Euangelistes, and some teachers. That is to say, hee ascended, that he might be effectuell in the ministrie, confirming it by wonderfull miracles, and sealing it in the hartes of men.

Fifthly, he ascended, that we might haue an aduocate in heauen. 1. John. 1. If any man sinne, wee haue an aduocate with God the father, Iesus Christ the righteous, and hee is the propitiation for our sinnes.

Sixthly, he ascended, that he might drawe our harts vnto himself. Math. 6. Where as is thy treasure, there is also thy hart. Coll. 3. If ye be risen again with Christ, seeke the thinges that are aboue, where Christ sitteth at the right hand of the father. Our conuersation then must be in heauen, wher our Sauoure sitteth in glorye, to whome with the Father and the holy Ghoste be honoure, praise, and glory world without end. Amen.

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The Gospell. John. 16.



Hen the comforter is come, whome I will sende vntoo you from the father (euen the spirite of truth whiche proceedeth from the father) hee shall testifie of mee. And yee are witnessses also bycause yee haue bin with mee from the beginning. These thinges haue I sayde vntoo you, bicause yee shoulde not bee offended. They shall excommunicate you, yea the tyme shall come, that whosoever killeth you shall thinke he doth God high seruice. And such thinges will they doo vntoo you, bycause they haue not knowne the father, neyther yet mee. But these thinges haue I tolde you, that when that houre is come, yee mighte remember then, that I tolde you. These thinges sayde I not vntoo you at the beginning, bicause I was with you.

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The exposition of the Text.

THis Gospell also is a part of that sermon that Chryst made to his Disciples the night before he suffered, the summe wherof we haue heard a while ago. This text containeth the promise of the Advocate the holy Ghost who shall be present in the Church when it suffereth persecution by the wicked world. For Chryst telleth vs, it will come to passe, that the wicked men, and specially the Jewes, shall be carryed with so great woodnesse against the Church, that vnder the pretence of Religion, they shall runne wyth might & mayne vpon the godly, yea and perswade the world, that it is a certaine seruice of God to kill the godly: and to cast them out of their congregations. And he saythe, that the cause of this outrage, is ignorance and blindnesse: that is to wit, that they neither acknowledge the wyathe of God against sinne, nor vnderstande the benefites of Chryste. The places are thre.

- 1 The office of the holy Ghoste, and the ministers of the word in the Church.
- 2 A warning leaste the godly being offended at the stumbling block, should renounce that profession & faith.
- 3 Of the Crosse of the godly, and of their glorious deliuerance.

¶ Of the firste.

AND when the comforter shall bee come, whome I will sende you from my father, hee shall beare witnesse of mee: yea and you also shal beare witnesse. These words containe the firste doctrine of this Gospell, namely that the holy Ghoste and Apostles, and their successours must beare witnesse of Chryst,

Concerning the holy Ghost, these things are gathered out of the text. First that he is one God with the father and the sonne. Secondly, that he is a distinct person from the father and the sonne. Thirdly, that he proceedeth from the father & the son. And fourthly, that he is giuen to the church by chryst.

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And

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And why is he giuen to the church, it is heer declared, namely that he may bee a comforter: that he may bee a teacher of the truth: and that he may beare witnes of Christ. Of which offices, I will therefore speake the more briefly, because the same things are to be repeated vpon Whitson Sunday.

Why is he called a comforter or Advocate? Like as by this terming of him, is giuen an inkling of the persecution and accusing or condemning of the Church by the heathenish world: so is it also expressely ment therby, that it shall not bee forsaken of Christ in the time of persecution, but that Christ sendeth it an advocate, namely the holy Ghost.

The properties of this advocate are foure: First, that hee bee at hand to his Clyent, that is, to him that suffereth violence or wrong, or is accused by the wicked world. Secondly that he take vpon him the case of eache man, yea and of the whole Church, as his owne case. Thirdly, that he teach and admonishe him that erreth, and instructe him that he bee not ouerthrowne in his case. Fourthly, that he comforte him in his trouble. Therefore when the holy ghost is called an advocate, it is ment therby, that he is the defender of the Church, that he taketh the case thereof vpon himself: and that he teacheth and comforteth the Church.

Again, the text saith, that the holy Ghost shall be the teacher of truth. By which name is shewed, first that men can not obtaine healthful truth, of their owne disposition and nature. Secondly, y the doctrine of truth is not of the lawe, but of the Gospell. For reason of his owne inclination doth (after a sort) vnderstande the doctrine of the law. And thirdly y the holy Ghost worketh mightily bothe in the teachers and in the learners. For he maketh the teachers to vnderstande the truth, and the learners to receiue it. And therefore wee are admonished to call vpon the teacher of truth, that hee may giue vs the key of knowledge: and to beware that wee driue not away from vs that same most pure spirit, through our uncleannesse. For in as much as he is holy, that is, clean, chaste,

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chaſt, and a maker of others holy, he dwelleth not in an vn-
pure harte: that is to wit, in ſuche a hart as tumbleth it ſelfe
in his owne filthines, and deſileth it ſelfe as a ſwine by wal-
lowing in the mire.

Beſides this, he ſaith: The holy Ghoſt ſhall beare wit-
neſſe of inæ. Of whiche office the miniſters of Gods worde
alſo ſhall be partakers.

But what doth the holy Ghoſt witneſſe of Chriſte: and
what ſhall the miniſters of the word witneſſe of him? firſt
the holy Ghoſt and the miniſters of Gods worde beare wit-
neſſe of Chriſt, that he is very God according to the Scrip-
ture, one in Godhead with the father and the holy Ghoſt, as
we profeſſe in our Cræde. Secondly the holy Ghoſt witneſ-
ſeth, that Chriſt is very man according to oure Cræde: who
was conceived by the holpe Ghoſt, and borne of the virgin
Mary. Thirdly the holy Ghoſt witneſſeth, that Chriſte though
he be bothe God and man: yet is but one Lord, one Chriſte,
one perſon, according as our Cræde beareth record, & Chriſte
alſo of himſelf, when he ſaith: No man goeth vp into heaue,
but he that came downe from heauen, the ſonne of man that
is in heauen. Fourthly the holy Ghoſt beareth witneſſe of
Chriſtes office, that he is a biſhop and a king. A biſhop vere-
ly, whiche with his owne ſacrifice paciſieth the wrath of the
father, and by his interceſſion bringeth vs vnto GOD. And
a King, in that he hath vanquiſhed our enemies, death, ſinne,
the Devil and hel, and ſhal come to iudge the quicke and the
dead. Theſe foure things doth the ſpirit witneſſe of Chriſte.
Theſe foure things are deliuered vs cōcerning Chriſt in our
Cræde. Theſe foure things ſhall all godly miniſters of Gods
word witneſſe of Chriſt, till he come to iudgement.

¶ Of the ſeconde.

THEſe things haue I ſpoken to you, that yee ſhoulde not be of-
fended. Chriſt doth the to vnderſtā, to what end he ſpake
ſo much of the church, of the holy ghōſt, & of his death & reſur-
rectiō: y is to wit, y being cōfirmed by theſe things, they ſhuld
not be

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not be offended with the rest of the worlde. This admoniſhment is necessarie at all times: for the worlde is full of ſtumbling blockes. Woe (ſayth Chriſt) be vnto the worlde for offence: meaning, that they are like to buy it deere, that ſal from the Goſpell bycauſe of offences. Now to the intent euery one of vs may iudge aright concerning an offence, I wil ſet forth a full doctrine concerning offences.

An offence in general, is whatſoeuer keepeth a man backe from the righte courſe of the Goſpell, that is to ſaye, either worde, deede, or outwarde appearance (if I may ſo terme it) whiche is to any man a cauſe or occaſion of ſtumbling, or of being offended, ſo as either he be hindered or elſe ſtep aſide from the right courſe of ſaluation.

Of this ſtumbling blocke there are moe kindes than one. For there is one offence or ſtumbling block whiche is called giuen: and another that is called, taken. Which what manner of ones they be, I will declare by definitions and examples.

An offence giuen, is that which riſeth either of ſome word or deede that is euill in it ſelfe, or elſe of ſome word or deede, that is indifferent, that is to wit, neither good nor euill, but caſt forth out of ſeaſon. Both of theſe is ſtreightly forbidden by Gods worde, and Chriſt him ſelfe auoucheth it to be better for a man to be drowned in the middeſ of the Sea, than to giue occaſion of offence to any bodye. The examples are theſe: Arrius denyed Chriſt to be God, whereby he cauſed manye to ſtumble, and was a cauſe of endleſſe damnation, both to him ſelfe, and to many others. Dauid by his adoutrie was a ſtumbling blocke to all the inhabitants of his Realme, and had perriſhed for euer, if he had not repented. Againſt this ſtumbling block prayeth Salomon, when he ſaith: Keep me from the ſnare that they haue laide for me, & from the ſtumbling block of the that worke wickedneſſe. The moſt part of the worlde ſtumbling at this block, ſtick in damnation, & daily many fall headlong into deſtruction by daſhing againſt this ſtumbling blocke, both priuately & publiſhly. Priuately are offended

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offended children, servants, and married couples. Children see their parents abstaine from Gods service, and they abstaine likewise. They heere their parentes sweare, and they sweare as well as they. They heere them talke of ribaudry, and by and by they folow their example for wicked things sticke fastest in mynde. They see them bibbing, deceyving, and dealing vnjustly with their neighbours, and they like good scholers learn the same trades. But wo be to them to whom such stumbling blockes are made. For they with the whirlle winde and tempest of their stumbling blockes, doe throwe downe and beate out the crop of Chrystes Church.

This houthold stumbling block is the seede of all euils in the world. For such things as childre learn of their fathers & mothers, they keepe stil when they be old, and also teach the same to their children. Wherefore the parents that fear god, must take exceeding great heede, that they be not stumbling blockes to their owne children. Wherefore let them talk godlyly, let them doe all things rightly. Let them serue God, and stirre vp their children to do the like, and let them bring the vp in correction and nurture of the Lord, according as Paule admonisheth: and let them alwayes bear in mind this saying of Chryst, which is wrytten in the ninth of Marke: whosoever offendeth one of these little ones that beleueth in mee, it were better for him that he had a millstone hanged about his neck, and were cast into the sea.

Moreouer, this offence is committed also as wel by the magistrate, as by the subiects. As when Hieroboam set vp a calfe in Samaria to be worshipped, and when the same man playng the tyrant did persecute the holy prophets of God. But this offence is most grievous in ministers of churches when they either by leude doctrine or corrupt life, giue occasion to many to speake euil of the Gospel, and minister speciall occasion of falling to them that be weake, as are couetous persons, whoe mongers, dzonkards, murtherers, & such others as offende the Church with their behauiour: which sort the

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zealous Bishops ought to dispose, leasse they by theyr falling, should drawe many moe with them too decay. Neither are subiectes too be excused in this behalfe: for wee see what the world is: all are corrupt. Who offendeth not in doing, licennesse: who giueth not occasion of stumbling by accusing himselfe rashly too swearing: where is there one among a number, that layeth not some snare or other too stumble at:

Howbeit, because offences giuen, are not all of one sorte, (for some are giuen by a word or deed that is euill in it selfe, and other some are giuen by a word or deed not euill of it self, but done or spoken out of season:) It is too bee known, that the first kinde without exception is to be shunned of all men that haue regarde of euerlasting saluation. But as for that offence that is giuen by a thing indifferent, is not alwayes too bee eschewed, but we muste deale according to this difference of men. Some men are strong, as they that already know the Christian libertie. Some are weak and haue the beginning of Religion, but are not sufficiently settled in the Christian libertie. Other some are obstinate, vnable too bee taught and wilful. The first sort is not offended at the vse of things indifferent, but rather reioyceth in the Christian libertie. The thirde sort are offended, but thou shalt not care for them, for they are the enemies of Christ. Neither shalt thou absteyne from the vse of things indifferent, for theyr sakes: and much lesse shalt thou abstaine from true vertues: as are the true worshipping of God, true inuocation, and true confession of the son of God. Neither shalt thou absteyne from true doctrine, but after the example of Christe, teache thou and professe thou the true Gospell, euen in sight of hell gates. For so did Christ: so did the prophets: so did the apostles yea and al the godly of all ages. It is wont too bee commonly sayd, that he yudgeth aright, teacheth aright, & doth aright, ought not for any offence, too forbear any thing that is aright. This surely is most true, and is confirmed by the examples of

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of Christ & his apostles. But as concerning the middle sort of men (that is to wit, the weake) the rule of Paule is to be noted: rather than I wil offend my weake brother, I wil eat no flesh while I live. After the same rule it is to be deemed of other things indifferēt. For in all our doings there is a consideration to be had of mutuall charitie and edifying.

Nevertheless this offence giuen, wherof we haue already spoken, hath yet another differēce, takē of the difference of the persons. For some persons are set in some roome of authoritie: & other some are inferiours leading a priuate life. The offence which is giuen by a persone set in any authoritie, is much more greuous than which is giuen by a priuate person which is placed in no office, & therfore it deserueth greter punishment, both in respect of the person him selfe, who defileth the place to which he is promoted by God, & also for other mens sakes, to whom he by his leud example hath giuen a more forcible cause of falling. For euen as the greater a stone is that falleth from a high rock, the more pēces it maketh in the fall: Euen so the greater state that a person is of, & the higher he is placed in degree of dignitie, so many the more draweth he down with him when he falleth. Likewise also a minister of Gods worde, sinning in drunkennesse, whoredome, manslaughter, or any other crime: is a greater stumbling blocke, than a souldiour, a courtier, a mariner, or a ploughman, and therefore is to be restrained and punished with greater punishment: For he draweth more with him vnto decay. After the same manner is to be deemed of others. Dauid in the Realme of Iewry was not an aduouterer and a murtherer alone: yet notwithstanding, his sinne (by reason of the offence that greiue thereof) was more horrible than the faultes of other men in Gods sight: wherfore it was punished also with greuouser punishments, specially of the body. Much more greuously sinneth a drunken mayster of a house, than a seruaunte. For he is an example vnto his whole householde: but this other (as a despised person) is not taken for any example, excepte

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it bee of as leude as him selfe. And thus farre as touching an offence giuen.

An offence taken, is that whiche any man taketh to him selfe at other mennes will doings, or otherwise: and it is of two sortes. Humaine & deuillish. Humaine, is partly of vngodly folke, partly of godly folke. Of vngodly folke, when they are offended, eyther at the doings of the godly, or at the free vse of things indifferent, or else at the outwarde countenance of the Church. For when the vngodly see the godly distressed vnder the crosse, & to bee (as it were) outcasts in the world, the vngodly take therby an occasion of a sorer fall. As the Iewes, which were offended at the lowlinesse of Christe and the misery of his Church: after which sort many at this day also are offended at the woundes of the Church. Contrariwise, the godly take offence, when they see the wicked flourish: when the Church is oppressed by tyrants: when many guiltlesse persons are punished: and when they see the Church turmoiled with heresies. But they overcome this stumbling blocke againe, partly by the strengthening of the holy Ghost, partly by the examples of Christs church, and partly by earnest prayer: neyther is there any better remedy against the stumbling blockes of this kinde, than to set against them the continuall custome of God, who suffereth his Church to be ouerwhelmed with sundry miseries in this worlde, to the intent it may in time to come bee glorified with his beloued sonne our Lord Iesus Christ.

The Deuillish offence taken, is when men preposterously catch occasions, whiche they stretch to a further libertie of sinning. Doubtlesse the cause why Cham scoffed so malapertly at his father, was that he might purchase to him selfe libertie to sin without controlement. We see very many such now a dayes, which euer narrowly picke out the faults of the holy fathers (as the incest of Noe, the drunkennesse of Noe, the concubineship of Abrahā, the adoutry & murder of Dauid, the perurie of Peter, the harde poke that Joseph layde vpon the Egip-

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Egyptians, and the greedy gathering of Zachary: to the intent they may sel themselves to al naughtinesse. Wea rather they seek by mens vices, how they may harden them selues to the contempt of God. Wherefore not without cause, this kinde of stumbling is called deuillish, as the whiche is shored vp with flauanders to the contempt of God.

¶ Of the thirde.

The third place is of the persecutiō or crosse of the church: for whiche place looke befoze in the thirde Sunday after Easter.

¶ Vpon the feast of Pentecost, which

we call Whitsonday.

¶ The Gospell. John. xiiii.

If ye loue me keepe my commaundementes, and I will pray the father, and hee shall giue you another comforter, that hee may abide with you for euer: euen the spirite of truth whome the worlde cannot receiue, bycause the worlde seeth him not, neyther knoweth him. But ye knowe him: for he dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yeta little while and the worlde seeth me no more: but ye see me. For I liue, and ye shall liue. That day shall ye know that I am in my father, and you in me, and I in you. Hee that hath my commaundements and keepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I will loue him, and will shew my owne selfe vntoo him. Iudas saythe vntoo hym (not Iudas Iscarioth:) Lorde, what is done that thou wilt shewe thy selfe vntoo vs, and not vntoo the worlde? Iesus answered, and sayde vntoo them: if a man loue mee, hee will keepe my sayings, and my Father will loue hym: and we will come vntoo him, and dwell with him. Hee that loueth mee not, keepeth not my sayings. And the worde whyche yee heare, is not mine, but the Fathers whiche sente mee. These

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Whitsunday.

things haue I spoken vntoo you, beeyng yet present with you. But the comforter whiche is the holy Ghost whome my Father will sende in my name, hee shall teach you all thinges, and bring all thinges too your remembraunce what so euer I haue sayde vntoo you. Peace I leaue with you: my peace I gyue vntoo you. Not as the world giueth, gyue I vntoo you: Let not your hartes bee greeued, neyther feare. Ye haue heard how I sayde vnto you: I go, and come agayne vntoo you. If yee loued mee, yee woulde verely reioyce, bycause I sayd, I go vntoo the Father. For the Father is greater than I. And nowe haue I shewed before it come, that when it is come too passe, yee might beleue. Heereafter will I not talke many woordes vntoo you. For the Prince of this worlde commeth, and hath naught in mee. But that the worlde may knowe that I loue the Father. And as the Father gaue mee commaundement, euen so do I.

The exposition of the texte.

This feast which we call Pentecost, that is the fiftith day, was ordeyned in remembrance of the confirmation of the Gospell, the fiftith day after Christes resurrection. For that day, our Lord sent the holy Ghost from heauē, who sate vpon the Apostles visibly in likenes of flames of fire, and he (according to Christes promise) not only lea-
deth the Apostles into all truth, but also certifieth the whole world, that Iesus Christ is in heauen, who from thence confirmeth his doctrine by this wonderfull deede. For like as the fiftith day after the Jewish passeouer whiche they ate first in Egypt, the law was giuen, and the doctrine therof confirmed with great miracles according as it is written. Exod. 19. Cū so after the true Passeouer, (that is to wit, after the killing of the Lamb of God which is Christ) Gods will was to confirme the Gospell of his Sonne, with this wonderfull deede, that is, by the visible giuing of the holy Ghoste, according as we shall here moze largely in the lesson at Euen-song.

Now

Now let vs enter vpon the most swete Gospell, whereby also is a peece of that long sermon that the Lord made to his Disciples the day befoze he suffered. The summe of the text that you haue heard, is, that Christ giueth a true marke of faith and loue of God, and of the fruite of the same faith and loue, namely that the Disciples should haue quiet cōsciences through the holy ghoste, whome he promisseth that the father shall send in his name. Also Christ giueth them to vnderstand of his victorie against Sathan, that euen by this victorie the world may know, how well the father loueth it. And al these things tend to the strengthening of his disciples, least through the offence of the crosse, they might go backe from their profession. The places are foure.

- 1 The true marke of faith and of the loue of God.
- 2 The fruite and vse of keeping the worde of God.
- 3 Christs promising the holy ghost the comforter.
- 4 Of the peace that Christ promisseth to those that be his.

¶ Of the first.

If a man loue mee, hee will keepe my sayings. Let vs marke these wordes aduisedly. For they shew a true mark of faith & of the loue of God. He that loueth Christ, heareth him willingly: He willingly keepeth that which he heareth: And he willingly doth that which he keepeth. For these things are by nature ioyned together. We see it is a custome among men, that they do not without wearing. We hear those persons towards whome they are not very well mynded. And that contrarywise they couet nothing more, than with all attentione of mind, to hear those whom they loue entirely: specially when they know they speake many things sagely and wisely to their welfare and profit.

But what is the saying of Christ? First to repent. For so did his messenger John Baptist and he himself also begin his preaching. Wherby is vttered his affection towards vs: For without repentaunce it is impossible to be saued.

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Whitsunday.

Whereupon he sayth, except ye repent, ye shall all perishe. Secondly, to beleue the Gospel, that is, to beleue assuredly that Chyriste is such a one towarde him, as he is declared to vs in his Gospel to be, that is to wit; a Saviour, a Justifier and a Redemer. The end of this faith is the health of our soules. . . Peter. . . and in John: He that beleueth in the sonne hath everlasting life. Thirdly, to bring forth fruite by this faith: First deuotion to Godward, or seruice of God. Secondly innocency of life, and keeping holy both of mynde and body: Thirdly, loue of our neighbor flowing out of a true faith, a pure heart & a good conscience: And fourth to do the worke of our vocation in feare, to the glory of God and profit of our neighbour. All these vertues are beautified with true patience, which is a certaine obedience towarde God vnder the crosse. He that wil be my Disciple (saith the Lord) let him take by his crosse and follow me.

What? Wherefore requirest thou so many things? Are we not iustified & saved by faith alone? Yes, it is true. But there is a difference to be put betwixt the causes of saluation, and the obedience that God requireth of those that be his. We are iustified by faith only: but when we are iustified, we are made new men: that is to wit, the sonnes of God, and hence forth we must (after the example of our father) lead a newe and blisfed life.

But here is to be considered also, that as there is a double marke of the children of God: so there is a double marke of the children of Sathan. The marke of the children of God is one while inward, and an other while outward. The inward is repentance, faith, godlinesse, & good conscience. The outward is hearing of Gods word: and honest conuersation among men. For as Chyriste sheweth here that the loue of his word, and the hearing of it, is a mark of his Disciples: so Peter requireth honest conuersation among men, whereby God may be glorified, & his church edified. But the inward marke of Sathans children is, to be without faith, without

Two and twenty years godly.

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godlinesse, to haue an euill conscience, and euill affections too haue y^e maiestic. The outward mark is, outward contempt of the word, and a leude life. Mark well these marks, and let euery man examine himselfe, whither he be to be accounted among the children of God, or among the children of the Diuel. If he perceiue him selfe too be among the children of Satan, let him pul back his foot out of hand, least he be throwne headlong into damnation sooner than he looked for. If he perceiue him selfe to be among the children of God, let him giue God thanks, and desire encrease of faith, loue, and other vertues: let him desire to be strengthened by the holy Ghost, least he be withdrawn from his godly and holy race by the sleights of Satan.

Of the seconde

ANd my father will loue hym, and wee will come vntoo him and dwell with him. Here are reherced the moſte ſwaete frutes of keeping the word of God.

The first frute is, that the father loueth ſuche as keepe Chryſtes worde. For he holdeth them right deere in his beloued. Ephe. 1. How great a good thing this is, it may be vnderſtood hereby, that thoſe which beleeue not in Chriſt abide vnder Gods wrath, according to this ſaying: He that beleeueth not in the ſonne, the wrath of God abideth vpon him. Whether as the wrath of God is, there is ſinne, death, damnation, hel, the tirannie of the Deuill, and (to be ſhort) all miſchance. Contrariwiſe whereas is the loue of God, there are the enemies overcome, there is ſaluation, there is ioy, there is life euerlaſting. Wherefore let vs thinke vpon this firſt frute of keeping Gods word, that by thinking thereon we may be kindled the more to loue the word.

The ſeconde frute is, and wee (ſayth he) will come vntoo him. Than the which conning there can be no greater honor. If God the father, the ſonne and the holy Ghost come too him that keepeth Chryſtes words, vndoubtedly it followeth, that

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that they came not to him before. But that he was in the diuels power, and in the kingdome of darknesse, where death and damnation reigne. It is a great friendship if a king come to his subiect, it is a great honor to be visited of a mans bet- ter: but unto this honor none other is comparable, that God the father, God the sonne, and God the holy Ghost come vnto a man that loueth Christ, and keepeth his sayings.

The third frute is, that the Trinitie not only cometh to a man that keepeth Christs sayings, but also maketh his dwel- ling with him, & abyedeth in him. Christ meeneth by this most sweete promise, that those whiche haue Christs word and keepe it, are the temples of the Trinitie, in whome dwelleth the father, the sonne, & the holy Ghost. And although that all the whole church is called one church of God: yet is euery se- uerall Christian a seuerall temple of the holy Ghost. Behold how princely a promise this is. If any body should promise a miserable man a great treasure of gold, he should haue good cause to be mery and reioice, that of a poore & wretched crea- ture, he should become a riche and happie man. But here is promised a moste incomparable treasure, namely the dwel- ling of the Trinitie in vs, whiche farre surmounteth all the treasures of the world.

But what doth the Father when he dwelleth in a man? what doth the sonne? what doth the holy ghost? The father with his might sheldeth and defendeth the men in whom he dwelleth, against the rage of sathan: whereas sathan executeth full power vpon all beleeuers. The sonne with his wisdom and light, teacheth and lighteneth them against all mistes of all maner of darknes. The holy ghost with his holynesse, sa- crificeth, consecrateth, & annointeth them to be the Prophets, kings, priests, and saints of the Lord. To be Prophets, be- cause we see those things with the eyes of our faith, which no bodily eare is able to conceiue. Of this Prophetical office speaketh Joel, according as Luke also maketh mention. Act. 2. To be kings, partly because we are made the childre of God
by

by the victorie of Chryste: & also because that by the power of Chryst, we reigne ouer death and hell. Lu. 22. I appoint vnto you a kingdome, like as my father hath appointed vnto me. To be Priestes, because when wee beleeue in Chryste, wee haue authoritie to offer vnto God the sacrifice of praise: we haue libertie to call vpon God through Iesus Chryst our only mediator and high priest: we haue authoritie to teache Gods word. Holweyt, euery man according to the maner of his calling. And to be saints, because that through faith in Chryst, wee are accounted as pure as if we had fulfilled y^e law to the uttermost. Behold what a number of fruits the keeping & louing of Chrysts words bringeth with it. There can be no greater dignitie, there can be no greater glozy, there can be no honoz or worship more excellent. But what shal we learn by it? To liue worthy so great honoz, that wee by our owne uncleannesse driue not God out of our hart: but rather that we exalt him with continuall prayes, in true godlinesse and sanctificatiō. That so great worship ought to put vs in mynd herof, Peter teacheth. .1. Pet. 2. where he saith thus: you are a chosen generation, a kingly priesthood, a holy nation a people whom God claymeth proper to himselfe, that y^e should set forth his workes, who hath called you out of darkenesse into his wonderfull light. You that in times past were no people, are now the people of God, you which in times past obtained no mercy, haue now obteyned mercy. Whereupon the Apostle inferreth: Abstaine therefore from fleshly lusts which fight against the soule, and make your conuersation honest among the Heathen. As many benefites of God then as we heare of towarde vs, so many spurs shall there be to pricke vs forward to godly and holy life. Wherefore sith Chryste here promiseth so great thinges, and sith that the heauenly Trinitie dwelleth in them that beleeue: Let vs endeuor to be cleane and pure, as it becommeth Gods temples to be. Let vs be spirituall thinges, that wee may reigne ouer sinne, and not serue it any more in the lustes thereof.

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Let vs be priests that may offer quicke sacrifices vnto God, and call vpon him by fayth in Chryst. Let vs be Saints and segregated from the heathenish routes of the world, that we fall not into our former filthynesse againe.

¶ Of the third.

AND the comforter, the holy Ghoste whome the father shall sende in my name, hee shall teache you all thinges. This is Chrystes promise, whereby he promisseth his Disciples the holy ghost. We haue heard before what is the worthynesse of the Christians: Now let vs hear what is ioyned with this worthynesse. And because I am not able to vtter these things according to their worthynesse, I will (after the manner of babes) prattle of each thing that is spoken in this royal promise. These fewe words therfore do containe seven points concerning the holy ghost, the which I will rehearse breuely, and apply them to our vse. For these pointes contein the causes why the holy ghost is sent and giuen.

First he is called an Aduocate. Although he I haue spoken somewhat an eight dayes hence concerning this name: yet peradventure it shall not be amisse to repeat it again to day.

Therfore he is called an Aduocate (that is to say a spokes-man,) because he is at hande to the afflicted, and dothe teach them, comfort them, & take their case vpon him as his own: and in conclusion compelleth vs to crye out, and to say with al our heart: Abba father, haue mercy vpon vs for thy sonnes sake, whom thou hast giuen to be our Sauour. And this is the first cause why the holy ghost is giuen.

The second is, that he may quicken vs, and ther vpon he is called a spirit. Now there is a double life. The one naturall, where through all liuing creatures liue: and this endureth for a short time, for it is swallowed vp by death: and the other life is of God, from whiche Paule sayth, that all those are e-straungers which haue not knowne Chryste. The authoz of this life is that spirit of Chryst, which he promised to his disci-
cles.

ciples. This is not of short continuance: but euerlasting, as which is proper to the euerlasting God. And this life liue all they that beleue in the sonne of God. Gala. 2.

The thirde cause of sending and giuing the holy ghost, is that he may make vs holy, of whiche operation he is called holy: and he maketh vs holy, at what time he woortheth faith in vs, when he regenerateth vs, when he reformeth our vnderstanding, affections, and will: and to be bræfe, when he bringeth to passe that wee become new creatures, and liue according to the will of God.

The fourth cause of sending & giuing the holy ghost vnto vs, is that he may stablish a certaine louingnesse among vs: and therefore he is said to be sent from the father to his children. For as the father embraceth his chyldren with an inward kindnesse & loue: so he desireth nothing more, than that the chyldren folowing the nature of their father, shuld mainteine brotherly loue among them selues. Thus to doe it becommeth them that acknowledge God to be their common father. As for those that refuse to doe so, eyther they neuer were his children, or else they are shamefully growne out of kynd from the nature of their father.

The fifth cause of sending the holy ghost is, that wee may learn of him, in what sort our heavenly father is minded towards vs. Therefore the Lord saith: and he shall teach you all things. What? Shal he teach any other thing than that which the Prophets and Moyses haue taught? Or any other thing than is deliuered vs in the scripture? No forsooth. For he shal teach the selfe same things. Doth not the Scripture suffice? Yes, it suffiseth as in respect of doctrine, but not as in respect of our capacitie. For although we heare the word a thousand times: yet is it vneffectuall vntesse he teach within. For as noynting (as saith the Apostle) teacheth all things.

The sixth cause of sending and giuing the holy ghost, is shewed in this saying, in my name. By which saying is signified the vttermost ende of the finall cause why the holy ghost

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is giuen: which is, that they which belæue in Chryſt may bee ſaued. For in as much as Chryſt is our ſaluation, & that the holy ghoſt is ſent in his name: there is no dout, but he is ſent for our ſaluation ſake.

The ſeuenth cauſe is, that he may confirme Chriſts word in vs. He (ſayth Chryſte) ſhall teach you all things: he ſhall put you in mynde of all thynges that I haue ſpoken vntoo you. Theſe things are ſignified bræfly concerning the holy ghoſt, in our Goſpel that is red this day in our Church: mo things are noted yet moze bræfly in our Cræde, which are, that the holy ghoſt is very God, that he is the third perſon in Trinitie, that he quickneth and ſanctifyeth, and that we muſt leane vnto him by liuely ſaythe, as vnto the father and the ſonne. But as concerning theſe things we ſhal heare moze another time, and haue heard moze a while ago.

¶ Of the fourth.

My peace I leaue vntoo you, my peace I gyue vntoo you, not as the worlde gyueth doo I gyue you. This promiſſe of Chryſt is right great alſo, and much greater than the worlde vnderſtandeth. Doth not Chriſt ſay (as we haue herd of late) in the worlde ye ſhall haue trouble, and they ſhal caſt you out of their ſynagoges: It is ſo. Therefore Chriſt maketh a difference betwene the two ſortes of peace: betwene the peace of the worlde, and his peace. What manner of peace the peace of the worlde is, there is no man but he vnderſtandeth. But what manner of peace Chryſts peace is, onely the children of God vnderſtande. For it is that peace whereof the Goſpell ſpeaketh, and of which I haue entreated abundantly the firſt Sunday after Eaſter. Neuertheleſſe to the intente I may bræfly repeat the ſame things: The peace of Chriſt is our reconcilemēt vnto God, the remiſſion of our ſinnes, the giuing of the holy ghoſt, and euerlaſting life, according to this prayer of the Church: O God which by the lightning of the holy Ghoſt haſt taught the hearts of the faythfull, gyue vnto vs that peace which the worlde can not giue, and that our hearts may

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may be quiet. This peace the sonne of God graunt vnto vs,
to whom with the father and the holy Ghost be honour and
glory for euermore. Amen.

Vpon Whitson Monday.

¶ The Gospell. John. iij.



O GOD loued the worlde, that he gaue hys
only begotten Sonne, that who so euer beleue-
ueth in him, shoulde not perishe, but haue euer-
lasting life. For God sent not his sonne into the
world to condemne the world, but that the world
through hym myghte be saued. But he that be-
leueueth on him, is not condemned. But he that beleueueth not, is
condemned already, bicause he hath not beleueued in the name of
the only begotten sonne of God. And this is the condemnation:
that light is come into the world, and men loued darknesse more
than light, bicause their deedes were euill. For euery one that euil
doeth, hateth the light, neyther cometh to the light, least his deedes
should be reprobud. But he that doth the truth cometh to the light
that his deedes may be known, how that they are wrought in God.

The exposition of the text.



I heard yesterday how the Gospell of Iesus
Christ was confirmed by a wonderfull mi-
racle, namely that Christ sent the holy ghost
from heauen in a visible shape, who not onely
the Apostles felt, but also al that wer that
day at Hierusalem saw: according as Luke
declareth. Act. 2. This day the Church setteth forth a Gospell,
wherin Christ comprehendeth a summe of that doctrine, for
the confirmation whereof the holy Ghoste was giuen vpon
Whitsonday. Christe talketh with Nicodemus, who was
one of the Pharisees and a Prince of the Iewes, as we shall
heere more at large vpon Trinitie Sunday.

Z. y.

¶ Antw

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Unto him dothe Chyriste (in the texte whiche I recited euen now) declare the causes of saluation and damnation, & sheweth from whence cometh the originall bothe of saluation, & also of damnation. We saythe that Chyrist was gyuen, to the intent that they which beleue in him shoulde bee saued. The rest he witnesseth to sticke still in their damnation, as we shall clerely see in the exposition of the text. The places.

- 1 The commendation of Gods louingnes and mercy towards men.
- 2 The instrumēt wherby Chyristes benefites are applyed to men, is sealed.
- 3 A comfort for the godly against the temptation of sinne and iudgement.
- 4 The difference betwixt the belauers and the unbelieuers.

¶ Of the firste.

S O G O D loved the worlde, that he gaue his onely begotten Sonne. In these few words is commended unto vs the louingnesse and mercy of God: and that not by naked words, but by a dede most excellent of al others. For it is not a true lone, which eyther lyeth hid in the hart only, or sitteth in the tong: but which proceeding fro the innermoze affection of the hart, offereth it selfe by word and dede. How then doth God loue here: He loueth in such wise, that he gaue euen his own sonne to be the price of the ransome for the redēption of the world, that he might by his death redēme them that wer adjudged to death & damnation. Of this loue of God speaketh Paul. Rom. 5. God condemneth his loue towards vs, in that when we were yet sinners, Chyrist died for vs. And Rom. 8. If God be on our side, who can be against vs: Who spared not euen his owne sonne, but gaue him for vs all. We dayly behold great tokens of Gods loue towards men, in al our whole life, & in the government of things. Notwithstanding, that loue whiche shyneth for the in the matters of this life.

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is scarcely a slender shadow of that most excellent loue wherewith he embrazeth vs in his sonne, whome he hath giuen to most bitter death for vs. This loue of GOD hath exceeding mercy going with it, of which Moyses, the Prophets, and the Psalmes do preach in many places: out of whom I wil take a few testimonies, to confirme our belasse concerning Gods good will towards vs. Moyses Exo. 34. saith thus. O Lord God of power, mercifull, and gentle, and of much compassion, and true, which extendest mercy vnto thousands, which takest away iniquitie, wickednesse and sinne. Deu. 5. I am the Lord thy God that sheweth mercy vnto many thousands that loue me and keepe my commaundements. Esai. 16. And his throne shal be prepared in mercy. Jonas. 4. for I know that thou art a gentle and merciful God, patient and of much compassion, & a forgier of mens wickednesse. David. Psal. 2. The earth is full of the Lordes mercy. And the. 102. Psal. As farre as the heauen is from the earth, so hath he strengthened his mercy vpon them that feare him. Also Psal. 103. The mercy of the Lord is from generation to generation vpon them that feare him, and his righteousnesse vpon their childrens children. Also in the same Psalm. The Lord is merciful and gentle, slow to anger, & great in mercy, he dealeth not with vs according to our iniquities, neither rewardeth he vs according to oure misdoedes: but as highe as the heauen is above the earth, so much hath his mercy surmounted towards them that feare him. As the father pitieth his children, so doth the Lord pitieth them that feare him. Ther be many such testimonies of scripture, which set out vnto vs the vnspeakable loue and mercy of God, and shew the largenesse of the same loue and mercy, and the effect and applying therof. For the largenes of gods mercy is scene in these points, that it extendeth it selfe vnto thousands, that it filleth the earth, & that God pitieth as the father pitieth his owne children. The effecte or fruite of it is scene in this, that it taketh away sinne, that it iustificieth sinners, that it acquitteth of þe due penaltie. This mercy is grei-

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ded in his sone, because he by offering himself in sacrifice hath satisfied Gods iustice, & by his obedience towards the law of God, hath purchased righteousness vnto vs. This mercy is applyed to them that loue God, & feare him, & keepe his commandments: that is, to them that beleue in Christ, which through faith performe new obedience. But as touching this matter, more is to be spoken in the second place. Let vs heer consider more deeply the words of the text. God so loued the world (saith he.) Who loueth: God. Whome loueth he? The world. Hear stay thy self, & thinke vpon this word. He loueth this world: Ergo, his healthfull louingnesse pertayneth not to the Iewes only, for they are but a peece of y^e world. He loueth the world, Ergo, he loueth not only a certaine few of y^e world, as the holy & vertuous y^e are in the world: but rather Christ cam into y^e world of purpose to save y^e sinners. What meneth he then by the world? Al men that are in y^e world. Behold the Lamb of God (saith John) which taketh away y^e sinnes of the world. And againe, gods wil is y^e al men shuld be saued. As often therfore as we hear y^e God loueth the world, let vs think our selues to be a parcel of that world which he loueth. How falles it out the y^e he loueth vs, considering y^e we are sinners? God findeth two things in vs. One which he himselfe hath made, and another which cometh of our selues. That we are men consisting of soule & body, it proceedeth of him: This his creature God loueth. But that we are sinners, we haue it not of him, but it proceedeth of our selues. This doth God hate & for the cleansing heerof hath he given his sonne: & willeth that those which wil be partakers of his mercy, should mortifie it in theselues by continual repentance. But how doth God loue the world? So as he hath given his sonne for it: that is to wit that he should take vpon him the sinne of the world, & die for it vpon the crosse. Surely it is a great loue, than which there can be none greter. But reason is heer offended, which vnderstandeth not Gods purpose, and objecteth in this wise. Is not God almightie? Yes surely. Can he not do what he listeth?

Yes.

Yes undoubtedly can he. Had it not bin better then if he had shewed his loue towards men by some other meane? Austin answereth. If he had done otherwise, neither would I haue liked thee. It pleased him (saith the Paule) to saue the beleuers by the foolish preaching of the Gospel. Wherefore setting aside the iudgement of reason, let vs saye with Dauid: Thy word is a lanterne to my fete. Also this is to be knowne, that God is not only almightie, but also most iust, most mercifull, and most wise. Mankinde was falne into sinne. What did Justice require in this case? Surely that mankind should be punished according to the greatnesse of his sinne. Nowe as his sinne was infinite (for the infinite goodnesse was defaced thereby:) so Gods iustice required that either mankind should suffer endlesse punishment, or else that rightfull amends should be made in stead of the punishment. This amends could none make but God. But sozasmuch as God ought not to be punished: the sonne of God tooke mannes nature vpon him, and in it made satisfaction for the sinnes of the worlde. And so God shewed himself not only almightie, but also most iust, most mercifull, and most wise. For he alone found out the way which reason could not find. He gaue his sonne, who by his heauenly power overcame sinne, death, the Deuil & Hel: who of his mercy hath receiued vs: who with his righteousness hath satisfied the iustice of God: who through his wisdom hath found out the way of saluation.

¶ Of the seconde.

That all that beleeue in him shoulde not perishe, but haue euerlasting life. Here is the instrument set forth whereby the benefites of our Mediatour Christ are applyed vnto vs. Nowbeit for asmuch as these are the wordes of the sonne of God, and the chiefe flour or pith of the whole scripture: I will list them one by one, and shew what doctrine is to be gathered of euery word.

First he sayth: All: This word all remediethe two mosse gracious temptations: whereof the one is particularitie,

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and

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and the other of unworthinesse for the multitude of finnes. There are diuers that confesse God to be mercifull to many for Chriſtes ſake: but they doubt whether ſo great a good turne pertaine to them ſelues or no. This is a ſore temptation, the which the ſonne of God remedyeth with this one word all. For if Chriſtes benefite extended not it ſelfe to all, he would in no wiſe haue ſayd all, but many or ſome. Let vs then geue the praiſe of truth vnto Chriſte, and let euery man thoroughly perſuade him ſelfe that Chriſtes benefites belong to him alſo. Again another temptation riſeth of the thinking vppon the greatneſſe of finnes, which temptation the miſeries of this preſent life encrease. This doth Chriſte remedy alſo by this word all. For he ſaith not euery iuſt man, or that committeth the leſſer finnes: but all: that is to wit, euery one that is found within this wide worlde. This alſo confirmeth the price of our redemption. The bloud of Chriſt (ſaith Iohn) cleaſeth vs from all iniquitie: that is to ſay, from all that which we do amiſſe contrary to the law of God. Therefore let no man deſpaire by reaſon of the greatneſſe of this diſeaſe. Our Philiſion Chriſte is wiſe, and hath an effectuell remedy againſt all diſeaſes, namely his owne death and obedience.

Then followeth the ſecond word: that beleeueth: by which word mankind is diſſeuered into two ſorts of men: of whom the one beleeue, & the other beleeue not. They beleeue, which perſuade them ſelues that Chriſt is ſauorable to them, according to his promiſſe: and they beleeue not, which deſpiſe the goſpel, and will not credit Chriſt: & theſe periſh through their owne default. Merely the benefite extendeth it ſelfe to all men, & is offered to all according to Chriſts commaundement: but it is receiued of the beleeuers only according to Chriſts commaundement and promiſſe. Go ye into the whole worlde and preach the goſpel to all creatures. He that beleeueth ſhall be ſaued. Behold, the benefite is offered vnto all: but only the beleeuers take hold of it. the reſt periſh through their owne default. For although that God of his mercy is willing to haue all men ſaued:

saue: yet will hee of his iust iudgement, that the vnbelæuers perish, whom he would haue saued, if they had not refused to embrace their saluation by faith.

The third word is on him: for hee is saued that belæueth on him, that is, on the sonne of God, very man, the sauloure of the world Iesus Christ. What is it to belæue on him? It is to despaire of thy selfe, and to hope for all good at his hand.

The fourth word is, should not perish. In this saying are shewed two things: firste that all whiche belæue not on Christ are subiect to the sentence of damnation. And secondly that men be acquit from this sentence of dānation, by the merites of only Christ through fayth only. This therfore is the greatest benefite of the Gospell, to be set free from deserved destruction and endlesse damnation.

The fiftie saying is: but haue life euerlasting. This is the cheefest benefite of the Gospell. Endlesse death is due to vs by oure owne desert: eternall lyfe is due to vs by the deserte of Christ, so that we leane vnto him by stedfast faith vnto the end. By these things now is to be gathered a firme differēce betwixt the lawe and the Gospell, and betwēne woꝝkes and fayth: The lawe promiseth eternall life: but it is to them that do the lawe. But bicause no man is able to fulfill the lawe, it followeth that no man can attaine life by the lawe. The Gospell promiseth eternal life freely to all that belæue in Christ, bicause Christe hath for all suche satisfied the righteousnesse of the lawe. Faith therfore receiueth that benefite freely whiche the lawe offereth without condition of fulfilling the lawe. Notwithstanding, when we haue obtained this benefite by faith, we must do woꝝkes, not to the intent to deserue Heauen and euerlasting lyfe by them, but as Gods Child: en to perfoꝛme true obedience to our Father, and to shew oure faith by our frutes, in all godlinesse and honestie.

¶ Of the third.

FOR God hathe not sente his sonne intoo the worlde to condemne the worlde, but that the worlde mighte bee saued by
Z.v. him

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him. Hee that beleueth in him is not condemned : but hee that beleueth not is iudged already, bycause hee beleueth not on the name of the onely begotten sonne of G O D. These two words containe a thirde place, that is to wit, comforte and terrour. For it bothe comforteth the godly acknowledging their sinnes : and putteth the stubborne in feare, that will not belæue in Chriſte. For as muche as G O D easily saue what the weakenesse of men was (and chiefly of those that earnestly thinke vpon the sentence of the lawe) and saw the wilfulness of no small number : he applyed his worde vnto them bothe. For the first sorte, when they here how all that yelde not full obedience to the lawe, are subiect to the sentence of death, can not but be dismayed at the threatnings of the law. Those therefore dothe Chriſte comforte, and sayth : G O D hath not sente his Sonne too condemne the worlde, but that the world might be saued by him. Hee speaketh of his firste coming into the worlde, whiche was to saue sinners that fall to amendment. For hee vsed this swete allurements : Come vnto mee all ye that laboꝝ and are laden, and I will refresh you. Also, I came not to call the righteous, but the sinners to repentaunce. As many then as obey Chriſtes voice and repente, are free from the iudgement of damnation. For thus sayth the truthe : Hee that beleueth in hym, is not iudged. That is to say, with the iudgement of damnation. This promise will comfort vs against the sentence of the law, and of our owne conscience. For hee that shall be iudge of the quicke and the dead, saythe openly. Hee that belæueth in him, is not iudged. The trust vnto this promise shall be needful for vs in y^e houre of death, against the threatnings of the law, y^e dreadfulness of death, y^e flames of hel, & the tirannie of the deuil. For it cannot come to passe, y^e the euerlasting truth shoulde lie. Whereto concerning the comfort of them y^e belæue. Concerning the terror of them y^e wil not belæue y^e Gospel, it foloweth : but he that beleueth not, is iudged already, bicause he beleueth not in the name of the onely begottē son of God. What? Shall there the
hee

be none other iudgement: *Yes*: the son of man shal come too iudgement in his time, according as he hath promised. What meaneth he then by saying: *He* is already iudged, *y* is to say condemned. By this saying, he sheweth what maner of ones al the childre of Adam be without faith, *y* is, without Christ our mediatur: namely that they be iudged (*y* is to say, condemned) *y* is to wit, as in respect of the cause, & *y* matter. For the cause & matter of their damnation is in themselves, which is the transgression of Gods law & wilfully rebelling against God. Besides this, the sentence of the lawe spoken long agoe when he had first created man, and after ward repeated in mount Sinai, is that all they are cursed that obey not God according to his commaundement. Unto this curse are all they tied that beleue not in the Sonne of God, who alone hath taken vpon him the curse of them that beleue in him. That this is so, we are done to vnderstand by the things that follow. And this is the iudgement, that light is come into the worlde, and men haue loued darknesse more than lyght. That is to say, therfore shall men bee damned, bycause they haue not receiued the light of the sonne of God by faith: but rather would abide still in their owne ignorance, and that by reason their workes were euill.

¶ Of the fourth.

FOR every one that dooth euill hateth the lyght; and will not come too the lighte, leaste his woorkes shoulde bee reproued. When theues will steale, they loue the darke: so men that are not yet bozne againe by faith in Christ to do well, are carried with might and mayne vnto naughtinesse, and therfore doo hate the light of the Gospell: where contrariwise he that dealeth vp rightly with a good conscience, cometh to the light, that is to say, doth his workes openly, and is not afrayd, that men shuld see the. What is to wit, he that cometh to the light of Christ, and hath lerned of his spirit to do well, he abideth no longer in the darknesse of ignorance, but endeuereth to walke like the chyld of Light. Whereby then we maye learne:

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learne, firste the difference betwene them that belæue, and them that belæue not. For the difference is to be found out by their workes, as the Lord saith in an other place: A good tree bringeth forth god fruit: and an euil tree bringeth forth euill fruit. Againe we may learne, that the light of the Gospel can not abyde that we should be wrypped in our olde darknesse. To this purpose make so many exhortations of Chryst and his Apostles. In Mathewe the Lord sayth: Let your light so shine before men, that they may glorifye your heauenly father. And Paule saythe: ye are the children of light, walke as in the light. After the same maner also speaketh Peter: Unto whiche liuely stone reiected of men, but chosen and honored of God, come you, and as liuely stones be builded vpon it a spirituall house, and a holy priesthode, to offer spirituall sacrifices, acceptable to God through Iesus Chryst. Let no man thinke therefore, that the Gospel giueth libertie to sinne. The Gospel deliuereth from sinne: Therefore it will not that we should any more yeld our selues vnder the yoke of sinne, when we are once rid of it. If (saythe our Sauour) the sonne hath set you free, ye shall be free in deede. He that committeth sinne, is the slaue of sinne. Then sith we are set free by Iesus Chryste, let vs vse our freedome in suche wise, as we may be the seruantes, not of sinne, but of God, through Iesus Chryst our Lord. To whome be honour for euer. So be it.

The third holy day in Whitson weeke.

¶ The Gospel. John. r.



Erly; veryly, I say vnto you: hee that entreteth not in by the doore intoo the shepefolde, but clymbeth vppe some other waye, the same is a theefe and a murder. But hee that entreteth in by the doore is the shephearde of the Sheepe: To him the Porter openeth, and the sheepe heare his

his voyce, and hee calleth his owne sheepe by name, and leadeth them out. And when hee hath sente forth his owne sheepe, hee goeth before them, and the sheepe followe him: for they knowe his voyce. A stranger will they not followe, but will flee from him: for they knowe not the voyce of strangers. This Proverbe spake Iesus vnto them, but they vnderstoode not what thinges they were whiche hee spake vnto them. Then sayde Iesus vnto them agayne: Verely, verely, I say vnto you: I am the doore of the sheepe. All (euen as many as came before mee) are theeeues and murtherers, but the sheepe did not heare them. I am the doore, by mee if any enter in, he shall be safe, and shall go in and oute, and fynde pasture. A theefe commeth not but for to steale, kill, and destroy. I am come that they might haue lyfe, and that they myght haue it more abundantly.

The exposition of the Text.



Cherd yesterday of the everlasting life whiche we attaine by faith in Chyist: this day is shewed vnto vs the true doze, and the true doze keeper, least any man might stray from the right gate of eternall life, and seeke another way or doze, by which he cannot come to eternall life. Now to the intente we may the better vnderstand the terte of this Gospel, we must marke the occasion and purpose or dyfte therof, wherby the effect of the meaning may be gathered. The occasion was this. Chyriste healede a blinde man, that had bin blind from his birth: by which deede hee shewed his Godheade, and that he was the Messias, which had bin promised long agoe. But the Pharisees and Scribes (who at that time were counted the shepheardes of Gods people) were offended, as they that envyed Chyist, the honor of the Messias and true shephearde that was promised. Against the vngodlynelle of whome, Chyriste mainteineth and vpholdeth him selfe to be the true shepheard. His dyft therfore is to shewe the true shepfold, that is, to define the true

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true Church, whereof he alone is the true Shepherd. Thus have we the occasion & drift of this sermon. And the summe of it is, that he bothe confuteth the Scribes (whiche vaunted them selues to be the true shepherds) and auoucheth himselfe to be the true shepherd, in whose shepfolde be as many as here his voice and folow him, and depart fro strangers: that is to say, from false shepherds. The places are two.

1 Of false shepherds.

2 Of the true shepherd and shepfolde.

¶ Of the first.

Verely, verely, I say vntoo you, he that entreth not into the shepfolde at the doore, but climbeth in another way, hee is a theefe and a murder. This is the description of a false Prophet. And by setting forth the example of one, hee signifieth all false Prophets. Hee is a false Prophete that entreth not in at the doze. What is it, not to enter in at the doze? It is to appoynt another way to saluation than Christe onely. Then whosoever strayeth from Christe, strayeth from the doze, & is a false shepherde. *Arius* denyed Christes Godhead: therfore did he stray from the doze, for Christ is very God. *Phortinus* denyed Christes manhood: therfore he strayed from the doze, for Christe is very manne. *Sabellius* made two persons in Christe: therfore strayed he from the doze, for Iesus is both God and man, one Lorde, and one Christe. The Papistes say, wee are not saued by the only merite of Christe: therfore they stray from the doze, for Christe alone is the Sauoure of the worlde. The Pharises and Papists thrust vpon vs mennes traditions in steede of the Gospel: wherefore they stray from the doze, and enter into the shepfold (that is, into the Church) by another doctrine, than the doctrine of Moyses, the Prophetes, the Psalmes, and the Apostles, for this is to climbe in another waye. Wee maye therfore note hereby the true mark of false Prophets, which is to climbe into the shepfolde some other way than by the very gospel of Christ, or than by Christ himself, and to take vpon

upon them the office of teaching. These false teachers are thieves and murderers. They are murderers after a double manner. First, in that they thought their owne doctrine to be sufficient to saluation, & the only doctrine that fed: when neuerthlesse there is no vnderstanding of the worde, but if Christ open, and as it were vnbolt the dore. Secondly, for that they deuised also new traditions of their owne brayne, which they thought to be auaylable to saluation: according as we manifestly see it to haue ben customably done by the Papists, which haue taught, that this work, this Masse, this Rosarie, this praying vnto Saincts, and this order, deserued saluation. They are thieves moreover, first because by their craftinesse, they take away the true doctrine. 2. Cor. 11. like as the Serpente deceyued Eve by his wylpynesse. Secondly, for that when they haue stoln away the true doctrine, they foist in a wycked doctrine, where throughte they strengthen the handes of the vngodly, and discourage the heart of the ryghteous. Czech. 13.

But what meaneth it that it foloweth in the texte. As many as came before mee, are theues and murderers. Came not Moses, Elias, Elay, Heliseus, Jeremie, Daniell, and many others before Christ? If they came before him, they were thieves and robbers, according as the Lorde in this place saith openly. They are sayde to come before Christ, that come without Christ, that come without his doctrine and spirit. But the holy Prophets of God came with Christs spirit and doctrine: therefore they came not before Christ, neither were they thieves and murderers, but true shepherdes of Chrystes shepefold. Here vpon Austine sayth well: They come with him, that come with Gods wyorde. I (saith he) am the way, the truth, and the life. If he be the truth, they come with him that be true, As many then as come without him, are theues and murderers, that is to say, they come of their owne heads, to the intent to steale and kil. They are thieves because they say that that is theirs which is an other mans: and

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and they are murtherers bycause they also kill that whiche they haue stolne. See then holwe great daunger there is in false teachers. They clayme Chrystes flocke to themselves like thæues: and they kill them like murtherers. Upon god cause therefore doth Chryst in the Gospell warne all men to beware of false prophets, that is, of false teachers that bring not with them Gods truth.

g Of the seconde.

BVt hee that entreth at the doore, is the Shepherde of the sheepe. Here he entreateth of the good shepherd, and desireth him to be the good shepherd that entreth in at the doore. There are foure sorts of good shepherds. For first God himselfe is called the shepherde of his sheepe, according to that which is written. Hierem. 22. Behold, I will gather the remnant of my flock out of all lands, into which I had cast them out, and will bring them againe into their owne groundes, and they shall encrease and be multiplied. Also Psalm. 23. The Lorde is my shepherde, I shall want nothing: he shall put me in a place of pasture. Secondly Chryste, God & man, is also a true shepherd, as he himselfe witnesseth in this gospell, and as we haue heard euen now. I am the good shepherd: whiche thing he proued by that that he redeemed his sheepe with his owne life. The thirde kinde of shepherdes are the godly teachers, of whome the Lorde speaketh in Hieremie: I will raise vp shepheardes among them, and they shall feede. And Chryste maketh Peter a shepherd, when he saythe: Feede my sheepe. The fourth kinde of shepherdes is the ciuill magistrate. Wherevpon king David is called the shepherde of the people: and in olde time kings were called shepherds of people. Howbeit, the Lorde in this Gospell speaketh not of the first and last kinds of shepherds, but onely of the middle sorts of shepherds: that is, of himselfe and other godly teachers of the Church: of whom I will speake somewhat, howbeit briefly, bycause I spake of this matter a while

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while ago. A good shepheard therefore in generall is, first hee that entred in at the doze, that is, which cometh with Christ and bringeth the true Gospell, as the prophets and Apostles did in olde time, and as all do at this day as many as teache the Gospell purely. Secondly, he that feedeth the sheepe, not with rotten but with wholsome foder, namely with the lively word of God. Thirdly this dozekeeper or porter openeth: that is to say, Christ maketh the worde effectuell and awaylable to the saluation of the sheepe. For vnlesse Christ open, in vaine is the labour taken, and the sheepe are not led to any purpose. Fourthly, he calleth his owne sheepe by theyr names: that is to say, he knoweth his sheepe, he loueth them, and embraceth them with a singular care. Fifthly, he goeth before them. How? In doctrine, life, and Crosse. For a good shepheard must be a pattern to his flocke in doctrine, life, and crosse. Sixthly, his sheepe follow him, that is to wit, in purenesse of doctrine, in holynesse of life, and in patience vnder the crosse. But why do his sheepe follow him? First because they know his voyce: Secondly because they flee fro a stranger, for they know not his voyce. We haue here a descriptio, not only of a true shepheard, but also of the true sheepe, which are in one sheepfold of the chiefe shepheard God. What is the sheepfold? It is the catholike church. Who be the sheepe? All that heare the voice of the shepheard, following him and fleeing from strange shepherds, who in deede are no shepherds but thieues and murtherers. Here are the differences to be hidde betwixt the true Church and the false Church. The proper markes of the true Church, are these: which who so hath not, let him know that he is none of Christs sheepfold.

Which are these markes of the true Church, or of Christs true shepfold? The first is the vncorrupted voice of the heauenly doctrine, according to this saying: My sheepe here my voice: The second is the right vse of Baptisme. The third is, the vse of the Lords supper according to Christs institution. The fourth is the vse of the keys according to Christs com-

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maundement. The fifth is the Crosse. The sixth is mutuall loue among Christs sheepe. The seventh is mutuall prayer one for another. And the eight is the maintenaunce of the ministerie of gods word. These are the true marks of Christs church, the which a man may comprehend in fewe wordes. As we may say, that the first mark of Christs sheepe, is the vncorrupt voice or preaching of the gospel: the second, the lawfull vse of the Sacraments: and the third obedience towards the ministerie of the word. For in these three are contained the other eight that I set.

We haue in generall who is a good shepherd, and who haue the true sheepe. Now let vs apply them to examples. Firste, vnto Christ the cheefe shepherd and vnto his sheepe. And afterward to other ministers of the word, who vnder Christe are also called shepherds.

Christ proueth himselfe to bee a good shepherd, by that he giueth his life for his sheepe. For he came downe from heauen to seeke that was losse, to heale that was diseased, and to close vp the wounds which the wolues had giuen his sheepe. This shepherd went before his sheep in purenesse of doctrine, innocencie of life, & crosse. He feedeth his sheep with the healthful fodder of God, that is, with the word of the gospel. He gathereth together his stray sheepe. He keepeth away the wolues with his sheepehook. And to be pfecte, he setteth by nothing so much as by the welfare of his sheepe. His sheepe are Abel, Abraham, Isaac, Jacob, David, Joseph, Anna, Mary, Simeon, and many others, whiche leauing their erroure, gaue eare to Christs voice, following him in doctrine, lyfe, and crosse, who they shall follow in glory also, in their time. For if we suffer with him, we shall bee glorified with him. His sheep at this day, are as many as beleue the gospel, and serue Christ in true profession and godlinesse.

Now what reward Christs sheepe shall looke for at their shepherds hande, who is both the doer and the doerkeeper, Christe himselfe sheweth, when he saith: If any man enter by me,

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by mee, hee shall bee saued, and hee shall goe in and out, and shall finde feeding. That is to say, if any man leaue the darknesse, and follow mee that am the light, hee shall go in, namely by faith: and he shall go out by profession, godlynesse, and charitie: and he shall finde feeding, that is to wit, by the word of life in this worlde, and by everlasting blisse in the lyfe to come.

Besides this, good shepherds are all goodly ministers of the worde, whiche followe Chrystes example in feeding of their sheepe. Such a one was Elias, such a one was Hieremie, such a one was Esay, such were the Apostles, and such now a dayes are all they that preach Chryst sincerely, and go before their sheepe in doctrine, life, and crosse, which flee not the woldes, but keepe them from Chrystes shapfolde with the sword of the spirit and earnest prayers. These also haue sheep of their owne, those that heare their voice, and folloive them in doctrine, godlinesse, & patience. What? doe not their sheep belong vnto Chryst only? Yes, that doe they. How then saith hee that they belong to the shepheards that feed them? They are their shepheards in respect of charge: but they are onely Chrystes in respect of possession and owne ship: for hee hath purchased the sheepe vnto him selfe with his owne precious blood. But in as muche as we haue lately heard the sermon concerning the shepherd and his sheepe, I will say no moze of them here, but will be take you all to our chiefe shepherd Iesus Chryst, to whom with the father and the holy Ghoste be honoz and glozy for euer. Amen.

Vpon Trinitie Sunday.

The Gospell. John. ij.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Iewes. The same came vntoo Iesus by nyght, and sayde vntoo hym: Rabbi, wee knowe that thou arte a teacher come from GOD: for no man could do such miracles as thou doost,

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except God were with him. Iesus answered and sayde vnto him: verily, verily, I say vntoo thee: excepte a man bee borne from a-boue, hee can not see the kingdome of God. Nichodemus sayde vntoo him: howe can a man bee borne when hee is olde? can he enter againe intoo his mothers wombe and bee borne againe? Iesus answered: verily, verily, I say vnto thee, excepte a man bee borne of water, and of the spirit, hee can not enter intoo the kingdome of God. That which is borne of the fleshe, is fleshe, and that which is borne of the spirit, is spirit. Maruell not thou that I sayde vntoo thee, yee must bee borne from aboue. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nichodemus answered, and sayde vnto him: how can these things bee? Iesus answered and sayde vntoo him: Art thou a maister in Israell, and knowest not these things? Verily, verily, I say vntoo thee: VVee speake that wee knowe, and testifie that wee haue seene, and yee receiue not our witnesse. If I haue tolde you earthly things, and yee beleue not: how shall yee beleue if I tell you of heauenly things? And no man ascendeth vppe intoo Heauen but hee that came downe from Heauen, euen the Sonne of man, whiche is in Heauen. And as Moyses lifte vp the Serpent in the wildernesse, euen so muste the Sonne of man bee lifte vp: that whosoever beleueth in him, perishe not, but haue euerlasting life.

The exposition of the texte.

This feast may woorthily be called the feast of our Creed, or of our Faith. For it is ordeyned to the intent folke should in the Church be taught concerning God, who is one and true in substance, and thre in persons: and of benefites towardes the Church. For after that Chryste and his benefites: the louingnesse of the father in sending his sonne into the woylde; and the sending of the holy

holy Ghost to comfort the Gospell, had bin intreated of the
former Sundayes: the Church thought it conuenient to
knit al these things together, and to teache them as this day,
to the intent the things that were declared at large, might
briefly be brought to remembrance againe. And the Church
setteth forth this text of the Gospell, which you haue heard, for
a very good purpose. For in it are set forth Gods benefites
towards his Church. For as the Father sente the Sonne,
that he might become a sacrifice for sinne: so is the holy ghost
giuen to beget the beleuers againe, unto euerlasting life.
The summe of this present Gospell therefore is, that those
whiche are begotten againe in the fayth of Chryste, are hey-
res of eternall lyfe, by the benefite and mercy of Chryste,
whom the father hath sent. Now to the intent we may keep
a certaine order, I will in this Sermon entreat,

- 1 Of the knowledge of God.
- 2 Of the spirituall regeneration or new birth.
- 3 Of that most comfortable saying of Chryste, as Moyses lifted vp the serpent in the wilderness: so must the Sonne of man also be lifted vp. &c.

¶ Of the firste.

For as much as to know God, is lyfe euerlasting: it standeth men in hand to looke for the true knowledge of God. The knowledge of God is of two sortes. The one is heathenish, naturall, and philosophicall: and this is vnperfect: For the wise men of the worlde, whiche were not instructed by Gods word, erred in foure poynts. First in the substance of the Godhead. Secondly in the persons. Thirdly in his prouidence. And fourthly in his will. The Epicures are hilled out of all men, who denied that there is any God at al. The wise men which confessed that ther was but one God, misdeemed of his substance. For they thought not him to be God, who is the Father, the Sonne, and the holy Ghost. Neyther deemed they aright concerning the persons. As for Gods prouidence, some of them toke it quite away. Other some de-

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myed it too bee vniuersall. For they were of opinion, that God
rared for the grettest things, but not for these earthly things.
As for Gods will concerning free mercy, they were offer-
ly ignorant of it: but that he will one day punish the stub-
borne, they were warned by the recorde of their owne con-
science. But from whence had the heathen this tender know-
ledge, such as it is? David and Paule witnesseth, that they had
this knowledge of God by his creatures. For Paule in the
first to the Romanes sayth: That whiche is to bee knowne
concerning God, was manifest vnto them. For GOD did
shewe it vnto them. So that his invisible things, that is to
say, his eternall power and godhead are vnderstood and sene,
by the workes from the creation of the worlde, to this intent
that they might bee without excuse. David also sayth: The
heavens declare the glorie of God, and the firmamente shew-
eth his handy workes. That is to say, the heaven that we
see, sheweth God the workman after thereof. The effect of all
philosophicall knowledge concerning God, cometh to this
point: firste man by beholding the things that are created,
is brought to this point, that he confesseth ther is some body
by whom all these things were made: and by whose power
all things are gouerned: and hereby he must of necessitie be
drawne too this eternall power and godhead: for it must nee-
des bee, that he that made all things, must bee of auncienter
continuance than all the things that are made, and so conse-
quently without beginning. And it followeth of necessitie,
that this incomparable power whiche suffizeth too rule so
huge a worlde, must needs bee more excellent than any other
power, bee it neuer so exceeding. Now this is the selfe same
thing that we call God: who againe, vnto he be only one,
surely is not he that made all things, nor that ruleth all thin-
ges, and therefore neither euerslasting, nor almightie, no
nor GOD. This is the summe of that whiche the wise
men of the worlde doe knowe concerning God. Of whiche
knowledge the vse is of three sortes. The firste is, that men
maye

may acknowledge God by his creatures : secondly, that whē they knowe him they should worship him : and thirdly, that when they knowe God, and worship him not, they shoulde bee inexcusable. The firste and seconde are the proper end of knowing God. The third is necessary through mans owne faulte. Another knowing God cometh of the Scripture, or of Gods word, which knowledge is by a lly contained in the Apostles Creed : whiche is, that we beleue there is but one God : that we beleue there is thre persons in one Godhead: that we should know Gods will, and his benefites towardes his Church: that we should know the mean, by whom we may bee made partakers of the benefites of the holy trinitie.

Howbeit to the intent we haue the fuller perceiurance of this knowing of God, I will set and expound foure points concerning this helthfull knowledge of God, wherof the first shal be a cōfirmation y ther is but one God. The second, a declaration that ther be thre persons in that one godhead. The thirde, what is to be considered in euery of the persons seuerally: the fourth what is the helthfull vse of knowing God. First the confirmation is to be fetched out of records. And as for records y confirme the vnitie of God, I wil take them out of Moyse, the prophets, the Psalmes, and the writings of the Apostles. Moyse. Exod. 20. Deut. 5. I am the Lord thy God that brought thee out of the lande of Egypte, thou shalt haue none other Gods before me. Deut. 6. Herken O Israel the Lord our God is one God. Psal. 43. Before me there is no God made, neither shall there bee any after me. I am, I am God, and there is no Sauioure besides me. 44. I am the first and the last, and besides me, there is no God. Psalm. 18. Who is God but the Lord of hostes, and who is strong, but our God? Paule. 1. Cor. 8. We knowe that there is none other God but one. 1. Tim. 2. There is one God. These records and many other doe euidently conuince, that there is but one God, whiche thing the Catholick Church also confesseth, when it sayth: I beleue in one God.

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The

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The seconde of the persons. That there be thre persons in one godly nature, not multiplied but abiding one in number, reason is not able to conceiue. Wherefore this is a misterie rather to be reuerenced, than to be serched. Vær vpon faith Bernard. To serch this, is a point of rashnesse: but to know it, is eternall life. And Salomon: He that is a sercher of his maiestie, shall be ouerwhelmed of his glory. Wherefore lette vs in this behalfe, keepe our reason prisoner vnder Gods warde, and let vs belæue the testimonies of the scriptures concerning so greate a myserie. The reason why the Church belæueth that there be thre persons in one nature of Godhead, is this: There is but one God, whiche thing is already proued by many testimonies. The father is God, the sonne is God, the holy Ghoste is God. Ergo the Father, the Son, & the holy Ghoste is one God. That the Father is God, and likewise the Sonne, and the holy Ghost, it is too be proued four wayes. First by the clære wordes of the Scripture. Secondly by their workes. Thirdly by the worship whiche is due to the Father, the Sonne, & the holy Ghost. And fourthly by the continuall consent of the Church.

The wordes of the Scripture are clære. Math. 3. The father speaketh from heauen: the Sonne standeth in the riuer, the holy Ghost commeth down in likenesse of a Dove vpon Christ. 1. John. 5. There are thre that beare witnesse in Heauen: the Father, the word, and the holy Ghoste, and these thre are one.

Againe, their wordes shewe the same thing. The father createth, the sonne createth, the holy Ghoste createth. The father iustifieth, the sonne iustifieth, and the holy Ghoste iustifieth. The Father gouerneth all things, the Sonne gouerneth all things, and the holy Ghost gouerneth all things. These workes of creating, iustifying, and gouerning, are proper vnto God. Wherefore in as much as they are attributed to the Father, the Sonne and the holy Ghost alike, we must of necessitie confesse the Godhead of them.

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The same thing is also confirmed by the worship of them. The Father is prayed vnto, the Sonne is prayed vnto, the Holy Ghoste is prayed vnto. But none is to be prayed vnto saue only God, neyther is any to be beloued on, sauing God only: Wherefore the father, the sonne and the holy Ghost are one God.

Here vnto also perteyneth the consent of the church. This is the Catholike faith, that we worship one God in Trinitie, and the Trinitie in vnitie, neyther confounding the persones, nor deuinding the substance. For the persone of the Father is one, the person of the sonne is another, and the person of the holy Ghost is another.

The third is, of those things that are to be considered in the persones. In the persones there bee fīue things to be considered. 1. The substance. 2. the persone. 3. the distinction of the persones. 4. the work. 5. and the will.

The substance or nature of the father, the sonne, and the holy ghost, is al one. For the father is not one thing, the sonne another thing, and the holy ghoste a thirde thing: for the substance of the godhed is one, and the nature simple. And therefore the father is sayd to be in the sonne and the holy ghost: the sonne in the father and the holy ghost: and the holy ghost in the father and the sonne.

The second thing that is to be considered in the trinitie, is the person: that is to wit, that there is one person of the father, another of the sonne, and another of the holy ghost. In this Trinitie of persons nothing is before or after other, no thing greater or lesser than other: neyther in time, because all the persons are coeternall: nor in nature, because al are of one self same substance: nor in dignitie, because they are coequal: nor in vnderstanding because they are comprehended in vnderstanding all together.

The thirde thing that is to be considered in the Trinitie of the persones, is personall distinction. And here is firste to be marked, how God is discerned from creatures. And next

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howe the persons of the Godhead are discerned one from another. The distinctions by which God is discerned from creatures, are these. First, that in one vndeuided nature not multiplied, there be three persons. Secondly that God is an everlasting mind. Thirdly that God is the creator. Fourthly that God is in the world & aboue the world. And fifthly that God is in all places, & yet contained within no place. These five properties are incident to God only, and to no creature.

The persones are distinguished one from another, by double properties, inward and outward. The inward, are to beget, to be borne, and to procede. The father alone begetteth the sonne: the sonne only is borne of the father: the holy ghost onely proceedeth from them bothe. The outward properties are to send, and to be sent: Only the father sendeth: the sonne and the holy ghoste are sent, but after a diuers manner. The sonne being sent, tooke vpon him mans nature, wherein he was made a sacrifice. The holy Ghost is sente into mennes hearts to kindle a new light in their mindes.

The fourth thing that is to be considered in the persons, is the woꝛke of the Trinitie. Herein is the rule of Austin to be obserued. The woꝛks of y^e Trinitie (as in outward beu) are vndeuided: howbeit sauing the property of eche person. The father createth, the sonne createth, and the holy Ghoste createth. The father regenerateth, the sonne regenerateth, & the holy ghoste regenerateth. But the father createth by the sonne, and the holy ghoste preserueth the things created. The father regenerateth in the sonne, by the holy ghost.

The fifth thing whiche I sayd was to be considered in the persons, is the wil: which what one it is, these things, following do declare. 1. First their woꝛkes past and present. 2. The commaundements. 3. The threatenings and promises of the law. 4. The promises of the Gospell. 5. Examples: and 6. hys imparialitie, and that he is no acceptor of persons. Al these things together teach, that God is angry with sinners, & will punish them, and that he will forgive the sin of all those that flie

live to the Mediator, and give them everlast ing life, without having respect of any nation or people.

Now remaineth the use, which is manifold. First therefore these things will frame our iudgement aright concerning God. For we must acknowledge God to be such a one, as he hath shewed himself to be by his word and record, according to the verse: *Beleeve thou God that bringeth to bee, which he hath shewed bee is to thee.* Secondly, these things teach us to have a right opinion concerning the creation, which is the worke of the whole Trinitie. Thirdly, to have a right opinion concerning the reparation of mankind, which is also the worke of the whole Trinitie, as is sayde afore. Fourthly, these things instruct us how to call vpon God aright. For invocation is to be directed to this God alone, which is the father, the sonne, and the holy ghost. Fifthly, these things admonish us to live warily and holily, as in the sight of God. And thus much concerning God and the Trinitie, all which things are by itselfe set forth in our Creed.

¶ Of the seconde.

UNLESSE a man be borne agayne of water and the holy Ghost, hee can not enter into the kingdome of God. This is the second doctrine that I purposed vpon: for the better understanding wherof, two things are to be marked. The first is, with whom Chryst talketh: the other, what was the occasion of this saying. What manner a one he was with whom Chryst talked, the text sheweth. He was an honorable and a noble man: he was a Prince of the Jewes: he was a Pharisee, such a one as lived blamelesse according to the lawe of Moyses. And the occasion was this. Nicodemus came to Chryst by night, and like a right Pharisee thought himselfe righteous by the doctes of the lawe, by sacrifices, and by keeping of the Sabothes. Wherefore he wondered that John set out a newe doctrine concerning righteousness and Baptism, which he himselfe being a doctoz of the law, was ignorant of. Chryst therfore preventeth his iudgement with this saying.

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Unlesse a man be bozne againe, hee can not enter into the kingdome of God. At these wordes Nicodemus is astounded, and sayth: How can a man when he is old be bozne againe? To whome Chryste answereth: Veryly I say vntoo thee, except a man bee borne agayne of water and the spirite, hee can not enter intoo the kingdome of God. Here Chryste sheweth that he ment not of the fleshly byrthe (according as Nicodemus vnderstood him:) but of the spirituall birth, which he proueth to be needful by this, that our former byrth is vnclean. That (sayth he) whych is borne of the fleshe, is fleshe. That is to say, whatsoeuer is bozne in this corruptiō of nature, is vnclean and guiltie, and therfore not meete to receiue the kingdome of God. Wherevnto he addeth the manner of regeneration. The wynde bloweth where it listeth, and thou hearest the noyse of it, but thou knowest not from whence it cometh, nor whither it goeth. So is euery one that is borne of the spirit. That is to say: Like as the wind is then first felt when it bloweth albeit that no man know from whence it cometh, or whither it goeth: so this spirituall regeneration is made after a certain secret maner by the power of the holy Ghost, which when it is done, is perceyued by the newe motions of the new man.

Howbeit, to the intent we may vnderstand these things, we must marke the conueyances and instrumentes of this spirituall birth. First the seede of this birth is the word of the Gospel, which is preached by the voice of the ministers. Secondly the holy Ghost, who in the preaching of the gospell is effectual, & worketh faith: by which we both giue credite to the worde of God, and also perswade our selues that god is at one with vs for his sonnes sake, and therewithall alreth our nature to a new obedience. Thirdly when these benefits are receyued by faith, as it were into the soyle of the heart, then man being bozne a new, feleth by and by within himself the motions of the holy ghost: and trater is applyed outwardly as a scale of the inward regeneration, and a testimoniall of the

the grace of Chryſte beſtowed vpon him. The effects of this new birth are ſeen in the mynd, in the affections, in the will, and in the outward works. For the mynd is lightened with the brightneſſe of God: the affections are purged: the will is made forward: and a new obedience of al the powers is begun. Wreſtly, he that beleeueth, is borne a new.

¶ Of the third.

AS Moyses liſted vpp the Serpent in the Deſerte, ſo muſte the Sonne of man bee exalted, too the intente that all that beleeue in him ſhoulde not periſhe, but haue life euerlaſting. The ſtory of the ſetting vp of the Serpent in the wilderneſſe, is in the fourth booke of Moyses and the ry. Chapter. Which ſigure Chryſte in this place applyeth too his owne perſon, ſaying: Like as Moyses liſted vp the Serpente in the Wilderneſſe: This ſaying of Chryſt contayneth many things. For firſt it openly witneſſeth, that the lawe taketh not alway ſinne. For if the lawe could take alway ſinne, then Chryſte had not needed to haue ben ſacrificed to purge ſinne. Again, it ſheweth why Chryſt was giuen to be the Peſſias, and why the ſonne of GOD tooke mans nature vpon him. For he was giuen too be liſted vp vpon the Croſſe, and that ſaluation might by that meanes happen to the whole world. Beſides that, this ſaying ſheweth that Chryſtes kingdome is ſpirituall and euerlaſting. Moreouer it teacheth what maner of righteouſneſſe it is, wherby we ſtand befoze God, or how we bee made partakers of Chryſtes benefites, that is to wit, when we beleeue on Chryſt that was liſted vp, that is too ſaye, that dyed vpon the altar of the Croſſe. Laſt of al her is ſet forth a moſt ſweete comfort, that this grace wherby wee haue entrance into heauen, is offered vnto all men: which thing the worde of vniuerſalitie all that beleeue doth ſhewe. Let vs therefore conceiue good hope of ſaluation, whiche is offered to all men by Jeſus Chryſt, to whom with the father and the holy gholt bee honoz for euer, and euer. Amen.

Tbe

101 ¶ *Vpon the first Sunday after*

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¶ *The Gospell John. 1.*



Here was a certaine ryche man, whiche was clothed in purple and fine white, and fared deliciously every daye: And there was a certaine begger, named Lazarus, which lay at his gate full of sores, desiring too bee refreshed with the crummes which fell from the ryche mannes boorde, and no man gaue vnto him.

The Dogges came also and licked his sores. And it fortuneth that the begger dyed, and was carryed by the Angelles into Abrahams bosome. The rich man also dyed and was buried: And beeing in Hell in tormentes, hee lifted vp his eyes and sawe Abraham a farre off, and Lazarus in his bosome, and hee cried and sayde: Father Abraham haue mercy on mee, and send Lazarus that hee may dip the tippe of his finger in water and coole my tongue, for I am tormented in this flambe. But Abraham said: Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrarywise Lazarus receiued paine: But now hee is comforted and thou arte punished. Beyonde all this, betweene vs and you there is a greatespace set, so that they whiche woulde goe from hence too you can not: neither may come from thence too vs. Then hee sayde: I pray thee therefore Father, sende him too my Fathers house (for I haue fise brethren) for too warne them, leaste they come also intoo this place of torment. Abraham sayde vntoo him: they haue Moyse and the Prophetes, let them heare them. And hee sayde: Nay Father Abraham, but if one come vnto them from the deade, they will repent. Hee sayde vntoo him: If they heare not Moyse and the Prophetes, neyther will they beleue, though one rose from death againe.

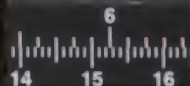
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The exposition of the texte.



From the first Sunday in Advent hitherto, hath
 bin set forth the doctrine concerning every se-
 uerall article of our Faith. Now in the Sun-
 daves following unto the first Sunday in Ad-
 uent againe, is intreated of Christs miracles,
 and of the nature and true frutes of fayth: and
 that to this intent, that the truthe of the Gospell mighte bee
 confirmed by the doctria of miracles, and that the doctrine of
 fayth, and the frutes, of the same, might stirre vs, by two good
 workes. Christe teacheth of good workes, five wayes. For
 sometime he is contented with the doctrine alone, as whe he
 sayth: Be ye mercifull, fall to repentance, bring forth frutes
 worthy repentance. And sometime he alledgeth himself for
 an example for his to follow, as when he sayth: learne of me
 because I am meeke and lowly of hart. One while he pro-
 poundeth parables: as of the good shepard, of the ten virgins,
 of the scede cast into the ground, and such others, wherof there
 is store in the stories of the Gospell. And another while he v-
 seth threatnings, as when he saith: excepte your righteous-
 nesse excede the righteousness of the Scribes & Pharisees,
 ye shall not enter into the kingdome of heauen. Also he
 to you Scribes, Pharisees, Hypocrites. &c. And now & then
 he setteth forth the rewardes and penalties, with notable
 examples, lyke as he doth in this Gospell. To be shor-
 te, the Lorde leaueth nothing vnattempted wherby he may make
 his disciples bent to liue honestly.

Now let vs come to this dayes Gospell: the summe wher-
 of is, that Christ our Lorde by putting forth two examples,
 discourageth vs from vnnmercifulnesse and crueltie towards
 the poore, and encourageth vs to pitie, and to constantnesse
 in suffering the miseries of this life. For as by the example
 of the rich glutton, he teacheth what punishment remaineth
 for the vnnmercifull: So by the example of poore Lazarus,
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he exhorteth to pitie and honest life in the feare of God. The vse herof therfore shall be, that the rich men which are mercyllesse towards their neighbours, may beholde as it were in a table, what punishment they shall one day abide, if they amend not betimes. And againe, that the poore being godly and afflicted in this life, may (by the example of this poore man Lazarus) raise vp themselves, and patiently farrie for their deliuerance and blessed rest, if they continue in saythe vnto their death. The places be thre.

1. The description of this Glutton, with the lessons thereof.
2. The description of Lazarus, with the comforts thereof.
3. The Lordes saying: They haue Moyses and the Prophets.

¶ Of the first.

There was a certayne rich man, whiche was clothed in Purple and fine white. In this first place are foure things to be marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this riche mannes damnation. 3. The right vse of riches. 4. The state of the wicked mens soules after this life.

First therfore when this Glutton is damned, in generall are all they reprobued that are hard to the poore, and whiche showing in riches them selues, are touched with no care of the poore: of which sort there be many in the world. This rebuke pertaineth to those also, that neyther with their counsell nor with their substance do helpe the ministerie of the world, or the needy members of the Church. Therfore let euery man aduise himself wel, and take warning by the damnation of this Glutton, that he may learne to be wise.

The cause of this Gluttons damnation ar not his riches, and the finenesse of his apparell, and his deintie fare, so they had bin measurably vsed, as it appereth by the Gospel it self. For poore Lazarus was taken vp into the riche Abrahams bosome,

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bosome. For if riches had bin y^e efficient cause of damnation, Abrahah also had bin damned. David had bin damned: and so had many other kings and rich men bin damned. But riches, and hono^r and such other things may bee an occasion of damnation, namely when men abuse them to the dishono^r of God, and the contempt of their neighbo^r, to the maintenāce of pride & superfluitie. But what were the causes why this Glutton was damned? Thre horrible faults, which are noted exp^{re}ssly in the text. Of which the first was fleshly carelesnesse, which had with it these evils: that he repented not: that he had no feeling of Gods iudgement and w^rath: that he was touched with no care no^r regard of his duetie. For fleshly carefullnesse hath these things continually going with it. Another fault for which this Glutton was damned, was ryot and surfeting, by which bothe mennes bodies and myndes are ouercharged, that they cannot thinke a whit of the matters of their saluation. The thirde fault for which the Glutton was dāned, was the disdeyning of Lazarus, which thing sufficiently bewayeth that he had no faith. For where as is true faith, there can bee no crueltie towards the po^{re} and needie. For these thre causes, was the Glutton damned. After whose example many runne daily to assured damnation, whiche with their riches do mainteine carelesnesse, surfeting and disdaine of Christs members. Wherefore if we loke to be saued, let vs amend betimes, and let vs take hēde that we abuse not Gods gifts to our owne destruction.

In the third place it is to be gathered by this example, on the contrary part, what is the true vse of riches, which true vse consisteth in these soure points.

The first is, that we employ part of our substance too the maintenaunce of the ministerie: and this vse is confirmed first by the end of man. For man was made too the ende he should acknowledge and praise God. Wherefore the goddes that he hath ought to be employed too this end. Secondly this vse is confirmed by the commaundement of God often

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times repeated. For God commaundeth vs to help the Church with our abilities. Moreover this vse is stablished by the examples of godly kings and other holy men, who wished nothing so much, as with their riches to beautifie and maintain the ministerie of the word. Against this first and godly vse of riches do many offend: among whom be: firste suche as conuert their riches to the ouerthrow of the ministerie, like as many Tyrantes haue done in times past, and do at this day. Secondly such as plucke away the Church goddes, and keepe them to themselves. Thirdly also, such as bestowe no parte of their owne goddes to the maineuaunce of the ministerie of the worde. And moreover, suche as by sute or other sleights get into their hands the Church goddes vnder an honest title: as though they were ministers of the Church, wher as they be no better than dombe dogges which neither haue done seruice to the Church or common weale, nor euer can do seruice, but are slouthfull bellies and dull beasts: who neuerthelesse will be saluted by the names of Prelats, Chansons, Bishops, Abbots. &c.

The second and true lawfull vse of riches is, that we employ part of them to the mainenance and garnishing of the common weale wherein we liue. For common weales are the sorgeoning places of the Church: and therefore we owe thankfulness vnto them, although we should receiue none other commoditie by them. Against this vse many offend: as for example, those that pay not the rightfull Tributes, those that rayse vnrighfull Tributes: those that employ not the Tributes to the mainenance of the common weales, but to ryot and surfetting, and oftentimes to making wrongfull warres.

The third right and lawfull vse of riches, is that every man should mainteine his owne estate honestly without nigardship. Against which vse offed, first they that wast away their goddes in dyinking, feasting, and apparell too sumptuous for their degree, as many do. And secondly also covetous men, which

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which delite in their own filthinesse, and maintain not their estate honestly as becometh them, but are basely appareled and fede greedily, when in the meane while their money lyeth rusting and rotting in their cofers.

The fourth true and lawfull vse of riches is, that we bestowe some part of it vpon the poore, and specially vpon such as in their pouertie are also godly. For this is the chief cause why God sendeth poore folkes among vs, that he may make a p[ro]ofe, whether we will followe his mercye according to Christs commaundement. Be mercifull as your heauenly father is mercifull. Agaynst this vice do many also offend with this rich-glutton, whose fellowses they shall be one day in punishment, for that they haue in this worlde folowed him as their maister in cruelnesse towards the needy.

Now foloweth the fourth thing which I sayd was to be considered in the example of the rich glutton: Namely, what is the state of their soules that depart out of this life without faith. For whereas Christ saith, that y^e rich glutton lifting vp his eyes in hel, saw Abraham a far off, & desired that Lazarus might dip the top of his finger in water to coole his tong: he painteth out a table, which representeth the state of wicked mens soules after their death: wherein these things are noted. First the exceeding great torment, & the continual woe of the conscience. 2. The remembrance of his crueltie which he had executed vpon them that were in miserie. 3. Their desire to be releued by the help of those to whom they had ben vnnmercifull in this life. 4. That there shall be no end of their torments, and that it is in vain for them to sue for any easement of their paines. For looke what our Lord for our capacities sake painteth out by waye of communication betwene the glutton and Lazarus: that did the glutton feele in his own conscience, which the Lord (who knoweth all things) could not be ignorant of. Let this punishment of vngodlinesse therefore allure vs to earnest repentance, that we be not put to torments whether we will or no.

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¶ Of the seconde.

AND there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desiring too bee satisfiſyed of the crummes that fell from the ryche mans table, and no man gaue vntoo him. In this example of Lazarus are many things to bee obserued whereby we may receiue both instruction and comfort.

First heer is confirmed the Sermon of Peter, who sayth, that iudgement beginneth at the house of the Lord. For God punisheth his owne in this life, that they maye as it were with a bydle be kepte within the boundes of their duetie. For if all things should happen too them as they would wish, they would bee made drunken with the prosperous successe of things, and fall from godlynesse too vngodlynesse. Where vpon Moyses speaking of the Jewes, sayde: The people sat downe to eate and drinke, and rose againe too play: that is too say, they fell too Idolatrie, and other heinous offences. Where foze let vs heare in mynd the saying of Paul. 1. Cor. 11. We are iudged, (that is too say afflicted,) we are chastised of the Lord, that we should not bee damned with this worlde. Therefore let vs haue an eye too Gods fatherly mynde, as often as we bee hardly dealt withall in this life, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse life.

Againe, by this example of Lazarus we are taught, that they are not all wretched before God, which are cast vnder foote in this worlde: nor on the other side, all in Gods fauour, that seeme happye and blisse in this life. Lazarus was miserable in this lyfe: but hee was in fauour with God. The Glutton was happye in this worlde: but he was in Gods displeasure. What was the cause? Lazarus feared God through a lively sayth: but the Glutton feared not God, but was voyde of sayth.

Wheroly we see in Lazarus an example of Gods prouidence. He lyeth despised and disdayned. But when he lay without
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all comfort, the dogges came & licked his sores. Whereby is signified, that God suffereth not the godly to be so overpressed with miseries, but that he intermedleth comforte with their sorowes. For there is no doubt but it came to passe by Gods providence, that the dogges came & licked the sores of Lazarus, to the greater damnation of the Glutton and his household. For the meinie followed the wickednesse of theyr master: for the text saith, and no man gauz vnto him.

Fourthly let vs marke here the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Death is comon to them both, but not the falling out of their death. For the Glutton by death passed too miserie: but Lazarus attained to felicitie.

Fifthly heer is to be marked in Lazarus, the ministerie of the Angels. The Glutton despised Lazarus while he was alive: but the Angels caried vp his soule when he was dead. He that was despised in his lyfe, was regarded and honored of Gods Angels in his death. Neither happeneth this in Lazarus alone: but that which we reade of him, is common to all the godly. For as the soules of the godly are regarded of God: so are they caried by the Angells into the haven of saluation and blissefulnesse.

Sixthly, in the example of Lazarus, we see what is the state of the godly mennes soules after this life. Lazarus is caried into Abrahams bosome. What is Abrahams bosome? Like as Abraham was therfore called the father of the faithfull, because that with him was layd vp the couenant of eternall life, the which he keeping in faithfull custodie, deliuered (as it were from hand too hand) first vnto his owne chylde, and after ward too all nations: & that they are called his chylde, as many as are heires of the same promise: So after death they are sayd to be gathered into his bosome, because they receiue the frute of the same sayth with him. For lyke as a mans sonnes whē they come home togyther at night from their dayly laboz, are cherished as it were in their fath-

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thers bosome: So the godly (after their travels taken in this life) are after death gathered together into blissfull rest, where they are well at ease and in happy ease until the rising again of the dead. This bosom of Abraham is called also Paradise, as in that saying of Christ to the thiefe: this day shalt thou be with me in Paradise: where (according to the Psalmist) is abundance of ioy by beholding of God and everlasting pleasures in his right hand. To be briefe. Blessed are they that die in the Lord, because they shall be evermore with God, & shall enjoy endlesse ioy.

And as concerning the communication of Abraham & the Glutton, it is to be known that these things happened spiritually. For so thought the Glutton with himselfe in his torments, and such answer receiued he in his owne conscience.

Seuenthly behold in Lazarus, the image of the Church in this life. For it is afflicted, and it is despised of the mighty & rich men of this world.

¶ Of the third.

They haue. Moyses and the Prophets, let them heere them. This is a very weighty admonishment and excedding behoefull: for by this saying many are damned.

First every one is damned that receiue not Moyses and the Prophets. For these are giuen of God to leade vnto God and to shew the way of saluation. He therefore that receiue them not, abyedeth in his damnation.

Secondly they are damned that receiue them, but yet set more by mennes traditions, and rather frame their life after mennes commaundementes than after Gods commaundements, notwithstanding Gods charge giuen openly to the contrary. For thus sayth he in Jeremy. Cap. 20. Make ye in my statutes, and not in the commaundements of your fathers.

Thirdly are dāned here Pope Gregorie, the Anabaptists, and other Euthusiasts, which looke for new Reuelations fro heauen, and giue more credit to the fumes of a frantike and melancholicke brayne, than to the heauenly voyce, or rather forsake

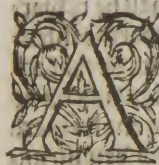
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forlake and utterly cast away the word of God.

Fourthly we learne hereby to make much of the doctrine of Moyses, the Prophetes, and Apostles, whiche will bee a lantern for vs to eternall saluation, so we follow the light thereof. For the world hath not a more precious treasure than Gods word. David did make more account of this, than of the finest golde. Through this, Lazarus (who was poore in the world,) was rich before God. By this, did Job rayse vp himselfe in the midst of his miseries. Wherefore right deare brethren, let vs also loue Gods word. Let vs assure our selues that that is the instrument, whereby is offered vnto vs the preciouslest of all treasures Iesus Christ, and by him euertlasting life, which our heavenly father graunt vnto vs by the same Iesus Christ, to whom bee honoꝛ and glory for euer and euer. Amen.

Vpon the .ij. Sunday after Trinitie.

The Gospell. Luke. xiiij.



Certaine man ordeyned a great Supper, and had many, and sent his seruaunte at Supper tyme, to saye too them that were hidden: come, for all things are now readye. And they all at once began too make excuse. The first sayd vnto him: I haue bought a Farme, and I must needes goe and see it, I praye thee haue mee excused. And an other sayde: I haue bought five yoke of Oxen, and I goe too proue them, I praye thee haue mee excused. And an other sayd: I haue maryed a wyfe, and therefore I can not come. And the seruaunt returned and brought his masters woorde againe thereof. Then was the good man of the house displeased, and sayd too his seruaunt: goe out quickly into the streets and quarters of the Citie, and bring in hither the poore and feeble, and the halt, and blind. And the seruaunt sayd: Lord it is done as thou hast commaunded, and yetther is room. And the Lord said vnto the seruaunt: go out into the hie ways and hedges, and compell

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them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden shall tast of my supper.

The exposition of the texte.



Like as the last Sunday it was shewed in the Glutton, that the contempte of a mans neighbour is hinderance to saluation: so in this Gospel we are taught another let which is to be shuned, that is to wit, that we set not more by oure owne possessions, affaires, and by the care of worldly matters, than by the Gospel of Chryst, or that we suffer our selues to be letted and busied with the commodities and pleasures of this world, that we come not to this supper, vnto which we are bidden by the preaching of the Gospel. Now the occasion of this Parable, was a certaine Pharisee talke at a feast to which Chryst was bidden. For when Chryst had declared, that such as are liberall to the poore, shall be rewarded in the resurrection of the righteous, the Pharisee intending to sooth Chryst in his words, sayd: Blessed is he that eateth bread in the kingdome of God. Notwithstanding for as much as Chryst saw the ouerthwart conditions and froward inclination of this pharisee, and of the rest of this Jewish nation: he put forth this Parable, wherein he printeth out both the iust reiecting of the Jewes, and the free receiuing of the Gentiles. The drift & end of which Parable is, that we shuld not suffer the transitorie things of this life, to be a hinderance vnto vs for comming to the heauenly Supper, where vnto we are bidden by the Gospell. The places are four.

1. The greatnesse of Gods mercy is pointed out in this Supper.
2. The vnthankfulnesse of the worlde is noted in those that refuse to come when they are called.
3. Of his compulsion, how he compelleth, and by whom.

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A thieatning of punishment to them that receiue not
the Gospell.

¶ Of the first.

How great Gods mercy is towards mankynde, it is eu-
dent by many proues. For not only Gods word, but al-
so Gods exceeding great benefitts towards the whole world
(and specially towards Chrystes Church) beare witness of
Gods inspeakable mercy. The earth (sayth Dauid) is full
of the Lordes mercye. The greatest proue of this mercy is
the giuing of his Sonne, to redeme the worlde drowned in
bitter miserie, and that by his death and passio, to the intent
that men being deliuered from this miserie, shoulde be rewar-
ded with euer lasting life, which is called here the great sup-
per, and in Mathewe the marriage of the king; vnto which
great Supper men are called of Gods more mercie, to the
intent they may bee filled at it with spirituall dainties euer
lastingly.

Whobeeit, to the intent the delicates of this Supper may
be the pleasanter vnto vs: I wil set out seuerally one by one
the circumstances that are noted in the text, and shew what
instruction and admonishment is to be learned by eache of
them.

The first circumstance thereof to be considered in this
Supper, is concerning him that biddeth vs vnto it. For ther-
upon hangeth the estimation of it. Who is it then that pre-
pareth this Supper? Is it some worldly kyng? No. Yet were
that kyng worthy to be muche made of for his liberalitie,
and to be praised for his mercy, that would prepare a prince-
ly feast royally furnished, for miserable and poore soules.
Who is it then? It is God our heauenly father, the Lord of
Lords, and King of Kings, who only is rich, and well storied
with delicates. This circumstance is a most euident testi-
monie of Gods goodnesse and mercy.

The second circumstance is, that God here the master of
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the house biddeth guesstes to Supper. And what is meant by the name of Supper? The very Gospell and all those things that are ioyned with the Gospell: as is saluation and eternall life. See how great mercy shineth forth here. What is the reason of the terming of it so? Why are these so gret good thinges called a supper? Surely it is not done without great causes, of which number there be three chief. The first is by cause the Gospell promyeth euerylasting ioye and endlesse good thinges. For as the Supper is set before men in the latter end of the day: so the good thinges which the Gospell offereth, shall (of the meere mercy of God) be giuen in rewarde to the beleeuers after that they in distresse haue outworne the manyfold labours of this life. The seconde cause is, for that like as the evening (wherche is the time that men are wonte to prepare for Supper) is the end of the daye: so the age in which all men by the ministerie of preaching, are bidden to repaste of the heauenly Supper, is of the laste age. The thyrde cause is, for that the Gospell is the last voyce of **G O D** in the worlde, after wherche there is none other to be looked for: in lykewyse as the Supper is the last meate that is set before men in the day. For there shall neuer sound any other voyce of God from Heauen, but thys selfe same voyce of the Gospell, shall sounde vnto the laste dape of iudgement.

The thyrde circumstance is in this word **Great**, by which is contended vnto vs the richesse of Gods mercy. For God biddeth not a layng or two, or a wise man or two vnto this supper: but he biddeth the whole worlde. He ouershippeth not the poore, he neglecteth not the rich men, he shutteth out the gentilemen, he kepeth not the countrey folk nor the foules men from his feast: he holdeth no shewe of the little ones, nor disdaineth not the greafe ones: all men without exception that are dispersed through the whole worlde, biddeth he to that great supper. For the text witnesseth both that it is a great supper and that many are bidden.

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The fourth circumstance is the manner is of his bidding. The manner is expressed in these wordes. And hee sent his seruante at the houre of Supper too say to them that were bidden. Here by the name of seruante is meant the Prophets, Apostles and all godly teachers, whom God ha. s. sent from the beginning of the world to bid guests to the Supper. To this supper did God himselfe bid the patriarche Ioseph. He being bidden, bad the rest of the world in Gods stead. Afterward when the world through it owne unthankfulnesse was perished in the flood: Abrahā was by Gods owne mouth bidden to this supper. After which time, when the malice of the world was increased vpon the earth: God chose one peculiar people, among whom he often times raised up Prophets, that bad guests to this Supper. And the master of the house continued in so doing, untill he sente his owne Sonne our Lord Iesus Christ, whom he chose that were bidden hanged vpon the Crosse. And he being raised againe from death, sent out his Apostles into the whole world, to bid all nations to this most delicate supper.

The fifth circumstance is of the hour of the supper. What is this houre? It is the time of grace, and the time of glory. The time of grace, is the time wherein is preached vnto men the liberalitie & mercifulnesse of y. master of the house: which time is deuised into three parts: Into promise, performance, and the time that hath followed the performance. The time of promise was from Adam vnto the birth of Christ, almost foure thousand yere. Then was the time of performance, during all the while that Christ was conuersant here vpon earth in the flesh, and preached, and offered himselfe the price of redemption, for them that were bidden to this supper. The time that followed the performance, is thenceforth from the sending of the Apostles into the whole world vntill the daye of iudgement: in whiche time we also bee, and are bidden to this Supper by the voyce of the Ministers of Gods word. The time of glory in eternitie. When

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we shall sit downe in the heavenly glorie, not onely with Abraham and Isaac, but also with God the Father, God the Sonne, and God the holy Ghost: and shall enjoy euerlasting mirth and gladnesse in Christ Iesu our Lord.

The sixth circumstance is, the manner of the bidding. Come (saith he) for all things are ready. That is to saye (as we see in the bidding of John Baptist and Christ) Repent, and beleue the Gospell, for the kingdome of heauen is at hand. This bidding requireth repentance, that is to wit, an alteration of the former life, that we should depart from euill and do good; and it requireth sayth, that is to wit, that we should beleue that this Supper is set on the Table for vs; not in respecte of our deserving, but of mere mercy, for the Sones sake, whome God hath giuen vnto vs, to be our wisdom, righteousnesse, sanctification, and redemption. For with these gifts (and as it were garments of the Sonne of God) must we enter into the Supper of euerlasting lyfe. For Christe by his wisdom refozmeth our mindes; with his righteousnesse he decketh vs when we beleue on hym; with his sanctification or halowing, hee clenseth vs; and at length he receiueth vs into his parlor, where shall be perpetuall redemption, glory, and happinesse. And thus muche concerning the firste place, wherein is set out vnto vs the mercifulnesse of God, whiche is from generation to generation vppon all that feare hym, as the virgin our Lordes mother singeth.

Of the seconde.

BVt all began with one consente too excuse them selues. For they refused to come to this Heauenly Supper. For as the swyne makes more account of the mize wherein he berayeth himselfe, than of golde and precious stones: even so men that are weltered in their owne felthynes, thinne the godlinesse of so great a supper. In whiche thing three euills are to be lamented; the myserie of mankynde, their excusing

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ding great vnthankfulnesse, and their corrupte iudgement. The miserie is, that men being ouerpressed with sinfulness and curse, do not only not goe about to wind the selues out of so great mischaunces: but also are euen delighted with the filthynesse. So farre are they from seeking redresse. And this is that Chryst speaketh of: No man cometh too me, saue he whom my father draweth. The vnthankfulnesse is, that men being bidden to a free supper, that is too wit, too free deliuerance from sinne, from Gods wrath, from the curse of the lawe, from Hell, and from the Deuill: too forgiveness of sinnes, too Gods fauour, too ryghteousnesse, too Heauen, too God himselte, too liue blisfully wyth him for euermore: doe notwithstanding refuse too come. Who is able too bewaile this vnthankfulnesse sufficiently? The corrupt iudgement is, that men set more by transitorie goodes, than by euerlasting goodes: by a few, than by many: by brittle, than by durable: by earthly, than by heauenly: by things that mayntayne this life for a small time, than by things that mayntaine both soule and body in euerlasting life. Is he not counted foolish that preferreth clay before gold? Yes surely most foolish, as one that can iudge nothing aright. Much more foolish he is he, yea farre out of measure most foole of all, that preferreth death before life, sinne before rightousnesse, Hell before Heauen, the Deuill before God (and to be brasse) innumerable euils before innumerable good things. Let vs acknowledge this oure most corrupt iudgement, and let vs praye too haue our myndes reformed wyth newe light, that we may rightly vnderstande what things are good in dede: and orderly desire the things that we iudge aright of: and persouer to the ende in seeking those things whiche we orderly desire.

Now that we haue spoken thus much in generall concerning the great miserie of mankynde, the exceeding vnthankfulnesse and most corrupt iudgement of men: Let vs looke vpon the text, which continueth the sundry maners of their excuses.

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excuses. First it saith: And all beganne with one consent too excuse themselves. That is to say, the greatest parte of the world being thanklesse hild skorne of the benefite that was offered freely. The first therefore sayde: I have bought a Farme, and I must needs go see it, I pray thee have mee excused. Here is described the fyrste kynde of men that excuse themselves. Under which kynde are all they contained, whiche trusting to theyr owne power, refuse to come to this royall supper. Yet is not power the efficient cause of this excuse: but only an occasion in those which acknowledge not their power to come of God, but leane unto their owne puissance, that is to wit, to a staffe of Rade. For when sinne, death, hell, and the Devill assault: mans power availeth not: for in this case the power of God only availeth, namely Chrystes Gospel, which Daule deserveth to be the power of God to the salvation of every one that belongeth. And that power and possession of landes is not the efficient cause of refusing to come to this beintie Supper, examples shewe. David was of power, and had great landes. Hero also was of power, and had landes. Of which two, the first being bidden to the marriage came: the other refused. Why so: because the one used his power to the glorie of God: the other abused it to his owne destruction. For being deceived by it, he refused to come to this supper. Where therfore we are admonished to use our landes well, that they be not a hinderance unto us, for coming to the heauenly Supper. I omit examples.

And an other sayde: I have bought five yoke of Oxen, and I goe too trie them, I pray thee have mee excused. Here is described a seconde kynde of men that excuse themselves that they can not come to this Supper. Under this kynd are contained the rich men of this worlde. Why: Are riches the efficient cause of this refusal: so surely Abraham was rich: and the Glutton of whome we hearde of late was ryche: but Abraham was not lettred by his riches: For he made more

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more account of this Supper, than of his earthly riches. Contrarywise the Glutton was drunken, and sotted in his riches, and therefore refused to come. For when riches are in euill mens hands, they are as a bayte, whereby they being enticed, are caught and killed. Therefore Christ sayeth they be thornes, & hee toucheth it to bee a hard matter for a rich man to be able to enter into the Kingdome of heauen. The Philosopher Plato sayd right: that riches were blinde without wisdom, and that they are sharpe sighted when they follow wisdom. So may we also say, that riches are thornes without godlinesse, and that they are roses, when they follow godlinesse. For the godly with their riches (as it were with certaine Roses) do beautifie the ministration, the common weale, and their owne houses. Whosoever then hath the riches of this worlde, lette him endeuer that godlinesse and charitie maye be the gouerners of them, as we see it was in the holy Patriarkes, and Kings, and many other godly and holy men.

And the thirde sayde: I haue married a wife, and therefore I cannot come. Here is described the thirde kinde of men, that refuse to come to this Supper. Under whiche kinde are contained all those whiche being giuen to the pleasures of this worlde, passe not for the Gospell of Christe. The marrying of a wife is not of it selfe either euill, or the cause of refusall: but onely an occasion vnto some men that mis vse the gifte of God. Abraham had a wife, and so had many godly men: who notwithstanding dyd not therefore refuse to obey the Gospell. Therefore let married couples endeuer to haue Christe with them, and let them beware that they take not occasion of euill at that whiche is good. By thet we haue heard of these kynds of men that excuse themselves for comming at this Supper when they are bidden. And by these we maye vnderstande all thyngs that hinder men from harkening to the Gospell.

¶ Of

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¶ Of the third. 3

The seruant retourning home, brought the master of the house worde what answer they made: and being sente forth againe, when he had gathered together a greate number of poore folke and cripples, he is commaunded to compell men to come in, that the house of his feast may be filled. In this compulsion is set forth vnto vs a singular comfort. For God not onely promiseth, not onely biddeth, not onely commaundeth: but he also enforceth and compelleth folke to come in to his Supper. But howe compelleth hee? Surely many wayes, Parents and householders shall compell their household, and by familiar nurture and alwe accustom them to heare Christe, and to liue after a godly and vertuous maner. Hereupon is that saying of Paule: Bring vp your chilozen in the law and feare of the Lord. The Magistrate shall likewise compell his subiectes by god lawes and ordinances, by erample, and by taking away of idolatrie. Like as Ezechias and Theodosius did, who toke away the instrumentes of Idolatrie. But of all men it belongeth chiefly to the ministers of the worde to compell folke by threatening and rebuking them: as we reade that Christ, the prophets, and the apostles did

¶ Of the fourth. 4

NOne of those men that were bidden, and refused too come, shall tast of my Supper. That is to say: All the despisers of the Gospell shall be shut out from euerlasting lyfe. For the wrath of God abideth vpon all that beleene not in the Son. This is the effect of the fourth place.

Howbeit this dayes Gospell serueth to thre vles. The first is, that weying throughe the greatnesse of Gods mercie, we should giue him thanks by Iesus Christ. The second is, that we should beware, that we withdraue not our selues from obedience of the Gospell vnder no pretence. The third is, that we be not misseled, by the erample of men of

power,

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12 34 56 7 8 9 10 11 12 13 14 15 16 17 18 19 20

John 14. 15. 16. 17. 18. 19. 20.

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power, rich men, and voluptuous men, and so fall headlong
into destruction: but rather that we endeuer by all meanes
we can, to be conueyed into this heavenly supper, by oure
Lord Iesus Christe, to whome with the father and the holy
Ghost be honoꝝ and gloꝛie world without end. Amen.

Vpon the.iiij.Sunday after Trinitie.

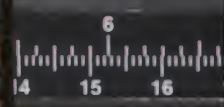
The Gospell. Luke. xv.



THEN came vnto him, all the publicans and
sinners for to heare him. And the Phariseys
and Scribes murmured, saying: Hee recey-
ueth sinners and eateth with them. But hee
put foorth this Parable vnto them, saying:
VVhat man among you hauing an hundreth
Shepe (if he lose one of them) doth not leaue
ninety and nine in the wildernesse, and goeth after that which is
loste, vntill hee finde it? And when hee hath founde it, hee layeth
it on his shoulders with ioye. And as soone as he commeth home,
he calleth together his louers & neighbors, saying vnto them: Re-
ioyce with mee, for I haue founde my sheepe which was lost. I say
vnto you, that likewise ioye shall bee in heaven ouer one sinner
that repenteth, more than ouer ninety and nine iust persons whi-
che neede no repentaunce. Eyther what woman hauing tenne
grotes, (if she lose one) dooth not light a candle and sweepe the
house, and seeke diligently till shee finde it? And when shee hath
founde it she calleth hir louers and hir neyghbours togyther, say-
ing: Reioyce with mee, for I haue founde the grote which I lost.
Likewise, I say vnto you, shall there be ioye in the presence of the
Angels of God, ouer one sinner that repenteth.

John Turbell Eccl. John The Gospell
And this Book stole it not away
But take it up and it look
But take it not away
By sin and iniquity

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The exposition of the texte.



The occasion of this days Gospell is this. For as much as the godnesse of our Lord was so great that hee disdained no man were hee neuer so miserable or neuer so great a sinner, but rather allure all men vnto hym, according to this saying. Mathew. xj. Come vnto mee all ye that labour and are laden and I will refreſhe you. It came to passe, that the very Publicans, knowing of this merrey and godnesse of Chryſte, came to him: that they mighte be partakers of the grace that was offered most freely and bountifullly to all men. And therfore would Chryſte not only cōſort them with wordes, but also with dādes, and with keeping company with them. Therfore when any of them bade him to a meales meate, he came and ate with them: and that to this end, that he might winne them to God the father, that is to say, might turne them from their moste naughtie wayes, vnto true and healthfull repentance: to the intent that being quit from the gilt of cursednesse, they might be made heires of eternall lyfe through Iesus Chryſt. The Pharisees marking this doing of Chryſtes (as they were a proud secte, swelling in their owne pharisaicall (that is to say, false righteouſnesse) murmured against Chryſt, and pryncipally accused him of breaking Gods law. But what saith Chryſt to this? He teacheth them both. The Publicans, that he cometh to saue sinners: & the pharisees, why he kepeth company with sinners: where by is gathered, y Chryſtes kingdome fighteth against the opinion of the Pharisees & the kingdom of Sathā. For as Chryſtes kingdome is mercy & forgiveness of synnes, in so muche that the Ang:ls of heauen reioyce at every sinner that repenteth: so Sathans kingdome is meryleſſe crueltie, and a certayne ouerthrowing of synne. The places are two.

1 The murmuring of the Pharisees, & wherefore Chryſte kept company with sinners.

2 It

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- It is taught by two parables, why Christ came into this worlde, and what we must do, if we will be saued.

¶ Of the first.

THe Publicans and sinners resorted too him too heare hym, and the Scribes and Phariseys murmured, saying: This man receyueh sinners and eateth with them. *¶* Here are set forth vnto vs two kindes of men, and their manners. The one is of Publicanes and sinners, whiche come vnto Christ to heare him, that they might be gathered into his sheepfolde, and be saued. For after that they herde how Christ reiected no sinners, but offered grace too all (so they refused not to amende) they doubted not to come vnto him, yea and that vpon greate hope of saluation. The other is of Phariseys and Scribes. These disallowed Christs doing and his mercifulnesse too wards sinners, and therfore murmured, saying: This man receiueh sinners, and eateth with them.

¶ Now of this murmuring of the Phariseys, there be many causes: whereof I will reherse some, that we may see with what spirite they speake, and beware oure selues, that wee be not attached with the same disease, and seme to hinder the saluation of other men.

The first cause therefore is enuy or spitefulnesse, whiche is proper to the Deuill and his members. For this spitefulnesse sticking in their harts, makes them that they cannot abide to see Christ and the Publicans in company together: for they enuyed the Publicans so much, that they could not finde in their harts that they should be amended by keeping company with good men. Of this sorte of Pharisees there be moe at this day, than will be knowne by the name of Pharisees.

The seconde cause of murmuring, was intollerable pride in the Scribes and Phariseys, wherethrough they despised the Publicans as Dogges, in so much that they

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eschued to eate meate with them or to enter into the house where they were.

The thirde cause of murmuring was the ouerweening of their owne rightuousnesse and holinesse. For as they vaunted themselves to be rightuous for keeping the traditions of their fathers & for their sacrifices, (as he that sayth I am not as other sinners, nor as yonder Publican: I fast twice a weeke, &c.) so they stoutlye despised those that had not this visour of holynesse, as folke accursed and abhominable.

The fourth cause was, their desirousnesse to haue raysed a slander vpon Christ, for they went about to perswade the common people, that Christ was suche a one, as they were with whom he was conuersant.

The fifth cause was a zeale y they had to the law of God, but not a righte. For they made the commaundement of the law, a clocke to their murmuring. For Exod. 23. the lawe forbiddeth them to haue any company with the inhabitants of the land. Also Exo. 34. They are commaunded neuer to ioyne frendship with the inhabitants of that lande, least it might turne to their owne decay, that is to witte, least being corrupted with their euill custome, they might be made Idolaters and Heathenlike despisers of Gods law. For as Paule saith: A little leauen soyleth a whole lump of dough, and as it is in a certaine verse, One scabbed Sheepe infecteth all the flocke. Like as one Grape taketh browning at the browning of an other Grape: so also are men easily made worse by the euill company of others. Like as Medea also sayth in a certaine place: The resort of naughty women vnto me hath made me naught. To this purpose also serueth this of Salomon: Hee that handleth Wiche shall be defiled of it. Also: Hee that dothe keepe companye wyth a proude body shall learne to be proude. And Sirach: Euery man accompanyeth hym selfe with his like. Manye suche termes of Scripture doubtlesse had the Pharisees gathered together to bring Christe in a slander.

But

But what shall we say to these sentences of Scripture: Divers of them carry with the the causes of forbidding them to haue company with sinners. And (to tell you at a word) the termes of scripture alledged, forbid the weaklings (which may easily be made worse) to haue company with such as will not be conuerted, but rather labor with might and main to win others to be felowes of their naughtinesse. Chyſt could not be touched with the first: for he was not a weakling, that he might be stained with the company of sinners: wherfore the prohibition of the law concerneth not him: for the law sayth in expresse wordes, from whence also the rest of the things take their force: least peradventure they make thee to sinne against me, if thou shalt serue their gods, which thing out of doubt will be thy overthrow. The other agreeth not to the Publicans, with whom the Lorde is read here to haue ben conuersant. For they ment not to make Chyſt a companion of their naughtinesse: but they resorted vnto him to hear him, and that in obtaining faith by hearing him they might be saued. Then seeing that both Chyſte being moued with compassion, kept company with them, that he may bring them into his shepfold fro whence they were strayed: and that the publicans thirsting after saluation, are desirous to be releued of the burden of their sinnes, which they feele to be moſte heauie: the Pharisees doe wrong to murmur against Chyſt. Whom notwithstanding, Chyſt goeth aboute to bring into the way againe, by putting forth these two Parables: the one of the hundred shepe, and the other of the ten groates.

Now, out of those things that are answered to the quarrellings of the Pharisees, there riseth a question. For seeing it is answered, that the scriptures (which condemne the companying with euill men) do pertaine to the weaklings: it may be demanded, in as much as we are weake, what it behooueth vs to doe: whether we ought vtterly and continually to shun the Pharisees. To this question I answer: they are to be

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shunned; and they are not to be shunned. The weake which finde their owne weaknesse, namely that they are easie and ready to fall: let them learn by their owne experience to eschue the company of those who they stand in fear of, lest they be betrayed with their pitche, & attainted with their scabbednesse. For as Justin the martyr saith: The mind of man by keeping company with naughtypacks, doth draw vnto it self as it were a certain scabbednesse, and is filled with many euil humors. It is the dutie of householders, magistrates, and ministers of the word, to beware that such be not suffered, by whose company the simple may be made worse. The householder must suffer no seruant in his house, that is a cause of offence to his children. The magistrate must repress blasphemers with the sword. The ministers of Gods word must first chastise vncleane persons by rebuking them. And if they profite nothing that way, they must cast them out of the Church by excommunication, that the godly and the simple may know how they ought to shun the company of them. And that such are to be eschued, this saying of Paule teacheth. 2. Thes. 3. Wee giue you warning brethren in the name of the Lorde Iesus Chryste, that ye withdrawe your selues from euerie brother that behaueth himselfe disorderly, and not according to the doctrine which he hath receiued of vs. Let this then be spoken concerning the weake sort, which must utterly shun the company of lewd persons. But as for them that are well instructed, and those that beare publike office, (whose dutie it is to bring back the stray shep vnto Chryst) they may (or rather must) now & then be conuersant with the euill sort, as the phisitian is in company with the diseased person, not to be infected with the botches of his pacient, but to restore him to health by his cunning and skil in lecheract. After the same maner, it is not only lawfull for the ministers of Gods word, but also the very necessitie of their dutie and the trust that is committed vnto them, requireth that they shoulde disclose the malice of the wicked and heale it as muche as may be,

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bee. But if the disease shalbe incurable, they shall followe the example of Whistians, and not stand heeling of that whiche they cannot heale: but commit the whole matter to God, & be soze for them.

¶ Of the seconde.

WHat man of you that hath a hundred Sheepe. &c. By this Parable Chyriste teacheth two things. The one, why he came into the woꝛld: the other (whiche dependeth vpon the first) wherefore he is conuersant among sinners. Wherevpon foloweth the confutation of the murmuring of the Pharisees. Why he came into the woꝛld he sheweth by the example of the shepherde. For as the shepherde goeth into the wilderness to seeke his lost sheepe: so came Chyriste into the woꝛld to seeke men that were led away by sinne into the wilderness. Ageine bicause it is Chyristes office to seeke sinners, that they may be called backe to saluation, whiche thing cannot be done but if he keepe company with them: Wherevpon it followeth, that the grudging of the Pharisees against Chyriste is to be disallowed, whiche woulde dyue hym from his ambassage, that the weake shoulde not bee healed. Therefore doth he aptly witnesse in another place: I came not to call the righteous, but sinners to repentaunce. Thys is the effect of the parable concerning the sheepe: & the same thing doth the parable of the woman seeking hir lost mony, set forth. Now let vs loke vpon the parable of the sheepe by peremeale, & we may finde the moze swætnesse in it, when we beholde the carefulnesse of Chyriste our shepherde for vs.

The man that had a hundred sheepe is Chyriste Iesus, the true shepherde, who gaue his life for his sheepe. John. 10.

By the stray sheepe are ment all those & perceiue the selues to wander in the wilderness: that is to say, which acknowledge themselves to be sinners, and desire to be receiued, as the Publicans did here. They acknowledged themselves to bee sinners, and they herde reporte of the true shepherde, and therefore they had a minde to be receiued of hym, when

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they herd him say: Come vnto me all ye that labour, and are laden, and I will refrefhe you. And fo the text openeth to vs the parable of the stray ſheepe, in the publicans, who hearing Chriftes voice, come to him, and acknowledge their error.

By the ninetic and nine ſheepe vnderſtand all men in the worlde, who although they ſticke ſtill in their finnes and in damnation, yet they perceiue it not, but rather thinke them ſelues righteous and bliſſed, and therfore they reſuſe to heare Chriſt. For they imagin them ſelues to be more righteous than y they haue neede of the rightcouſneſſe of Chriſt. They thinke them ſelues more ſounde and helthfull, than to haue neede of Chriſt the Phiſitians helpe. What theſe are ſignified by the ninetic and nine ſheepe, the texte it ſelfe dothe openly proue. For the ninetic and nine ſheepe are compared to the Scribes and Pharifſies, that is, to the Hypocrites that bragged them ſelues to be righteous. We haue, who is the ſhepherde, who is the stray ſheepe, and who be the foureſcore and ninetye that ſtraye not. Now let vs ſee, firſt what time the ſheep began to ſtray. 2. How the ſhepherde came to ſeek the stray ſheep. 3. How he carrieth it when he hath found it, into the folde, and healeth it, and ſedeth it. 4. What hapned when the ſheep was found.

When began the ſheepe to ſtray? Firſt when it was diu-
nen into the wilderneſſe by the wolfe. That is to wit when
Sathan led our firſt parents away from God. And ſecondly
as often as men hauing bin called from their moſte wicked
wayes, are by Sathans ſleight led away againe fro Chriſts
ſheepfolde. So alſo at this day, as often as we ſtep aſide from
the right way of ſaluation, either in doctrine or in manners,
we are likened to the stray ſheepe.

How came Chriſt our ſhepherde to ſeek the stray ſheepe?
Firſt he came in ſpिरite, and that was in the holy Prophets
and Patriarks, as often as he ſtirred them vp to ſhelue men
the way of ſalutiō. In this wiſe came he whē Moyses was
ſent, when Elias was ſent, when Eliſeus, Eſay & manye
other.

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others were sent. Secondly he came in the fleshe, when hee tooke mans nature vpon him, and suffered for vs.

How seeketh he, and when he hath found, how bringeth he it home to his shepfold? He seeketh the stray shep by the preaching of the Gospell, when he commaundeth the gospell to be preached. And he carieth it home into the shepfold, when he gathereth the faithfull into the Church. For he went into the wildernesse, and finding the shep, layd it vpon his shoulders, that is to say, by the merite of his passion he broughte into his Church, those that beloued in him.

How doth he heale & fede the shepe that he hath brought home into his fold? He healeth all his hailes with his bloud, while he acquitteth those that be leuie in him, from all guiltinesse, and endueth them with his owne righteousness. He feedeth them when he bestoweth the fodder of the Gospell vpon them, & cherisheth the with his spirit. These good turnes of the shepherde toward his stray shepe, are exceeding great.

But what happeneth when the shepe is found? He calleth together his friends and neighbours, saying: Reioyce with me because I haue found my shepe that was lost? What this is, he himselfe expoundeth when he saith: I say vnto you, there shall be ioy in Heauen for one sinner that repenteth, more than for foure score and nineteene righteous men that neede no repentance. Lo what cometh to passe when a sinner repenteth. Euen the Angels reioice with Christ the shepherd. And the Angels in heauen reioyce for three considerations. First for that man as well as they, are created to set forth Gods glory, which thing cannot be done of them that repent not. For they as much as in them lieth do hinder the prayse of God by all meanes. Secondly for that they see the kingdom of Christe increased, by the comming in of newe Citizens. Thirdly, for that nothing liketh them better, than to see the kingdom of Sathan abolished, which thing cometh to passe when men repent. But which are those ninetie & nine righteous men that neede no repentance? Is ther any man with-

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out sinne then: Surely there is no man without sinne. For all haue gone astray, and are become vnprofitable. But ther be thre sortes of sinners. For there be sinners that thinke themselves rightuous, and therfore are said to haue no neede of repentance: which thing doubtlesse is to be vnder stande of their owne iudgement concerning them selues. For in very dede there is no man but hath neede of repentance. Againe there are sinners that know themselves to haue sinnes, and yet neuertheless go on still in their sinnes, not passing for the law of God which accuseth them. Also there are sinners that acknowledge their sinne, that is, whiche hate sinne, and therfore do repent and flee vnto Christ. The first and seconde sorte are signified by the ninetie and nine sheepe. And the third sorte is signified by the one stray sheepe. The Scribes and Pharisees represent a likenesse of the foure score & nineteene that repent not: and the Publicanes represent the one stray sheepe. What are we taught here? That the greatest number is of them that perishe, and the leaste is of them that are saued: that is to wit, skarse one of euery hundred. Wherevpon is that complaint of Christ: many are called, but fewe chosen, that is to say, good, that obey Christ calling them by his Gospell. We see this in examples. Before the flood, the greatest part of the world folowed the leudnesse of Caine, in so much as there were but only eyght men found rightuous, whiche were saued by the Arke. Againe, many yeres after, Melchisedech and Abraham wel nere alone were godly. Besides that, only Loth with his daughters escaped out of those great Cities Sodome and Gomorre, all the reste perishing in the fire for their sinnes. Neither standeth the case any otherwise at this day. The Gospell is despised of most men, and receyued of very few. Therfore let vs take warning by this perill, to repent: that we perishe not with the greatest parte of this thankelesse worlde. The Lorde is gentle to receiue vs: The Angelles long for oure amendemente: and our owne soule helth is in hand, whiche Christ offreth vnto
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to all sinners that repent. To him therfore be honoz for euermore. Amen.

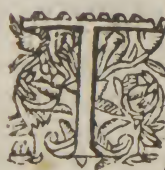
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The Gospell. Luke. vi.



E yee mercyfull as your father also is mercyfull. Iudge not, and yee shall not bee iudged: condemn not, and yee shall not bee condemned. Forgiue, and yee shall bee forgiuen. Giue and it shall bee giuen vnto you, good measure and pressed down, and shaken together, and running over, shall men giue vnto your bosomes. For with the same measure that ye mete withall, shall other men mete too you agayne. And hee put foorth a similitude vnto them. Can the blind leade the blind? Do they not both fall into the ditch? The Disciple is not aboue his master: Euery man shall bee perfecte, euen as his master is. VVhy seeest thou a mote in thy brothers eye, but considerest not the beame that is thine own eye? Either how canst thou say to thy brother? Brother, let mee pull out the mote that is in thine eye, when thou seeest not the beame that is in thine own eye? first thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The exposition of the texte.



His Sermon of Chrystes, pertayneth to the third part of Repentance. For yee know that there be thre partes of Repentance. Sozynesse, faith, and new obedience or amendmet of lyfe. Sozynesse acknowledgeth the sinne, and hateth and shunneth it. Faith stretcheth vnto Chryst, who deliuereth from sinne, and iustifieth them that beleeue. New obedience consisteth in four things, which are: Reuerence,

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Reuerence towarde God, holinesse of life in euery man to himselfe, loue of our neighbour, and diligence in that vocati-
on to which euery man is called. Now for as much as these
be the partes of amendment of lyfe, Chryst in this Gospell
frameth an exhortatio to charitie or loue towarde our neigh-
bour, the which he implyeth here vnder his partes. And by
cause that mercy towarde our neighbour, is as it were the
first imp of it: he exhorteth vnto mercy, by which he meaneth
all maner of duties which we owe one to another in this life.
For what soeuer one oweth to an other, when he hath payd
it, he is no longer a detter: sauing only of loue, which we can
not so fully pay, but that we must alwayes remayne detters.
Wher vpon Paule Rom. 13. Owe nothing to no man, but
that ye loue one an other. Nowe to the intent we may the
more clearly vnderstand this Gospell: I will speake of two
things.

- 1 What be the woorks of loue or of mercy which is com-
mended vnto vs in this place.
- 2 What be the reasons wherwith Chryst exhorteth vs
heer to shewe mercy, that is to say, to the woorks
of charitie towarde our neighbor.

¶ Of the first.

BE ye mercy full. &c. When the Sonne of God exhorteth
his disciples vnto mercy: he giueth vs to vnderstand, both
of what mynd we ought to be one towarde an other, and al-
so that in this life, (by reason of many infirmities,) each hath
nede of others helpe. Which lesson if they which wil be cal-
led Christians, would in these dayes heare well away: there
shoulde be lesse debate and lesse mischæse. Wee will all of vs
be called Christs disciples: but no man will do that he com-
maundeth. The seruant obeyeth the commaundement of his
maister: the handmayde hath hir eye waptyng vpon hir mi-
stresse: yea there is no man but he giueth more care to his
superiours in this world, than many that will be called Chri-
stians,

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Christians, do giue to Christe their God and Sauoure, who hang
ged vpon the Crosse for them, and earned heauen for them.
And what is the cause? Forsooth for that they are Christians
in words only, and not in hart. For he that is a Christian in
very deede, mindeth nothing so muche as to obey his master
Christ, of whom he hath both his name & saluation. Where-
fore I admonish you to lay aside that fleshly carefulnesse, &
to obey Christ, and diligently to marke out of this Gospell,
what duties towards our neighbours he requireth at our
handes. In generall truly, he requireth loningnesse, accord-
ing as he saith to his Disciples: Loue ye one another as I
haue loued you: In this they shall know you to be my Disci-
ples, if ye shall loue one another. And nothing else requireth
he here when he saith: be mercifull. For they that loue, are
mercifull: & they that be mercifull do loue. So the fountaine
sheweth the water, and the water the fountaine. How be it
Christ in this place did therfore vse the word Mercy, because
he sheweth the nature of true loue.

This mercy whiche proceedeth out of loue, & is commen-
ded by Christe, to his Disciples in this Gospell, consisteth of
four parts. Of whiche the first is in the very harte, and is a
certaine curtesie and well liking, wherethrough we consider
all things of our neighbour to the best, and alway hope for
better of him: This curtesie dothe Christe note by remouing
the contrary, when he sayth: Iudge not. Wherevpon the Apo-
stle. 1. Cor. 13. Loue thinketh no euil. And this is the meaning
of the first part of mercy. There is no cause then that any mā
shoulde thinke, that by this saying iudge not, iudgemente is
taken away eyther concerning the difference of vertues and
vices in men: concerning the due tie of householders, schole-
maysters, ciuill Magistrates, and ministers of Gods worde,
or concerning brotherly reproofe when it is due, whereby one
ought to call backe another into the way when he goeth a-
miss, according to Christes commaundemente. But onely
that scope of the minde, whereby we take vpon vs the liber-
tie

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tie to misdeeme other folke, contrary to the rule of charitie. For in respecte of iudgemente concerning the difference of things honest and dishonest: the lawe of God is a grounded and vnmoueable rule vnto vs. For whatsoeuer thing Gods law calleth dishonest or honest, we also must deeme the same to be so in likewise. For what a blackishnesse were it, not to discerne these things? We muste therefore iudge and put a difference betwene the tirannie of Nero, and the gentlenesse of *Eubritius*: and so of the rest. Maysters of householdes haue commaundemēt to bring vp their children in nurture and chastisement of the Lorde. Also Salomon wil haue Fathers and Mothers to chasten their children. And Vely the high Priest was punished, bicause when he saw his sonnes Dyrne and Dyrne behaue the selues amisse in the seruice of God, (for they stole away the better partes of the Sacrifices) and also in their life, (for they defiled themselves with fornication) he did not correct them with fatherly iudgemēt. Verby it is manifest, that the saying of Christ taketh not away the duties of Householders: whiche surely they cannot execute, without iudgement and discerning betwene things well done, & things done amisse. Againe, what should scholemasters do, without iudgement? For some scholers are to be compelled to their duetie by beating, and a warning is inough for other some. The slouthfulnesse of the one is to be chastised: and the forwardnesse of the others is to be prayed. I pray you must not a godly Scholemaster be inducd with iudgement in this case? In likewise is to be iudged of the Magistrate. He must punish the euill and mainteine the good: which thing verely cannot be done, without iudgement. And in as much as God alloweth the Magistrate, it is manifest that he alloweth his iudgement also: considering that without iudgemente, the Magistrate is nothing but a vaine title. The ministers of Gods worde must receiue some into the church, and put other some out. And is not the power to iudge graunted them? They muste comforte some, and some they

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they must rezone: which thing doubtles requireth a great iudgement. As touching brotherly rebuking, the commaundement of Christ is manifest. Math. 18. If thy brother sinne & thou know it, go and rebuke him betwene him & thee alone. Is not the office of rebuking enioyned heer to euery Christi- an? Yes surely. Wherefore when Christ saith: iudge not, he taketh not away the needful offices of superiours in this life, neither weakneth he the discipline of the Church: but onely byyleth the malapartnesse of men, which either of a corrupt iudgement thinke amisse of their neighbors, or else without faith & charitie chalenge pperogative too themselves to finde faults in other men: which vice many cry out vpon in others, and yet take leave to do it themselves without controulment. Scarcely is ther any mā that can rightly excuse himself of it.

The second part of mercy which Christ requireth towards ones neighbor, is noted in these wordes Condemne not. By which saying he requireth that we should speak friendly and lovingly of our neighbor, refraining y most foule vice which maketh vs hasty to speak euil of others, & to condemn them without deserte. To be brief, Christs will is, that we should in our speech and talk, further the honest name & good report of our neighbor. This saying pertaineth also to private condemning, whereby one condemneth another of malice: & not to the offices of magistrates & ministers of Gods word, who oftentimes pronounce against euill persons, y sentence that God hath enioyned them to pronounce by vertue of their office. So Peter condemned Ananias & Zaphira, as is writte in the Acts of the Apostles. So Paule condemned Alexander and Hymeneus. So Christ pronounced the sentence of damnation against the hypocrites, when he said: wo be vnto you Scribes, Pharisees & hypocrites. So when we condemn Antichrist, wee pronounce Gods iust iudgement against him. But heer let euery man take heede, that without Gods word he condemn not of wantōnesse, rather than of true iudgement.

The thirde part of mercy is, too forgive a man that hath offended

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offended vs by doing vs wrong. This is eracted by this word
forgiue yee. For there passe many offendings betwene man
and man, which if we should not forgiue one vnto another,
there could be no quietnesse: yea rather, the bande of mans
fellowship should be broken. How needefull this dutie is, it is
easie for the godly to iudge, by the form of that prayer which
Chryst hath appointed vs. For there we are commaunded
to pray: forgiue vs our trespasses, as we forgive them that
trespasse against vs. That this addition, as we forgive them
that trespasse against vs is very necessarie, as we forgive them
the parable of the detter that owed ten thousande Talentes,
Math. 18. The kingdome of heauen (sayth he) is like a man
that was a king, that toke an account of his seruants. For
like as this king of his more liberalitie, released frely the
whole dette of his seruant that humbled himselfe vnto him:
So God our father of his more liberalitie forgiueth freely al
dettes, (that is, all sinnes,) vnto them that flee to Chryste in
true repentance. How be it like as that kyng calleth backe
vnto punishment, the thanklesse seruant that was vntrea-
table towarde his felowes, and eracted of him for his wilful-
nesse and hardnesse towards his felow seruants, that which
he had forgiuen him before for his humblenesse and intrea-
tance: So God the father after he hath (vpon our submission)
receiued vs into fauour, will haue vs to folowe his example
in gentlenesse towards our neighbor, and to forgiue him that
trespassed against vs.

Here ryseth a darke question. If we must forgiue them
that haue offended vs, it seemeth to folow, that it is not law-
ful for vs to accuse any man for doing vs wrong. Vnto this
question I answer thus: There is a distinction to be made
betwene the very accusation, and that which euill men do
adde to the accusation. Clergly, to accuse, is not of it selfe a
misde. For Paule. 1. Cor. 6. permitteth vnto Christian men
vniuers and iudgements. Againe, the Gospel aboliseth not
the ciuill ordinance. Besides that, God appointed iudges in
his

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his people, to iudge matters betwæne brother and brother : which thing surely had bin nedelesse to be done, vnlesse it had bin lawfull to accuse. It is certaine therefore, that it is not forbidden Chriſten folke to accuse, as in respect of it self, so a man be hurt or wronged. But as in respect of that which men adde to the accusation, (for there be many corrupt affections : as headinesse, desire of reuenge, enmitie, wilfulness, and such like) it is to be knowne that these affections are vtterly to be banished if thou wilt be a Christian. Again, there is a difference to be put betwæne him that hath hurt thee, or withholde thy goods from thee, and desireth forgiveness of his fault, making restitution of that whiche he hild wrongfully : and him that hath either hurt thee or withheld thy goods, and proceedeth to hurte thee and to take thy goods from thee still. To forgive him that seekes thy fauor, Chriſtes commaundement and charitie counsellethe thee. And to accuse the other, (in demanding not so muche reuengement as the defence of the magistrate,) Chriſt giues thee libertie, and many holy men confirme it by their owne examples. Also there is a difference to be put betwæne him that hath offended thee alone, and him that hath offended God, and troubleth the Church. Chriſtes commaundement extendeth to the first, but not to the last. For the loue of God & of our neighbour requireth, that (to the vttermoſt of thy power) thou shouldest take away suche things as are a hindrance to Gods seruice, and a stumbling blocke to his church. Briefly, true faith and charitie will teach thee sufficiently, when it is a fault to accuse, and when it is well done.

The fourth part of mercy is pointed out in these wordes : give, and it shall bee giuen vnto you. By this commaundement is required, that we helpe our neighbour at his neede, with our counsel & deede. With our counsell, as often as we see him stray from the right way : & with our deede, one while by giuing almes largely, & another while by lending cheerfully, although we looke not for the like good turn at his hand.

Do. j.

For

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For to lend where a man looke for as god a turne again, is a common kind of curtesie euen among Heathen men & sinners, whiche are not yet called into Christs household by the Gospell. Hitherto concerning the mercy whiche we owe to our neighbor for loues sake, and for the commaundement of Christ: and concerning the partes thereof, which are foure. That is to wit, to haue a good opinion of our neighbour, to speake well of him, to forgive him his fault when he doth amisse, and to helpe him with our counsel and our deede, at his neede. Now will we speake briefly of the second place.

Of the seconde.

Christ vseth five arguments in this exhortation to mercy, and to those duties which are to be perfoymed to our neighbor, which I will now reherse in order.

The first is comprised in these wordes: as your father is mercifull. That is to say, in executing mercy, haue an eye to your heavenly father: for the behauior and doings of the parents, must be a rule to the children to liue by. Therefore when as we see our heavenly father exceeding mercifull, it becommeth vs to follow his example. In this Argument are many circumstances to be weyed. First that our heavenly father is almighty, hauing neede of no man, and yet that he hath shewed so greate mercy to vs wretches. 2. That we are miserable sinners. 3. That our sayde heavenly father receyue vs into fauor, of his owne more mercy. 4. That we by nature were the children of wrath. Ephel. y. 5. That this is his will, that being made his children, we should follow his fatherly example. 6. That like as he hath benefited vs with his grace: so we also should giue to others freely: which thing if we do not, we sinne horribly. For first we despise his commaundemente. 2. We grow out of kinde from him. 3. We defile our selues with wickednesse, which are the works of Satthans children. 4. We renounce the faith. 5. Our neighbor (whose miserie ought to graue vs,) lyeth in miserie through

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through our default. Let those that will be Christians, wey these things thoroughly.

The second argument is grounded upon the profit that re-
boundeth to our selues. Iudge not (saythe hē) and yee shall not
be iudged. Condemn not, and ye shall not be condemned Forgiue,
and yee shall bee forgiven. Giue, and it shall bee giuen vntoo you.
Hēer hē confirmeth with his promises, the partes of mercie
whiche hē requireth. The propounding of the dutie is this :
Iudge not. And the promise of reward or confirmation of the
thing propounded, is: and you shall not be iudged, and so of the
others. The meaning thereof is. He that hath a fauorable o-
pinion of others: shall finde that others shall haue the like of
him. He that speaketh well of others, shall loke for the same
at others mens hands. He that forgiueth willingly, shall find
others as redy to forgiue him, if he happen to do amisse. He
sayeth the needy with his counsel and deed, shall again in his
need find both counsel & help: and that by my working, sayth
Chrysostome. But contrarywise, hē that surmiseth euil of others,
shalbe ill thought of himself. He that speaketh euil shal hear
euil. He that reuengeth wrong, shall suffer wrong. He that
denyeth counsell and helpe to him that hath neede, shall him-
selfe also in his need, long for helpe and lacke it.

The thirde argument is implied in these wordes. Can the
blinde lead the blinde? Shall they not fall both intoo the ditch?
As if he had sayd: Loke in what case is a blinde man, to lead
a blinde man: In the same case is he that teacheth and liueth
amisse, to them whome hē should guide by his doctrine & life.
But when the blinde leadeth the blinde, bothe of them fall
into the Ditch. Therefore hē that teacheth amisse and ly-
ueth naughtely, is an occasion of falling as well to others as
to himselfe. To the intent then that we may eschue this mis-
chæse, we must behaue our selues aright, as well in doctrine,
as in life.

The fourth argument is included in these wordes: The
disciple is not aboue his mayster: but every one shall bee perfecte,

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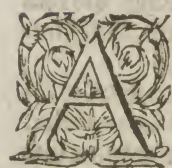
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if hee bee as his maister. Good Disciples or scholars must follow the example of their maister. Therfore seeing that Chyistian folke are Chyftes scholars, it becommeth them to expresse the same in their lyfe and maners, as much as lyeth in them to doe.

The fifth argument is fetched from the consideration of our owne misdoeds. VVhy seekest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a light scape of thy brothers. The beame in thine owne eye, is a great misdoede of thine owne. Euery man therfore muste consider his owne faults rather than other mennes, and first sweepe cleane before his owne doore, as the Proverbe saythe. Whiche thing that we may do in doede, Chyft graunt, to whom with the Father and the holy Ghoste, bee honour and glozve for evermore. Amen.

Vpon the.v.Sunday after Trinitie.

The Gospell. Luke. v.



AND it came too passe, that (when the people preased vpon him, to heare the word of God) hee stoode by the lake of Genazareth, and sawe two shippes stande by the lake side, but the fishermen were gone out of them, and were washing their nettes. And hee entred intoo one of the shippes (which pertained too Simon) and prayed him that hee would thrust out a little from the lande. And hee sate downe, and taught the people out of the ship. VVhen he had left speaking, he sayde vnto Simon : launche out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayde vnto him : Maister, wee haue labored at night, and haue taken nothing : neuerthelesse, at thy commaundement I wil loose forth the net. And when they had so done, they inclosed a great multitude of fyses. But their nettes brake, and they beckened vntoo theyr fellowes (whiche were in the other

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other ship) that they should come and helpe them. And they came and filled both shippes, that they sonke againe. VVhen Simon Peter saw this, he fell downe at Iesus knees, saying: Lords, go from me, for I am a sinfull man. For he was astonied and all that were with him, at the draught of fishes which they had taken: and so was also James and Iohn the sonnes of Zebede, whiche were partners with Simon. And Iesus sayde vnto Simon: feare not, from henceforth thou shalt catch men: And they brought the shippes to land, and forsooke all, and followed him.

The exposition of the texte.



The occasion of this Gospel was this. The people being greedy of gods word, followed Christ whither so euer he went, to hear him. And when the people for desire to see & hear him, did as it were throng him: he was compelled to enter into Peters ship, and to teach the multitude out of it. And to the intent to make his doctrine of credite: he bad them cast out their nettes, who had complained before, that they had laboured all that night in vaine. And when they had done so, they caught a greate number of fishes, in so much as two shippes were not able to hold them. The lookers on being confirmed by this miracle, did both receiue his doctrine and also acknowledge his heuently power. And when Peter being taught by the miracle, was afraid, he was raysed by the Lord, and receyued a promise that he should afterwarde become a fisher of men. This is the summe of this presente Gospel: whiche tendeth to this purpose, not only that we should learne by the example of this multitude, first to seeke the kingdome of God: but also that we should be confirmed concerning the power of Christe. For Christe sheweth that he hath a rare of these that be his: and he declareth that no man is able to performe any thing in his vocation, vntill he be present with him in his businesse, and as it were put to

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his hand to the doing of it: according as he saith. Without me ye can do nothing. And the Psalmie sayth. Unless the Lord build the house, in vaine do they watche that keepe it. The places are foure.

- 1 The needfulnesse in hearing Gods word is commended by the example of this multitude, which was so greedy to heere Christ.
- 2 An Image of the Church, and of the teachers & hearers of the word.
- 3 The present miracle and the vse of the same.
- 4 The example of Peter, bothe in catching the fishes, and also in the acknowledging of Christ, made to be folowed.

Of the first.

And it came to passe when the people praised vpon hym to heere hym. The example of this multitude teacheth vs, that the gospel is to be heard desirously. For this people would neuer haue followed Christ so earnestly, if they had not vnderstood that his doctrine had bin very needfull. This multitude then followed Christ, not to lye in the winde for him: not to take advantage of his wordes: not to laugh hym to scorne, as the Scribes, Pharisees, and Hypocrites did: but to heere Gods word, & to be fed with the bread of saluation. For the word of God is heavenly bread, farre sweeter than the Hony and the Hony combe, as is said in the Psalm. This multitude therefore like a sort of hungry soules, come flocking about him: as one that were dealing of some large almesse: and not without cause. For as the body is susteyned with materiall bread, because it is materiall it selfe: so is the soule nourished with spirituall bread, whiche is the word of God, because it selfe is spirituall. Againe, like as the appetite to meate betokeneth helth, and the lothing of it is a token that the body is faint and ill at ease: So the longing after Gods word, is a signe that the soule is in good plight, and

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contrarywise the lothing of Gods worde becometh the disease of a crazed soule. Therfore if we lothe Gods word, we must do as they do that are diseased in their body: For like as they take counsell of Physicians, that by receyuing a Medicine they may recover health, and have a good stomacke to their meate: So we (when Gods word goeth against oure stomacke, and that our soule lotheth it) must by Prayer seeke to Christe the Physician, that he may make oure soules to like of Gods worde which is the breade of saluation: leasse we starue for want of Gods worde. For Gods word is the heavenly fode: What is to saye, the breade of life, and the drinke, whereof who so euer drinketh, shall not thirst for ever. John. 4.

Howbeit, to the intent we may hunger after this breade of life, and thirst after this heavenly drinke, as this multitude did: We muste thinke vpon the needfulnesse of thys fode: which being perceiued, there is no man but will haue an appetite to it, vnlesse it be such a one, as is so blinded and bereft of his wits by the Deuill, that he hath no care at al of his soule health.

The first needfulnesse is this: that every soule must needs die, whiche is destitute of this heavenly fode vnto the ende. For firste we obtaine life when we conceiue faith by the word. Againe, the worde is the fode of faythe, wherewith it is fed and nourished: This needfulnesse is confirmed by oure Lords saying: He that beleeueth not, shall die: for faith cometh not from else where, than by hearing the word of God. Rom. 10.

Againe without this fode, man abideth vnder Gods wrath. He that beleeueth not (saith Christe) the wrath of God abydeth vpon him.

Besides that, this is the fode that strengthneth to eternall life. Herevpon sayth Paule: The Gospell is the power of God to saluation to every one that beleeueth.

Lastly (to conclude al in one word) Gods word is the vnco-

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ruptible seede (as the Apostle Peter teacheth) wherewith we (who before were the children of wrath, by reason of the sin of our first Parentes and of our selues) are begotten anew, & borne anew through the grace of the soime of God. Wherefore as by nature we are borne the children of wrath, that is, of damnation vnto enerlasting death: So by grace (through the seed of Gods word) we are borne the children of grace, that is to say of blessing to eternal life. They that beleeue are the children of Abraham, and heires of the promise. Wherefore if the health of our soules: if the escaping of death, Gods wrath, and damnation: if the dignitie that we are called to by being adopted the sonnes of God, do moue vs: Let vs be desirous of Gods word, let vs heare it and keepe it: and that not onely after the example of this multitude, but also of the whole Church, whiche coueteth nothing more, than to be thoroughly fed with this word of God.

Of the seconde.
Jesus wente into a Shippe, in which hee sate hym downe, and taught the people standing on the shore. In these wordes is the state of the Church militant and floating in the waues of this worlde, very trimly peincted out. In which picture three things are to be obserued. The ship it self: Christ sitting in the ship: and the people standing on the shore. The shippe it self is a shadow of the Church. Christ betokeneth all true Preachers and teachers. The people standing on the shore represent the hearers of the word: For we like as a ship is horribly shaken when a tempest riseth on the Sea: euen so nothing is more shaken and tossed in the worlde, than the church: which thing the story of the whole worlde auoucheth. How soeuer was the shaking of this shippe, when Cayne slue his owne brother? And after ward when Lothe was in Sodome, and Abraham in his wayfarings? Againe, howe soeuer was Gods Church shaken, firste in Egypte, and after that, by the space of fortye yeares together, to passe over in silence the persecutions whiche the Church endured at all

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all times vnder the Judges, vnder the kings, and in the captiuitie of Babilon. And to omit other things, and to speake of our time: Holwe soze is the Church shaken by them that will seeme to be Citizens of the Church? Somie assaile it with heresies, as with horrible tempests sent out by the Diuell himselfe. What is it that the Sacramentaries do not? What is it that the other Sectaries, Anabaptistes, and Libertines do not, to ouerturne this little ship of Peters? The Bishops condemne it of heresie. The Iewes iest at it. The Turke despiseth it. The ciuill Magistrate (in many places) appeacheth it of sedition, as wee reade in the storie of wicked Achab, who objected these wordes againste the moste holye Prophet Helias. Art not thou hee that troubleth all Israell? What shall I say concerning the newe maner of assaulking the Church, which those haue founde out, that will both be and are termed Gospellers: Like vngodly persons & church robbers, they conuert to secular vses, the goodes that belong to the maintenance of the ministerie of Gods worde. Carnally doth Satban with all his members bende himselfe to this one point, that is, to ouerthrowe the floating Church of Chryst. But Chryst is stronger than that hell gates may preuaile against it.

I haue spoken of the floating of Chrystes Church: whereby also may easily be perceiued, how great the perilles of Gods ministers be: For as Chryste sitteth in the ship, so they also sustaine a right great bunte of daungers, and many are haled to most greuous torments. But the people standeth on the shore, that is, the moste part of the hearers are out of perill. For when any tempest ariseth, eyther they hyde themselves, or else they shrinke quite away. And thus much briefely concerning the shaking of the Church.

¶ Of the third.

AND the Lorde sayde too Simon: Launche intoo the deepe, and cast out a nette too fishe. Then Simon answering, sayde
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vntoo him : Sir wee haue laboured all this nyghte and caughte nothing; notwithstanding seeing you bidde mee, I will caste forth a net. And when they had doone so, they enclosed a greate number of Fyshes. &c. This is the description of the miracle. Peter haing past hope of catching any fythe, casteth forth a net at Chrystes commaundement, and caught a great multitude, so as two ships were not able to hold them. Albeit that this miracle were wrought as wel to confirme the doctrine of Chryste, as also to strengthen the sayth of the beholders: yet notwithstanding it pertaineth (after a certayne manner) vnto vs also. For what so euer hath bene wrytten heretofore, it was wrytten for our instruction; that by patience and comfote of the Scriptures, wee myghte haue hope. I will therefore shewe howe this present miracle serueth for vs.

First this miracle will assure vs of the truthe of the Gospel. For it is as an authorized scale, where with God the Father scaleth the Gospell of his sonne. For whatsoeuer miracles Chryste, the Prophetes, or Apostles euer wrought: they serue all to confirme the doctrine. So we read in Marke, and in the Epistle to the Hebrewes, Marke in his .xvi. Chapter sayth thus: The Lorde wrought with the Apostles, and confirmed their doctrine with signes that ensued. And to the Hebrewes .y. The doctrine of saluation was confirmed, God avouching it by signes and wonders, and sundry miracles, & giftes of the holy Ghost.

Secondly this presente miracle proueth, that Chryste is Lorde, not onely of men, and of the Lande, but also of the Sea. Wherby our sayth conceiveth this assurdenesse, that it perswadeth it selfe, that nothing eyther on the Lande, or on the Sea is able to withstande this puissant Lorde, but that he can puissantly deliuer his seruantes from all perill, like as he deliuered the Prophete Jonas out of the whales belly by his heauenly power. There is no cause then why wee should feare the crueltie eyther of scandes, or of men, or
of the

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of the Sea, so we leane vnto Christ by lively sayth. Where-
upon John sayth: This is the victorie that ouercometh
the world, euen your faith.

Here withall this present miracle teacheth, from whence
cometh the blessing of our labour, and the increase of our
substance. Peter had laboured all night, and to no purpose.
Why so? because he had sought for blessing by his owne tra-
uell, and not out of the fountain of blessing which is Christ.
But after he had cast forth his net at the commaundement
of Christ, he took a great number of fishes. Whereby we
are taught, that all blessing dependeth of Christes worde.
Against this do foure kindes of men offend.

First, faithlesse folkes, which thinke, that all blessing de-
pendeth of their owne traualle: against whose folly Dauid
song the Psalm: Unless the Lorde builde the house, in
vaine doth he watch that keepeth it.

Next, vngodly folkes which imagine that the increase of
their substance & goods proceedeth of vsurie and enill trades,
y is, to say, of blessing of Satan: and in dede many seeme
to growe riche by suche means. But Salomon sayth the
contrary. The blessing of the Lord maketh men rich. For a
man can not of ryght be counted streyght way riche, when
he possesseth many thinges. Breade is one thing: and the
strength of breade is another. Many haue breade and other
goodes: of whome some can not vse them: some abuse them
to riot and pryde: some cram them selues with them from
day to day, and other some make them instruments to put
their luses and tyrannie in vse. I pray you what manner of
blessing is this? Contrariwise, the Godly that hath but
meane substance, vseth his goodes to the glory of God, and
the reliefe of others, and setteth out the gyuer of them with
a good conscience.

The thirde kind of men that offend in this behalfe, are those
for which when they haue herde that the increase of things
cometh of Gods blessing, becom moze slothfull & slack, and
neglect

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neglect the labour of their vocation, where as David in his psalmes speaketh against it. Blessed is the man that feareth the Lord, and delighteth altogether in his wayes, thou shalt eate the labour of thy hands. Blessed art thou, and well at ease shalt thou be. Here David prescribeth the order how to do things. In the first place is the feare of God. 2. Delite and singular pleasure in the commaundement of God. 3. Are commaunded the labors of a mans vocation. 4. Is added a promise, and thou shalt be well at ease. If many now adayes would follow this rule, they should seele the Lords blessing.

The fourth sort of offenders in this case, is of them that neither call vpon God when they vse his blessing: nor call vpon him for helpe: nor yeld him thanks for his blessing.

Let vs learne here therefore by this present miracle both
that men ought to labour, and that the successe and blessing
of the labour commeth onely of God, in what state so euer
a man be. If a man be set ouer others, as a magistrate, a
leutenant, and a master of a house, let him thinke thus. I
will labor lustely in the feare of God, I will serue God, & I
will call vpon him, that he may prosper my labours. When
the husbandmā tilleth his grounde, when he soweth it, when
he carrieth his harvest into the barn, let him haue God be-
foze his eyes, let him know that all blessing is of the Lorde,
let him call vpon him, that he will vouchsafe to prosper hys
labour, and to bestowe his blessing vpon hym. So also let
the preacher do: let him teache, admonish and exhort: but
yet at the commaundement of Christe, and in the feare of
God. But perchaunce thou wilt obiecte: I do my duetie, I
till the grounde, I preache the gospel, I instruct my house-
holde, but to no purpose, my painefulnesse hath no good suc-
cesse. Learne here of Peter what thou wantest. Peter labou-
red in vaine, untill he had taken Christe to him into the
ship. Therefore accoꝝding to Peters example, giue thou cre-
dit vnto Christe, be not slacke, but labour in Christ's name,
and thou shalt see how the Lord will blisse thee.

But

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But I (sayst thou) see the worst men commonly most to be luckie, and contrarywise, I see the godly oftentimes most miserable. I say no more, but marke the end. Wherefore consider this answer of Dauids, which is in the. xxiij. Psalm. I sawe the vngodly (saythe hee) lustie and flourishing as the greene Bay: and I passed by, and beholde hee was gone: and I sought him, and hee was not to be found. So all the glory of the vngodly is a vanishing smoke. Contrarywise, hee that feareth the Lorde shall not be remoued for euer. Wee haue examples. I pray you wher are now those glorious Giants? They are swallowed vp in the flood. Where is the rich glutton? Hee lyeth in torments. On the contrary parte, where is Abraham: wher is Dauid: where is poore Lazarus? In heauen wher they enioy true blessednesse. These mennes examples let vs folow.

¶ Of the fourth.

W Hiche thing when Simon sawe, hee fell downe at Iesus feete, saying. Depart from mee O Lorde, for I am a sinner. See here what happened to Peter and his fellowes by this taking of fishe. Peter is soze afrayd, and willethe Chryst to depart from him. What: ought he not rather to haue said Lord tary still with mee, that wee may haue good lucke in fishing? Like as Peter vpon this myracle acknowledged himselfe a miserable sinner: so acknowledged hee Chryste to be rightuous, & endued with the powler of the Godhead. Wherefore hee falleth downe at his feete also. Merely men desire the presence of G D D: How hee it, as soone as they perceyue him to be come, by and by they flee away, and are afrayde, by reason that their conscience accuseth them of sinne, untill they be cheered by the voyce of God, and fel comfort against the remorse of sinne: according as the Lord in this place cheereth vp him that was afrayde, saying: Feare not, from hence forth thou shalt be a fysher of men. Here hee not onely cheereth by Peter, but also chooseth him to be an Apostle, that in his

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in his time hee may cathe men with the woꝛde of his prea-
ching. For as fishes are caught with a net: so are men caught
by the woꝛd of preaching, and gathered out of the sea of their
sinnes, into the Church of Chꝛyst: not to be killed, but to liue
blissedly for euer through Iesus Chꝛyst our Lord, to whome
bee honoꝛ: prayse, and power for euer and euer. Amen.

Vpon the.vj.Sunday after Trinitie.

The Gospell. Math. v.

ESVS sayde vntoo his Disniples: excepte your
rightuouſnesse exceede the rightuouſnesse of the
Scribes and Phariseys, yee can not enter intoo the
kingdome of Heauen. Ye haue heard that it was
sayde vntoo them of olde time: Thou shalt not
kyl: who soeuer killeth, shall bee in daunger of
iudgement. But I say vntoo you, that whosoever is angry with his
brother (vnaduisedly) shall bee in daunger of iudgement. And who
soeuer saith vnto his brother Racha: shall be in daunger of a coun-
sell. But whosoever sayth, thou Foole: shall be in daunger of hell
fire. Therefore if thou offrest thy gift at the altar, and there remem-
breſt that thy brother hath ought against thee, leaue there thine of-
fring before the altar, and goe thy way first and be reconciled too
thy brother, and then come and offer thy gift. Agree with thine ad-
uersarie quickly, whiles thou art in the way with him, least at any
time the aduersarie deliuer thee to the Iudge, and the Iudge deli-
uer thee to the Minister, and then thou be cast into pryson. Verily
I say vntoo thee: thou shalt not come out thence, till thou haue
payde the vttermoſt farthing.

The exposition of the texte.

This texte is a piece of that Sermon that Chꝛyst made too
his Disciples in the mountaine after hee had newly cho-
sen them: wherein (to speake bꝛiefly) hee teacheth them
that

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the Lord
of Hosts Holy an*

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denounced the
outward worth
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2. An exp
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thynges arig
rightuouſnes
the Chꝛille*

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that he came not to breake the lawe, but to fulfill it. And because the Phariseys being interpreters of the law, misconstrued and wrested the law of God: Christe correcteth their error, and interpreteth the lawe. For they thought that the doctrine of the lawe pertained only to the outward doctes. Contrariwise, Christe proueth that it pertaineth to the innermost conceits of the hart. Afterward in the same sermon Christ prescribeth a forme of giuing Almesse, and order of fasting and the manner of praying. All whiche things tend to this end, that men should vnderstand how farre they are off from the perfection of Gods law, and how needfull Christs comming was, on whome whosoever beleueth, is exempted from the power of the law, and frō damnation. Thus muche concerning the effect of Christs sermon in the mount. Now be it this parcell of that Sermon, whiche is red in the church this day (as you haue herd) syndeth fault with the Pharisaicall rightuounesse, and alledging the fiftie commaundement of the lawe sheweth how farre the Pharisees ouerthot theselues in interpreting the law. For lyke as these thought it ynough, to abstaine from killing with the hande: so Christ denounceth them guiltie of this lawe, not only which commit outward murther, but all those that think any thing against their neighbour, according as we shall heere anon. The places are two.

- 1 Of thre sortes of righteounesse, Pharisaicall, of the law, and Christen.
- 2 An exposition of the fifth commaundement.

¶ Of the third.

EXcepte your rightuounesse exceede the rightuounesse of the Scribes and Phariseys, yee shall not enter into the kingdome of heauen. To the intent we may vnderstande these thynges arighte, wee must needes speake of thre sortes of rightuounesse. Of the Pharisaicall rightuounesse whiche Christe repproueth here. Of the Rightuounesse that commeth

*James
Gille
his hand
and pen*

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commeth by the law, whiche God commendeth to vs by hys owne voyce : & of the christen righteousnesse, through which only we stand before God.

The Pharisaicall righteousnesse is described. Math. 15. of which description these be the peculiar poyntes. First they accuse Christ, so farre is it from their thoughte to acknowledge him for their redeemer. Agayne, they do all things to the intent to be seene of men. They are hypocrites, appearing outwardly religious and holy: whereas for all that, they are enemies of God and all godly men, whome they snatch at like mad dogges. Also they make Gods commaundement voyd for mens traditions sake. For in place of Gods commaundementes, they thrust in mennes deuises, to worship God withall whither he will or no. This is the greatest stubborne-nesse against God that can bee. For in this case not only God is despised, and more is attributed to mans folly than to Gods wisdom: but also through mens traditions, the zeale of Religion is abolished to godward, and the works of charitie plucked vp by the rootes. Quermore, they pzeace vnto God with their lippes, and their hart is farre from him. Besides this, they are layde to deuour widdowes houses, while they draw them to theselues couetously vnder pretence of holynesse. Furthermore, they loue the highest romes, wherby is noted their pride. Last of all, they shut vp the kingdome of heauen before men, while by their false interpretation of the lawe, they withdraw men from the frutes of Christ. In conclusion, they are like to whitelynde tombes, as Christe saithe: for outwardly they seeme holy, but inwardly they swarme with vnpure affections. We haue an example in the Pharisey that went vp into the Temple with the Publicane: who not onely boasted of his owne good works, fasting, and Tenths, but also backbited his neighbour. So did he openly transgresse the whole lawe of God, contained in the first and second Table: & yet neuerthelesse he thought himselfe righteous, and that he had earned heauen with hys works,

no Hypocrite

the Pharisee

the Pharisee

Hypocrite & Pharisee
both of them
one token of God

Hypocrite & Pharisee both
of them
one token of God

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works. By these things that haue bene spoken hitherto, we maye gather this description of the Phariseycall rightuousnesse. Phariseycall rightuousnesse consisteth in outward works, boyde of the feare of God, and of fayth in God: whiche as it looketh for heauen at Gods hande, as a rewarde of his works, so it hunteth for prayse at mens hands for the visour of counterfet holynesse. It is no maruell therfore that Chryst sayth: Excepte your rightuousnesse exceede the rightuousnesse of the Scribes and Pharisees, yee shall not enter intoo the kingdome of heauen. And thus much concerning the Phariseycall rightuousnesse. Nowe let vs speake a little of the rightuousnesse that commeth by the lawe.

Concerning the rightuousnesse of the Lawe, I will saye foure things. First what it is. 2. Whither any man may bee iustified by the lawe. 3. What is the vse of the lawe. 4. How the lawe is abrogated to them that beleue in Chryst.

The rightuousnesse of the lawe is a perfect, pure and continuall obedience towards the lawe of God. For it is a continual and perfect louing of God and our neighbor. For thus sayth the lawe: Thou shalt loue the Lord thy God with all thy hearte, with all thy soule, with all thy strengthe, and thy neighbor as thy selfe. For the lawe of God (which is the rule of the rightuousnesse of the lawe) requireth not outward obedience onely: but it requireth at all men a perfect, pure, & continuall obedience towards God. And as it promisseth lyfe and saluation to them that obey: so it threateneith everlasting death to them that performe not this obedience. It is not content with the outward visoure, but it requireth a pure heart, thoughts agreeable to Gods lawe, and a forward and redy wil to godward: yea and a ful and a continual tunableness in all the power's both inward and outward, agreeable to the will of God. That the lawe requireth suche a rightuousnesse, it appeareth by the interpretation of Chryst, and by this saying of Paule. The lawe is spirituall, but I am carnall: therfore requireth it a spirituall obedience.

E. j.

For mynistrall spirituall
obedience

John Trivett

Hee Book still it not in p...
but tak it in p... it look

For it can judge
affection of the heart

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Nowe see what the rightuousnesse of the lawe is. Nowe in the seconde place is demaunded, whether any one in al mankinde maye bee iustified by this rightuousnesse of the lawe. To whiche question I answere simply, that no man at any time after Adams fall (saue onely Chryste) became rightuous before God by obedience of the Lawe : and that wyll I proue by foure reasons.

The first : mannes nature is vncleane, and stayned with the filthynesse of sin, and therfore it can no moze yelde pure obedience towards God, than a troubled muddie spring can yelde pure and cleere water : or than a rotten tre can bying forth good fruite. Wherevpon Esay. 64. cryeth out that all our rightuousnesse is like a most vncleane cloth.

The seconde : All men fynde in them selues, that that obedience whiche they perfoyme to the lawe of God, hath foure poyntes disagreeing with the lawe of God. For first mans obedience is but now and then and by starts: whereas Gods lawe requireth a continuall obedience. Secondly, it is defiled : for the heart of man is vncleane, from whence it proceedeth. Thirdly, it is vnperfect : for it is not performed according to the strenghtnesse of the lawe. And fourthly, it is glosed with euill opinions.

The thirde : the Scripture auoucheth in playne termes, that no man is rightuous by the lawe, no not one. And Dauid sayth : Lord, if thou looke streightly vpon sinne, who shal abyde it : Also : No man liuing shall bee sounde rightuous in thy sight : that is to wit, by the daedes of the law.

The fourth : If men may become rightuous by the daedes of the lawe, we shoulde haue no neede of the rightuousnesse of Chryst. Herevpon sayth Paule. Gal. 2. If rightuousnesse come by workes, then hath Chryst died in vaine. For he died for our sinnes, and rose agayne for our iustification. Whereby it appeareth, that no man hath the rightuousnesse which the lawe requireth.

Nowe followeth the thirde question concerning the vse of the

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the lawe, and what it is. Of Gods lawe there bee thre bles:
that is to wit. Outwarde, Inward, and Spiritual. The out-
ward vse belongeth to this outward man, that we may liue
honestly in this life: whiche vse is common too it with ciuill
lawes and ordinaunces of menne. The inward vse pertay-
neth too the olde man: for the law reueleth Gods wrath vnto
vs, by laying our sinnes before vs. The spirituall vse
pertayneth to the newe man, that through fayth we shoulde
begin to yeelde obedience vnto God according to his lawe,
so farreforth (at least wise) as may be done in this corrup-
tion: whiche obedience is acceptable too God for our faythes
sake in Christe.

Now foloweth the fourth question. For when the godly
minde heareth, that the lawe pronounceth them all accursed
whiche performe not perfect obedience too the lawe: it begin-
neth too feare the sentence of the law. Here therefore it is too
bee knowne, that Gods lawe is abrogated and vtterly abo-
lished to the godly, as muche as concerneth the curse thereof.
For so that we beleue on Christe, Christ hath taken vpon
him the curse of the lawe for vs. Wherevpon Paule saythe:
Christe became accursed for vs. And John 3. He that bele-
ueth not in the Sonne, the wrath of God abideth vpon him.
And in his Epistle: The blood of Iesus Christ clengeth vs
from al iniquitie, that is, from the curse that shoulde haue ben
due too vs for oure iniquitie. And so haue we breifly tolde
what is the rightuousnesse of the lawe: that no man becom-
meth rightuous by the woorkes of the law: what is the vse of
the law: and how farre forth Gods law is abrogated. Now
is a little too be sayde, concerning Christian rightuousnesse,
that we may vnderstand wherein it is too bee preferred be-
fore the Pharisaicall rightuousnesse.

Christe rightuousnesse is Christs obedience imputed to the
that beleue in him. For according to the right meaning of the
gospel, he is rightuous whose sins God forgiveth, & to whom
he imputeth his rightuousnes of his son, & accepteth him freely
Ce. y. to euer

Lawe & Grace vs 2
John 3. 20

Christe & Paul
Colo. 2. 14. 6

John 3. 36
1. 10. 7

6
14 15 16 17

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Disobedience by adam
and obedience by jhsu
christ

to euerlasting life. For whosoever beleueth in Christe, for as muche as of a giltie person he is made vngiltie, and of an vnrighteous person is made righteous through Christes rightuousnesse, which is imputed vnto him: Vee is sayde to be iustified, or to become righteous. And that Christes rightuousnesse is imputed to him that beleueth, it is proued by many textes of Scripture. Vee that beleueth on him that iustificieth the vngodly, vnto him is his faith imputed for rightuousnesse. And Rom. the. 5. Cha. Like as by the disobedience of one man many became sinners: so by the obedience of one man Iesus Christ, many become righteous 2. Corin. 5. Him that knewe no sinne he made sinne, that we might become righteous before God in hym. And that to this rightuousnesse of the Gospell, the woorks of the law are not required: many testimonies proue. Rom. 3. We suppose that a man is iustified by faith, without the woorkes of the lawe. And Gal. 2. We knowe that a man is not iustified by the dedes of the law, but by faith in Iesus Christ: and we beleue in Christe Iesus, that we might be iustified by faythe, and not by the dedes of the Lawe. Here vpon now is concluded, that Christian iustification is an acquiting of that person from sinne that beleueth in Christ, and an imputing of Christes rightuousnesse vnto him, and an accepting of him vnto euerall life freely for Christes sake.

Thus muche by waye concerning the three sortes of rightuousnesse. Nowe will I adde a fewe things touching the difference. And first I will tell how christen rightuousnesse differeth from the ryghtuousnesse of the Lawe: and afterwards how it differeth from the rightuousnesse of the Pharisees.

The first difference therfore betwene the rightuousnesse of the Lawe and the christen rightuousnesse, is that the ryghtuousnesse of the Lawe, is of the woorkes of the Lawe, but the Ryghtuousnesse of the Gospell, is withoute the woorkes of the Law. The second is that the rightuousnesse of the

Gal. 2. 16. d. m. f. n.
man is iustified by
faith of jhsu christ
in not by woorkes of
the lawe

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the lawe, is the rightuouſneſſe of the woꝝker : but the rygh-
tuouſneſſe of the goſpell is the rightuouſneſſe of the beleuer.
The third is, that y rightuouſneſſe of the law is not imputed
ſcræly: but commeth to paſſe of the deſert of mans owne obedi-
ence, but the rightuouſneſſe of the Goſpell is imputed with-
out deſert of a mans obedience. The fourth is, that the righ-
tuouſneſſe of the law is a formal rightuouſneſſe, as which is
framed to a man by his iuſt dealings: but the rightuouſneſſe
of the Goſpell is an imputed rightuouſneſſe, when the iuſte
dealings of Chꝛiſt are imputed to him that beleueth. Ther
foze that man is ſayde to be iuſtified according to the forme
of the lawe, whiche of an vnrighuous perſon, becommeth
rightuous thꝛough his owne iuſte dealing and fulfilling of
the lawe, according to this ſaying: the man that dothe theſe
things, ſhall liue in them. But hee is ſayde to be iuſtified af-
ter the maner of the Goſpell, who of a gilty perſon is made
not gilty, by reaſon of Chꝛyſtes rightuouſneſſe, whiche is
taken hold on by fayth. The rightuouſneſſe of the lawe is
a perfecte obedience of a man to the Lawe of G D D. But
the Chꝛyſtian oꝝ Goſpell rightuouſneſſe, is Chꝛyſtes obe-
dience imputed to him that beleueth. A rightuous man af-
ter the lawe is hee that dealeth iuſtly and vprightly, accoꝝ-
ding to the meaning of the lawe: But hee is rightuous af-
ter the Goſpell to whome God foꝝgiueth his ſinne, and im-
puteth Chꝛyſtes rightuouſneſſe, and whome hee accepteth
to eternall life ſcræly foꝝ Chꝛyſtes ſake. Iuſtification after
the lawe, is an abling a man befoꝝe God foꝝ the ſoundneſſe
and perfection of his obedience to Gods lawe: but Chꝛiſti-
an oꝝ Goſpell iuſtification is an abling of man befoꝝe G D D
foꝝ the ſoundneſſe and perfection of Chꝛyſtes obedience to
God the father.

Thus haue we the difference between the Chꝛiſten righ-
tuouſneſſe and the rightuouſneſſe of the lawe. Powe let vs
ſee howe the Chꝛiſtian rightuouſneſſe excedeth the righ-
uouſneſſe of the phariſies. The Chꝛiſtian rightuouſneſſe ex-
cedeth
Ce. iij.

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*¶ The cause of Christian
righteousnesse is God
Christe by faith & good
works*

*¶ The cause of pharisaicall
righteousnesse is mans
hypocrisie. Ignorance of
Christe by faith & good
works*

*¶ Damnacion is taken away
by merit of Christe for
the sake of his blood
& sacrifice. Ignorance of
Christe by faith & good
works*

cedeth the pharisaicall in these foure things. In cause, qualitie, effecte and ende. The cause of Christian rightuoufnesse is God, Chrystes desert and sayth, taking hold of the benefite offered: but the cause of pharisaicall rightuoufnesse, is mans hypocrisie, ignorance of Gods rightuoufnesse, and outwarde obseruance of mennes traditions. The qualitie of christian rightuoufnesse is the obedience and fulfilling of the lawe in Chryste: but the qualitie of pharisaicall rightuoufnesse: is but only an outward visour of feyned and counterfeyt holynesse. The effecte of Christian rightuoufnesse is newnesse of spirite, the feare of God, true godlynesse, inuocation, true humilitie, patience, and a beginning of obedience towarde Gods lawe, in so much that a man being iustificed by saythe, desires nothing so much as to obey God. To be by these, his chiefe pleasure is in the lawe of the Lorde, after he knoweth that damnacion is taken away by Chrystes merit: but the effect of pharisaicall rightuoufnesse, is pryde, glorying before God, superstition, disdain of ones neyghbour, and (to be short) such as the tre is, such is his fruit. For an euil tre can not bring forth good fruit. The end of Christian rightuoufnesse is to haue peace with God, to haue accesse vnto God, to giue glorie vnto God, and finally to obtayne everlasting life freely for Chrystes sake: but the end of pharisaicall rightuoufnesse, is to giue prayse to a mans owne selfe, and to take it from God, and to vaunt among men: bypon whiche at length shall ensue horrible punishment, vnlesse there be a turning to the Lorde. Let this suffice concerning the thre sortes of rightuoufnesse, & the differences of them, the whiche it is behouefull to beare in mynde.

¶ Of the seconde.

The fifth commaundement, Thou shalt not kill, the Lorde interpreteth himself, to the intent to confute the false interpretation of the pharisees. They thought that only outward murther was prohibited. But Chryst looked deeper into

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into the law, and spred out thre other murders beside the outward manslaughter. Yee haue herd (sayth he) howe it was sayde too them of olde tyme: Thou shalt not kill: for who so euer killeth, shall bee in daunger of Iudgement. That is to saye, who so euer shall kill a man, shall bee giltye before the iudgement: for in this place hee speaketh of outwarde manslaughter, and the punishment thereof, which is a ciuill condemnation by the Lawe. That was called the iudgemente, wherein sate thre men, at suche time as the cases were easie to be discusse. For he that had committed outward murder with his hand, was giltye of death by the sentence of the Law: whiche sentence felwe were able to pronounce. Here hee speaketh onely of mannes iudgement by the sentence of the law. For the spirituall iudgement (which was the curse) was sufficiently known. Now followeth the interpretation. But I saye vntoo you, hee that is angry with his brother, is in daunger of iudgement. Here he putteth anger among the kindes of murder. The Pharisees perceiued not that thys was forbidden by the fifth commaundement. Wherefore he sayth: But I say vntoo you: As if he had said: The Pharisees holde opinion, that he onely breaketh the fifth commaundement, that hath killed a man with his hand. But I say vntoo you, that this lawe requireth more. For it also forbiddeth anger whiche proceedeth not of a iust cause, and tendeth not to a good end.

Then addeth he also another sinne of the fifth commaundement: And whosoeuer shall say vntoo hys brother Racha, that is, hee that by any signe sheweth him selfe to scorne hys neyghboure, is in daunger of a counsell: Wherein thre and twentie Iudges sate bypon the hearing of greater cases. Furthermore, who so euer shall saye vnto his brother Foole, is in daunger of Hell fire. That is to say, hee that rayleth and outrageth against his neyghboure, is an offender against Gods lawe, and consequently in daunger of the paynes of Hell. Here Gods iudgement is compared

Ce.iiij.

to a

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to a Senate of thre score and eleuen Judges, which satte
vppon the hearing of the chæfest and werghtiest cases. To
be breife, by the fifth commaundemente are forbidden, firste
all thoughtes, whereby we thinke any euill towarde oure
neighbour. Secondly, all signes of contempt of our neigh-
bour. Thirdly all bitter wordes against our neighbour, as
raylings or reuilings. Fourthlye outwarde murther. And
contrariwise, are commaunded all woyses that are repug-
nant to these: as to beare a frendlye harte towarde oure
neighbour, to shew our god will towarde our neighbour
by outwarde signes, and to defend and saue his person from
wrong.

Howbeit to the intent that Christ might shew how need-
full is loue towarde our neighbour, and how pernicious is
iniurie done vnto oure neighbour: he giueth two counsels,
which containe two arguments.

The one is taken of the harme whiche a man that dothe
wrong to his neighbour, runneth into before the iudgement
of God. The other is taken of the harme, whereinto he that
hath hurt his neighbour falleth, before the iudgement of man.

The firste standeth thus: If thou offer thy gifte at the altar.
He putt forth an erample that agreed to that time, and that
people, while the comon weale of Moyses was yet standing,
And the meaning of this saying is this, God accepteth not
thy gift if thou hate thy brother, that is to say: No seruice is
acceptable to God, which is done by him that is out of chari-
tie with his neighbor. But what is the meaning of this rule?
That God liketh nothing that cometh from his enemy, for
the gifts of enemies are no giftes. And in this respect, John
sayth: He that sayth I loue God and hateth his brother, is a
liar. For the continuall and naturall frute of louing God, is
the loue of a mannes neighbour. He that loueth me, keepeth
my commaundements. Then whereas this frute is not, it is
certaine that the tree is euill. Therefore whosoener loueth not
his neighbour doth offer sacrifice to God in vaine.

An

In the Scripture, prayer is a sacrifice: but thou prayest in vaine if thou hate thy neighbour. Thankelgiuing is y^e calices of the lippes. Now if thou wilt haue them accepted of God, first be at one with thy neighbour, and then offer in ffaith. The crosse is a sacrifice, so it be tempered with faith, for without faith it is a iust punishment of sinne. The keeping of the Sabbath is a seruice that pleaseeth God: yet it is defiled with hatred towards a mans neighbour. Almesse is called in the Scripture a sacrifice of good sent. But Paule saith, if I spend all my substance vpon the poore, and haue no charitie: I am nothing. And in likewise is to be iudged of euery good woork which God requireth. Here let euery man examin himself, and not take a deceitfull balance.

The second standeth thus. Bee reconciled too thy brother while thou art yet in the way. &c. He that offendeth & hurteth his brother, falleth into the handes of the Magistrate, & shall be cast into prison, from whence he shall not be dispatched, vntill he haue made full amends for his harmes. Wherefore to the intent this come not to passe, thou must be reconciled to thy neighbour betimes: Therfore seeing that without charitie thou worshippingest God in vaine, and fallest in daunger of the Magistrate: thou art counselled to be in charitie with thy neighbour. Herewith agreeth the saying of God: He that hath not shewed mercy, shall feel iudgement without mercy. Herunto perteineth also the parable of the detter, to whome God forgane all the det. &c.

But the Papists vpon this place do builde their Purgatorie, whereof they preache at this day in their Churches: to whome I answere.

1 In these wordes is no mention made of Purgatorie, wherein he that hath hurte his neighbour, is cast by the Magistrate.

2 Because they flie to the Allegorie, let them know that they leane to a weak scūdation. For first no Allegorie is to be admitted, vnlesse it can be confirmed by the expresse word

Ge. v. of

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of God. Secondly, no Allegorie is to be allowed, that figh-
teth with the ground of our fayth. Thirde, no Allegorie is
to be accepted, eyther wherein there is any absurditie, or
wherupon ensueth any absurditie. Therfore in as muche as
no man is able to satisfie this commaundemente fully in all
poynts. Let vs repente, let vs flee vnto Christe, and then let
vs endeuor to obey God according to this commaundement
as muche as may be, by the help of Christe: to whome be
gloze world without end. Amen.

Vpon the .vij. Sunday after Trinitie.

The Gospell. Mark. viij.



In those dayes, when there was a very greate
companye, and had nothing too eate: Iesus cal-
led hys Disciples vntoo hym, and sayde vntoo
them: I haue compassion vpon the people, be-
cause they haue bene nowe with mee three
dayes, and haue nothing too eate: And if I send
them away fasting to their owne houses, they shall faynte by
the way: for diuers of them came from farre. And hys Disci-
ples answered hym: VVhere shoulde a man haue bread heere
in the wildernesse, too satisfie these? And he asked them: howe
many loaves haue yee? They sayde, seuen. And hee commaun-
ded the people too sitte downe on the ground. And hee tooke
the seauen loaves: And when hee hadde giuen thanks, he brake
and gaue to his Disciples to set before them. And they dyd set
them before the people. And they had a few small fishes. And
when hee hadde blessed, he commaunded them also to be set be-
fore them. And they did eate, and were suffized. And they tooke
vp of the broken meate that was left, seau: n baskettes full. And
they that did eate, were aboute foure thousande. And he sente
them away.

The

The exposition of the Text.



His Gospell is sette forth for this time of the
yeare, because it is Harvest time: and that to
the intent to doe vs to witte, that Cozne and
fruites of the earth do grow by Gods blessing:
wherby we shall be put in mynd to be thank-
full towards God for this his gift. We muste
therefore beleue without all doubt, that God giueth vs the
things that grow out of the ground, to sustein this life with
all, which we must vse reverently, as giftes reached and gi-
uen vnto vs by Gods owne hand, and that to Gods glozie,
the profit of our neighbor, and the maintenance of our owne
state. Nowe the summe of this Gospell is, that besides that
Chryst by this miracle proueth himselfe to be the true Mes-
sias, endued with the power of the Godhead, he sheweth him-
selfe also to haue care of those that folowe him, according to
his promise: First seeke the kingdome of God and the righte-
uousnesse therof, and all things else shall be cast vnto you.
The places be thre.

- 1 The lot of them in this life that folowe Chryst.
- 2 The affection of Chryste towarde those that folowe him.
- 3 The right manner of vsing Gods gift.

¶ Of the first.

WHEN there was a verie great company, and hadde not
ought too eate. In this company as in a Table, is shew-
ed vnto vs what is the lotte of them that folowe Chryste
in this world. For we must come to the possession of the
heauenly kingdome by many tribulations. This compa-
ny came into the wilderness, whereas is no bycade, but
hunger, daunger, and death. The same fortune shall all
those feele that will folowe Chryste. Therefore it is not for-
naught, that Chryste biddeth him that will be his Disciple,
to deny himselfe, and take vp his crosse and folowe hym.

And

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And Paule : All that will liue godlyly in Christ, must suffer persecution. Notwithstanding, God be thanked. for it, our case (for all that) is better than theirs that seeme happy in the world. For the end and knitting vp will be ioyfull: and therefore Christ sayth : Blessed are they that moerne, because they shall receiue comfort.

But what is the cause why Christes Disciples shall be afflicted in this world? This is no wonder. That which wet before in the head, shall followe in the members, as long as this world standeth. And that is, because that in the wilderness, (that is, in the world,) there are among the members of Sathan, that canot away with Christ and his members. Which thing was foretolde long time ago. The sæde of the Serpent shall byte the heele of the womans sæde. That is to say, Sathan and his imps shall persecute Christ and his members. For when Sathan sees Christes kingdome encrease, and his owne decay : he fretteth and fumeth, and lyke a wounded Lion steppes vp against Christes shepe, to deuoure them. And this is it that Peter saith. The Deuill goeth about like a roving Lyon, seeking whom he may deuour. For the Lyon hating lost his whelpes, and besides that, being hungrye, falleth vppon whatsoeuer things come in his way, to wast, deuoure, and destroy them. The like mynde hath Sathan When he sees that he loseth his whelpes, that is to say, that those which erst were vnder his power, are turned vnto Christ: he armeth his champiõs against the church, that some of them may assaile it with hypocrisie, some with Sophistry, some with Tyranny, and other some with stumblingblocks and Schismes: as he hath done at all times heretofore, and ceaseth not to do at this day. And if hee can do nothing else, he endeouoreth to sterue the for-hunger in the wilderness. But on the contrary part, Christ valiantly defendeth the kingdome which he hath gotten with the shedding of his owne blud. He giueth the holy Ghoste, he giueth bread, he raiseth vp godly teachers to feede it with heavenly fode,

soe; and he is at hand himselfe to succoure it in the middes
of daungers, according as he declareth by this present deede.
So little shall furious Sathan and the madde enemies of the
Churche preuaile against it. For he himselfe keepeth watch
about his Church, and defendeth it stoutly. Neither is there
cause why any man shoulde surmise, that Christ is other-
wise minded towards his Church at this day, than he was
at that time towards that multitude. For although he do
not at all times defend his Church with visible miracles: yet
notwithstanding hee worketh no lesse miracles at this day
spiritually and inuisibly in governing his Church. For with
him there is no respect of persons, but of faith and of the good-
nesse of the case. Is it not a great wonder that God so defend-
ed that one blessed man Luther, that Sathan & al the world
being in armes against him, were not able to stirre one
hair of his head? Is it not a great miracle at this day, that the
bishop of Rome with the most flourishing part of the world,
is not able to rote out the Church? The Pope doubtlesse en-
deuoreth to stoppe the race of the Gospell with a flood of the
bloud of Martyrs. But the more he murdereth, the more spring
fil out of their blud, as it is to be scene at this day in Spaine
and Fraunce.

Wherefore let vs fence our selues against the widdnesse of
Sathan, and specially against the stumblingblocke of the de-
formitie and poorenesse of the Church: and let vs not flee
fro Christ for any scarbugs of Sathan: neyther let vs leaue
oure profession although there were no shiffe but wee must
needs suffer famine in this wilderness: ne let vs suffer our
selues to be moued by the example of those, that for persecu-
tion and famine depart from Christ: as did the Jewes when
they were pinched with famine & persecution by their ene-
mies that dwell about the. For in this maner did they resist
the Prophete Ieremie, according as we read. Ierem. 44. As
for the words whiche thou hast spoken vnto vs in the name
of the Lord, we will in no wise heere them. But whatsoever
goeth

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goeth out of our owne mouth, that will we do. We will do sacrifice and offer oblations to the Quene of Heauen (that is to say the Sunne) like as we & our forefathers, our Kings and our heads haue done in the cities of Iuda, & in the streets of Hierusalem. For then had we plentie of bread, then were we in prosperitie, & no misfortune came vpon vs. But since we left to offer, & too do sacrifice to the Quene of Heauen, we haue had scarcenesse of all things, and perished with the sword & hunger. But what doth that holy Prophet Ieremie answer them? It is not so (sayth he) but for your abominations, and for the multitude of your wicked dooers doth God punish you, and bicause ye would not walke after the commandements of the Lord. After the same maner a mā shall find many at this day, which for hunger, dearth of cozne, and other discommodities, will fall from Christ & his gospel. For they saye, when we had Masses, when we sounde Monkes, when we called vpon Saints, we had abundance of all good things. But after that this new doctrine came by, many mischaunces came by with it. Ther is not (say they) so much fear of God: there is lesse charitie among men: there are greater & more often fallings out betwene men: there is more tirannie: and all things are dearer. Thus do folke excuse themselves that they should not followe Christ. But if thou wilt knowe the causes of these misfortunes, I will tell thee. The seruant (sayth Christ) that knoweth the will of his mayster & doth it not, shall be beaten with many stripes. We knowe what is right, & do it not: and therefore doth God punish vs with many stripes. Again there are other causes also: namely the deuils tirannie, who rageth against Christes churche, more than against other companies of the world, and that is by the sufferance of God, that the elect may be tryed, that is to wit, to the intent he may make a proof of those that cleaue fast vnto Christ, & worship him with their hart & not with their lips. I exhort you therfore for Christes sake, & for your owne soule health, that you suffer not your selues to be corrupted

rupted with the blasphemous speache of euill men, so as yee should fall from Chryst, bycause yee must folow him into the wildernesse, wheras is y^e crosse, faimin, wolues, & a thousand deadly daungers: but rather that we lift vp our minds into heauen, where Chryste sitteth at the right hand of the father in heauenly glory. For we that are his mēbers, shal by none other way come into heauen, than by the same that he went, who is our head. He in this life endured hunger & colde, and other distresses: let vs also beare the like patiently. Which thing if we do, we shall one day be glorified with him.

¶ Of the seconde.

AND the Lorde sayde to his Disciples. I haue pitie of this people, bycause they haue folowed me nowe this three dayes, and haue nothing to eate. And if I shall send them a way to their owne houses, they will faint by the way. In these wordes is described the affection of Chryst toward the people y^e folowed him. He is so ry for the hunger of their bodies, & much more it is to be thought, y^e he was so ry for the hunger of their soules. For as the soule is much nobler than the body: so y^e hunger of y^e soule is much more hurtful. What the doth the merciful Lorde? He feedeth the body with bodily food, & y^e soul with gostly food. He feedes the body with earthly bread, & the soul with heauenly bread, y^e is, with gods word. Her our reaso (which will seme to haue skil in gods matters) though it be but folish, demaundeth. What is not Chryst God? why then did he not worke a miracle & fede them out of hand? or why did he not sustain the without bread? He wold not alter y^e order or nature with out a gret cause. And the order appointed by God, is, that like as the body is fedde with bread: so the soule should be nourished and susteined by Gods worde. And this is it that is spoken in Moyses: Man liueth not only by bread, but by euery word that proceedeth out of the mouth of God. Therfore it is not his wil, that we should loke for any thing contrary to this order appointed by God: but that we shoulde leane vnto his heauely mercy, loking for help at his had in time conuenient.

This

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This order established by God, made aind heads do inuert. It is witten of two Hermites, that fell among thæues, and had not ought to eate, that when they had endured hunger a greate whyle, and that one of the thæues at length taking pitie vpon them, gaue them bread to eate: The one of them sayde, I will eate none vnesse it be giuen mee from heauen. But the other toke it with thanksgiuing, & ate it, and anone after he that looked for bread from heauen, dyed for hunger, whereas the other escaped that looked for no miracle, but toke the bread that the thæues gaue him, as it had ben at the hand of God. The Anabaptists also inuert this order at this day. Chryste hath commaunded the Gospell to be preached, that the soule maye be nourished with it as spirituall foode. But the Anabaptists (despising the word) looke for newe reuelations without the word. Whereby it cometh to passe that they fall into the Diuels snares, who turneth himselfe into an Angell of lighte, to the intent he may throwe them headlong into damnation. Therfore because Chryst would not inuert the order established by God, he delaied the miracle. But yet at length the affection that he beareth to those that be his, (which is greater than the affection of the father towards his childe,) did ouercome him. For what manner of affection Chryst beareth towarde those that are his, not only the Euangelist sheweth in this Gospell when he sayth. I take pitie of this people: But also the Prophet Esay. 49. setteth it out in a most godly figure. Can the mother (saith he) forget hir owne chylde, that she should not pitie the sonne of hir owne wombe? Althoughe she shoulde forget, yet will not I forget thee. Behold, I haue witten thee vpon my handes. Also the Parable of the Prodigal chylde, peinteth out this affection of Chrysts towarde those that be his. What shall I say of similitudes & parables? Chrysts crosse sheweth what manner affection he had towarde his owne. For hee so loued vs when we were yet his foes, that he suffered most reprochfull death to redeeme vs. But to what purpose are all these things?

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things: First to this purpose, that we shoulde put on a child-
ly affection toward God the father & our Lord Iesus Christ.
Secondly, that by falling into consideration of his loue to-
wards vs, we shoulde in this life hold nothing dearer, nothing
swaeter, nothing precisurer, than to submit our selues whol-
ly to his will, and to obey his voice, wherein consisteth the
perfection of a Christian man in this life. We read that our
father Abraham did so: who after he had herd the Lord say
vnto him: *Take before me, and be perfect: receiued a com-
maundement to offer in sacrifice his only begotten sonne I-
saac, whom Sara had borne vnto him in his olde age. But
what doth he: he obeyed Gods will without delay, & making
ready a bundel of stiches, went about to slea his sonne. But
the Angell of the Lord withhild his hand. This being done,
God sayd vnto Abraham: Now I knowe that thou fearest
me. We see heer in our father Abraham, how earnest he was
to obey God, sith he wold not spare his only sonne, but wold
haue killed him at the commaundement of the Lord. But a-
las for soow, there are many to be found, that will not kill
so much as one of their affections at the commaundement of
their most merciful father God: so farre off are they from de-
sire of following the example of our father Abraham. Fur-
thermore, Christs fatherly example towards vs, must put
vs in mind of like good will and loue towards our byethren.
I haue giuen you an ensample (saith he) loue ye one another like
as I haue loued you.*

¶ Of the third.

This present miracle, wherein God with seuen loues and
a few small fishes feedeth foure thousand men, serueth to
this purpose, to confirme the truthe of Christs Gospell, and
to encrease the faith of the people that were present, wherof
I will say no more at this time. But I will speake somewhat
concerning the right vsage of Gods giftes, wherby we may
be stirred vp to thankfulness towards God, and vse Gods
blessing aright.

ff. j.

First

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First therefore this is to be obserued: that the bread en-
creaseth in the hands of Christe, as he prayeth and giveth
thanks to the heauenly father. Wherby we are taught that
all blessing is of the Lord, according as Paule. 1. Timoth. 4.
teacheth, when he sayth. All the creatures of God are good.
Stay heer a litle, & consider how the things which thou hast,
as bread and drink, are Gods creature and not thy creature.
Wherfore thou playest the theefe, if thou take any thing fro
him against his wil. Which thing thou dost as often as thou
bless Gods creatures without thanksgiuing and calling by
pon God. For whatsoeuer thou hast as thine owne, is ano-
ther bodie and vnlawful vnto thee thou desire it of him. Her
vpon it is that Christe teacheth his seruants to pray: Geue
vs this day our daily bread. See heer. The self same bread is
called oures, and Gods. It is oures when we get it by iust
trauell. And it is Gods, because it is his creature, which it is
not lawfull for thee to vse, except thou aske him leaue before.
Wherfore Paule addeth also: for it is sanctified or made holy
by the word of God, and by prayer. It is sanctified, that is to
say, the vse of it is made pure and lawfull vnto vs, that wee
may vse the creature with a good conscience. But by what
meanes is it sanctified? By the word and by prayer. By the
word, vnderstand thou sayth, which the word requircth. For
by the word taken holde on by sayth, we professe our selues
to beleeue two things. The one is, that the Lord according
to his vnnicassurable and infinite wisdom, hath created al
things for mannes sake. The other is, that we are of y num-
ber of those, who through grace in Christe, haue recovered
that right of lordship ouer al other liuing things which was
lost in Adam, that we may maintaine this lyfe, whiche wee
ought to imploy to the enlarging of his glorie. This profes-
sion of sayth is accompanied with prayer. that G D D may
graunt vs, to enioye the fode receiued at his hande with a
good conscience, in all feare and reuerence. Lastly, wee must
knit by our meales with thanksgiuing, yea and with repeti-
tion

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tion of prayers: and so are our meates halowed vnto vs. But they to whome their meates are not halowed in this wise, do double wrong. For first they robbe God of his honoz, in that they call not vpon him, nor acknowledge him to be the geuer of all good things. And secondly they vse the creature of God against the will of it. Where vppon Paule saythe that the creature is made subiecte vnto vanitie. From the which vanitie, God in the second of *Colossians* promisseth that he will deliuer the creature. Now although these things which are already spoken, maye sufficiently warne vs to vse Gods creatures aright, after the example of *Chryst*: yet notwithstanding, to the intent our slothfulnesse may be the moze reproued, I will recite certaine reasons that may moue vs.

The first: *Chryst* himselfe who created all things, prayed and gaue thanks as often as hee had occasion to vse Gods giftes. Muche moze then becommeth it vs so to do, who are starke beggers in the Lords sight.

The seconde: The yong Hauens doe (after their maner) call vpon the Lorde, and he feedeth them. Where vpon *Dauid* sayth, that the Lord giueth food to the yong Hauens that call vpon him. For the Hauen acknowledgeth not hir byrds for hir owne, as long as they be callowe, and therefore shee forsaketh them: but the Lord (because they should not starue) feedeth them with little wormes til they bee spone sethered: and then their damme commeth againe, and knowing them byings them vp.

The third: The Turkes assemble twice aday, before dinner and before supper to desire the blissing of the Lorde: and wee Christian folkes neglect it.

The fourth: The Heathen men began their meales alwayes with sacrifice and invocation, although they could not call vpon God aright.

The fifth: The church fro the beginning of the world begā with blissing, whensoever it had occasion to vse Gods giftes. For nothing was moze rise amōg the than calling vpon god.

ff. y.

For

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For by our prayers wee bid God to our meales, to whome
bee honoꝝ and gloꝝy for euer and euer. Amen.

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The Gospell. Math. vij.



Eware of false Prophetes, whiche come vnto you
in Sheepes clothing, but inwardly they are rauen-
ning VVolves. Yee shall knowe them by their
fruites. Doe men gather Grapes of thornes? Or
Figs of thistles? Euen so euery good tree, bring-
eth foorth good fruites. But a corrupt tree bring-
eth foorth euill fruites. A good tree can not bring foorth the bad
fruites, neyther can a bad tree bring foorth good fruites. Euerye
tree that bringeth not foorth good fruite, is hewen downe and
cast intoo the fire. VVherefore by their fruites yee shall knowe
them. Not euery one that sayth vntoo mee, Lorde, Lorde, shall en-
ter intoo the kingdome of Heauen: but hee that dooth the will of
my Father whiche is in Heauen, hee shall enter intoo the king-
dome of Heauen.

The exposition of the texte.



If this Gospell there were two causes,
One was the doctrine of our Lorde Christ
which he set forth in the. v. vi. and. vij. cha-
piter. Another was the vanitie of false
teachers among the Iewes, who partely
corrupted the doctrine of Moyses and the
Prophetes, and partly abolished it. The
Lorde therefore commaundeth all men, bothe to learne the
things that are arighte, and to beware of the corruptions of
false teachers. And in this respect the Lorde who is the Physi-
cition of mennes soules, foloweth the maner of faithful Physi-
cians of the body. For lyke as these after they haue mini-
stred true Physicke, do teache what hurtfull things are to
bee

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be auoyded: So the sonne of God our Sauer & Whisitian, doth first and for most appoint a wholsome medicine for the soule, and afterward warneth what things are to be eschued. The effect of this gospell is this: That as the false Prophets (which are to be knowne by their woꝝks) are to be shunned: so, true godlynesse consisteth not in the bare professing of religion, but in true repentance and amēdment. The places are three.

- 1 A charge of eschuing false Prophets.
- 2 A description of false Prophets.
- 3 The forewarning of Christ: Not euery one that sayth vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doth the wil of my father. &c.

¶ Of the first.

BEware of false Prophetes. This charge of Christe is vniuersall, and pertaineth to all men: wherefoze it is to be aduisedly weyed and bozne alway. And in this charge thre things are to be considered: Pædefulnesse, Bond, and Use.

The nēdfulnesse surely is muche greater than the cōmon sorte vnderstandeth. For the Diuell the enemie of Christe and of mankind, dothe all that he can, eyther to abolishe vnterly the kingdome of Christ, or to deface it with stumbling blocks. For the performance wherof he vseth diuers fetches according to his owne wont. For either he laboureth to take the wholsome doctrine quite away, as he hath done in Turkey: or else he endeuereth to corrupt it with his trash, as he did in Paradise, and at all times sithens: or else he mangleth and misturneth the Sacraments, as he hath done in the papacie and many other places: Or else he poysoneth the manners and liues of men with his venim. Then he assaileth the Scripture and the sound Doctrine, to the intent to cfbayne (at leastwise) one of these four things. First to perswade vs that God regardeth vs not. Secondly, that we shoulde attempt somwhat against our owne vocation. Thirdly, that we

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should bring vpa worshipping of God contrary to his commaundement. Fourthly, that we should wallow in all filth and wickednesse. Which soeuer of these four things our enimie shall compass, he holdeth men as prisoners. For he that denyeth Gods prouidence, is condemned for one of Epicures sect. He that executeth his vocatio deceitfully, is worse than an Infidell. He that setteth vpa a worshipping contrary to Gods commaundement, despiseth God, and is rather the Diuels seruaunt, than the seruant of God. He that liueth an vn honest lyfe, is the bondslau of sinne, and the hyzeling of Deathe and of Sathan. But what remedie is there against these mischaues? Purenesse of Doctrine, and absteyning from false prophets. For the purenesse of doctrine teacheth vs that God regardeth vs: in suche wise that the Lord keepeth reckening of all the hearers of our bead. The same pure doctrine holdeth vs in our vocation, and teacheth vs the true manner of worshipping God. Besides that, it conteineth the rule of true holynesse, and of leading a blamelesse life.

The second thing which I admonished folke to consider in this first place, is Bond. Now it may be demaunded, whether this Bond pertaineth to all men, or but only to the gouernoures of the Church. For many thinke themselves excused, if they obey those that haue the ordinary calling. Unto whome the prophet Ezechiel in his third Chapter (or rather the spirite of Christe speaking in Ezechiel) answered in these wordes. I haue made thee watche man ouer the house of Israell, and thou shalt heere the worde at my mouth, and shalt giue them warning from me. If I say to the vngodlye, thou shalt dye the death, and thou tell it him not, nor speake vnto him, that he may turne from his wicked way and liue: The vngodlye persone shall dye in his owne sinne: and I will require his blood at thy hand. But if thou gyue the wicked man warning, and he tourne not from

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from his wickednesse, and from his vngodly waye: We be-
rily shall dye in his owne wickednesse, but thou hast deli-
uered thyne owne soule. This saying of the Prophete shew-
eth sufficiently that they are farre wide which surmise it to
be inough: for them if they obey they paryshe Curates,
whyther they teache well or ill. If it were so, the Turkes
and Ethnikes should be saued, of whome many haue obeyed
their teachers. It is to be known therefore that all men
are bounde to flee false Prophetes, as pestilent Plagues of
their Saluation. For Chrystes commaundement is many-
feste, whiche here is giuen to all men, for he speaketh to the
multitude. And John in his first Epistle, and fourth chapter,
sayth: Weloue not euery spirite, but trie the spirites why-
ther they be of G D D, for many false Prophetes are gone
out into the world. And Chrysste sayth: My shepe heare my
voice. But what doth that tyrant the Pope in this case? We
sayth that the discussing of the doctrine belongeth to him and
his shauelings.

I pray you what can be spoken or imagined more shame-
lesse? Is not this as much as to ouermayster Chrystes
spouse, and to usurp Lordship ouer the Lordes inheritaunce,
notwithstanding that Peter the Apostle (whose successoure
he boasteth him selfe to be) were forbidden to doo it? John
Baptist professeth him selfe to be a seruauit to the spouse:
but the Pope will be mayster of the spouse. Chrysst conuicteth
to haue his spouse kept chaste vnto himself: but the Pope de-
fileth hir with horrible adultrie. We teacheth the doctrines
of Deuilles, whereby she may learne to play the strumpet.
Paule sayth: I haue betrothed you to one man, that I may
bestowe you a chaste virgin vpon Chrysst. This betrothing
is made by sayth, of the moste pure and moste chaste worde
of G D D. But the Pope (who boasteth him selfe to be Pe-
ters successoure) bestoweth the Virgin with a thousande a-
dulteries, when he leadeth hir away from embracing of hir
husband.

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husband

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husband Chryste, too sundry Idolatries and worshipping of Sainctes.

The third thing that I set out to be considered in this first place, is the vse of this prohibition or forbidding. Beware of false Prophetes Which vse surely is manifolde.

For first this prohibition warneth vs, that there shall bee false teachers in the Church. Which thing the Lorde signified also by the Parable of the man that sowed good seed in his felde, and of the enemie that came and sowed Darnell in the same felde. For the wickednesse of the Deuill is so greafe, that hee neuer ceaseth working to corrupte Gods worde, whiche thing hee began to do as soon as euer oure firste Parents were created in Paradise. And at this daye (the more is the pite) he worketh his feates through the whole worlde. Seeing that wee knowe this, wee must bee the more diligent and looke better about vs.

Secondly, this prohibition: Beware of false Prophetes, must stirre vs vp to giue our myndes more earnestly vnto Gods worde. Wherevpon Paule wisheth, that the Philippians may increase in all knowledge. And Chryst sayth: Serch the scriptures, and learn of mee. If ye abide in my word, ye are my Disciples indeed, and ye shall knowe the trueth, and the trueth shall deliuer you.

Thirdly this prohibition proueth that the Church maye bothe put downe false teachers, and set vp true teachers in their steade. For it were in haine to bidde vs shunne false Prophetes, vnlesse it were lawfull to displace them from the Office and charge of teaching, and to appointe true ministers in their rounes. Mayse worthe therefore are those godly kings and Princes, that are careful for the reformation of the Churches, and the maintenance of the ministry of Gods worde.

Fourthly also this prohibition sheweth, how the words of those y teach are to be receiued. If they teach the trueth, they are to be heard no lesse than God himselfe. For so sayth the

Lord:

Lord. He that heareth you heareth mee, and he that despiseth you, despiseth mee. If they teache amisse, they are too be eschued no lesse than Sathan him selfe. For as Sathan seduced Eve with euill doctrine: so they that teache lies, disappoynt men of the grace of God, or rather thrust them oute of the heauenly kingdome, according as euery man knoweth to be done in the papacie.

¶ Of the seconde.

WHiche come vnto you in Sheepes clothing, but inwardely are rauening VVolves. In the declaration of this place, we will looke vpon five things in order. First, from whence false prophets come and whither they go. Secondly, By what names they be called in the scripture: whereby the greatnesse of the perill may be vnderstood. Thirdly, What is the outward countenance of false teachers. Fourthly, What is their desire and intent. Fifthly, What marks they haue whereby they may be discerned from true Prophets.

If ye aske from whence they come, and whither they go: I answer in fewe wordes they come from Sathan, as stirred vp by him: and they goe into the Lordes vineyarde (that is into the Church). Whereof are many examples. Into that little Church of Adam, Eve, and Abell, there came the false teacher Cain: who being armed by Sathan, at length slue his owne brother, because he was of an other religion than he was of. After him folowed many false Prophetes vntill the flood, where with bothe the false teachers themselves, and also their disciples were punished. Anon after the flood, Sathan sent false teachers againe into the church, which so wasted the Lordes vineyarde, that the truth of God remayned alonely with a fewe of the house of Sem. So also frō thenceforth vnto Chryste, alwayes false teachers crepte into the Church; & most comenly they got into their hands the chiefe ordering of things, as well in lay matters as matters of the Church. After Chrystes resurrection, there came moe false

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Prophetes, and at all times they were most in number. At length the Pope (who is very Antichriste) hath sente out swarmes of heretikes (and chiefly Donkes) whiche haue most miserably toyme Chrystes Church with false doctrine. And at this day there be false teachers euery where. In conclusion, where so euer Christe layeth his good sacle into the ground, there by and by Sathan putteth too his sacle of Darnel. Therefore it is not for nothing, that Christ warneth vs too beware of false Prophetes. We know from whence false teachers come, and whither they goe. Nowe that the greatness of the daunger may be weyed, I will rehearse certain of their names. First they are called by a general name, false Prophetes: that is too say, such as seeme too be teachers of the truth, hauing ordinarie succession & authoritie, and yet neuertheless are lyers, as who in steade of true doctrine, doe foyt in deuillish lyes and mennes dreames, of whiche sorte there were ffore in the papacie. 2. Of John the Apostle they be called euill spirites, as well for that they are sent by Sathan who is euill, as also an occasion of euill, and of dānation vnto many. 3. Of Jude the Apostle, they are termed Cloudes without water, like vnto Caine, Balaam and Choz. Wee be vnto them (sayth hee) for they haue folowed the wayes of Cain, & are vtterly giuen too the error of Balaam for lukers sake, and perishe in the treason of Choz. Fourthly, Paule calleth them Dogges, bothe bicause they teare Gods worde, and also bicause they scare Chrystes shepe from his sheepe folde. Fifthly, they be called euill woorkemen, bicause they woork amisse, and the ende of their labour is bothe the destruction of them selues, and the damnation of those that gyue eare vnto them. Sixthly. The Apostle John calleth them Antichrystes, not bicause they denie Christe, but bicause they peruert Christs doctrine, and are against Christ in their life. Seventhly, Paul calleth them enemies of Chrystes crosse, bicause they impute not the beginning, meane, and ende of saluation vnto Chrystes merite alone. In this Gospell

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Gospell they are called wolues, but yet masking in shæpes clothing, that is to say, pretending themselves to be shep- men, where as that notwithstanding, they lyke wolues leape pryncipally into Christs fold, tearing and killing Christs shæpe, with false doctrine and counterfeyt holynesse.

But what is the outwarde countenance of false teachers. They come (sayth Christ) in shæpes clothing. The Lorde in this place speaketh not generally of all euill teachers: but onely of one kinde. For there be some that teach well and liue amisse: and some that teach amisse, and liue amisse: and other some that teache amisse, and seeme to liue well. Of this thirde kinde of Prophets the Lorde speaketh here. For by them is greatest danger.

What is their desire. What doth Christe set forth in a trimme image. When he termeth them Wolues. For as the desire of the Wolfe is first to scare the shæpe from the folde: then to harrie them into the wooddes: and thirlye to deuoure them and destroy them. Euen so the false Prophets endeuer by their wile to withdraw the shæpe, (that is to say, the godly and weake persons) from the true Church, and to dzyue them into the wyldernesse, where is no fode of Gods worde, to the intent they may get the masterye of them, and at the length, murder not so much their bodics, as their soules. Holwe true this is, Turkey beareth Iny- nesse, whiche is deceiued by their false Prophet Mahomet: So dothe the papacie plunged in errour by the Antichriste of Rome. So do many nations, whiche are ledde a- waye in horrible outrages by the Libertines and Ana- baptistes.

But thou sayst: How can I that am a rude and ignorant person discerne in this varietie of opinions, who be the true teachers, & who be the false. To the intent we may discerne and iudge the shepherd from the wolfe, Christe sheweth vs the marks of the wolfe, & he draweth out the false teachers in their proper colozs. They come to you (saith he) in shæpes clo- thing.

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thing. If a man looke but vpon their outward visor, he woulde take them for most holy men, or rather for angelles of God. But if ye plucke off their visours, ye shall fynde them woollen: first for that their voyce is not lyke Christs voyce: yea rather, with a strange noyse they scare away Christs sheepe from their shepfold into the wilderness, to the intent they may kil mens consciences, and destroy their soules. And this is one marke. Besides this, hee addeth an other, when hee sayth: Yee shall know them by their frutes. Here thou must be well aduised, that thou take not the leaues for the frute. An euill tre hath now and then beautiful leaues: and againe: A good tre oftentimes hath the plentiful frute, but leaues not altogether so fayre to see to. But what are the true frutes of Prophets? They are thre: worshipping, doctrine, and manner's confor'mable to the doctrine. The true Prophete hath his manner of worshipping, his doctrine, and his manners according to the prescript word of God. The false prophete hath a manner of worshipping deuised by men; a doctrine of mens traditions, and manners to outwarde shew honest, howbeit fauouring altogether of hypocrisie.

¶ Of the thirde.

Not every one that sayth too mee Lorde, Lorde, shall enter intoo the kingdom of heauen: but hee that dooth the will of my father whiche is in heauen, hee shall enter intoo the kingdom of heauen. This saying of the Lorde conteyneth two lessons: One concerning them that shall be damned, and another concerning them that shall bee saued. And he speaketh of them that are in the outwarde felowship of the Church: for of the others, there is no doubt but they be damned. But who are they that be damned? They are those that glorie of Christe, and do not the will of the heauenly father. Who are those? They that brag of ffaith, whiche they haue not, that is to wit, whiche professe saythe without repentaunce and godly life. These doth Christ pronounce to be damned, and

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and no maruell at all. For such persons sinne horribly. First they sinne in lying, because they lie vnto God. Secondly, in doing reproche, because they abuse Chrystes bloude, which was shed for vs. Therefore let vs not folowe the outrages of lusts and tirannie: but let vs deale in such wise, as sinne may bee wiped out, and we made holy vnto GOD. Thirdly, they sinne in thefte, because they robbe GOD of his honor. Fourthly, in murder, because they kil first themselves through false persuasion, and then their neighbor by euil example. Fifthly, they unhalow the temple of the holy Ghost. Who are saued? They that do the will of the heavenly Father. But here many stumble, and overshote themselves. First, those that say the heathen are saued which liue honestly in this worlde, whose opinion this saying confuteth: Hee that beleueth not, the wrath of GOD abideth vpon hym. Secondly, those that maintain their own rule to bee the will of God. Against whom Chryst sayth: They worship mee in vain, teaching the commaundements of men. Thirdly, those that say the law is Gods will: which thing is true in deede: But if saluation depended vpon the doing of this will: then should no man be saued. What is the will then, the fulfillers whereof are saued? Chryste answereth in John the. vi. This is the will of the father that they should beleue in him whom hee hath sent. For thus sayth the Lorde: Hee that beleueth on the sonne, hath life euermore. This sayth carpeeth wpth it godlynesse and charitie, his naturall fruits which the godly bring forth through Iesus Chryste, to whome bee glorie world without end. Amen.

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The Gospell. Luke. xvi.

Iesus sayde too his Disciples: There was a certayne riche man, whiche hadde a Stewarde, and the same was accused vnto him, that hee had wasted his goodes. And hee called him, and

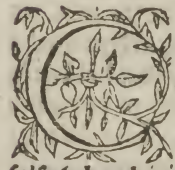
Discipulus autem eius ait ei: Domine, quidam dicit quod tu habes unum villicum, qui tui dissimulat, et tuus est illi quasi dissipasse bona ipsius, et tu vocas illum: et tu ille.

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sayde vntoo him: howe is it that I heare this of thee? Giue accompts of thy Stewardshippe, for thou maist be no longer Stewarde. The Stewarde sayde within himselfe: VVhat shall I do? For my maister takeh away from mee the Stewardship. I cannot dig, and to begge I am ashamed. I wote what too doo, that when I am put out of the Stewardship, they may receiue mee into their houses. So when hee had called his maisters debtors together, he sayde vnto the first, howe much owest thou vnto my maister? And hee sayde an hundred tunnes of Oyle. And he sayd vntoo him: take thy bill and sitte downe quickly and wryte fiftie. Then sayde hee too another: howe much owest thou? And hee sayde one hundred quarters of VVheate. Hee sayde vntoo him: take thy bill and write fourescore. And the Lord commended the vniust Stewarde bycause hee had doone wisely. For the children of this world are in their nation wiser than the children of light. And I say vnto you: Make you friendes of the vnrightuous Mammon, that when yee shall haue neede, they may receiue you intoo euerlasting habitations.

The exposition of the Text.



Christ in this Gospel exhorteth his Disciples to do good to their neighbours: and hee doth it by example of a parable: the effect of which is this. The Stewarde of a certaine very riche man is carefull what shall become of hymselfe when hee is put from his office. Much more therefore must Christian folke (whiche are Gods Stewardes in sundry giftes) be carefull what shall befall them when they haue made their account, that is to witte, when they shall be departed oute of this life. But as the Stewarde purchaseth hymselfe friendes with the Mammon of vnrightuousnesse, that may receiue him when he is remoued from his office: So let Christian folke with their goods and with their giftes, make the poore beholding to them, that they by their recorde may receiue

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receiue them into euermlasting habitation. This is the summe of this present Gospell. Wholoeit to the intent it may turne to our more plentifull instruction, I will intreate of foure poynts. Which are these.

- 1 A reproofe of the abuse of Gods gifts.
- 2 Causes of doing good to the poore.
- 3 A complaint that the children of this world are wiser than the children of light.
- 4 The vse of riches and the desert of good dedes.

¶ Of the first.

When as this text setteth before vs a steward that had wasted his maisters goodes: in generall the abuse of Gods giftes is blamed. For who is he that for the most part abuseth not the gifts that God hath bestowed vpon hym? After what sorte this is, I will declare by a fewe examples. Wisdom is giuen to some man to helpe the vnskillful with his counsell, and to rule the rude with his discretion: but now it is made an instrument of craftinesse to beguile men. Riches are giuen to cherish the members of the church with all: but now they are spent about vnprofitable shewes and charges. The tung is giuen to man that he shoulde vse it in teaching things goodly and honest, and to beare witnessse to the truthe: but what is done now a dayes? It serues to flounder, rayle, forswear, backbite, & blaspheme. Strength and power are giuen for the defence of Justice, and of good matters. But now they are a maintenace of y^e tyrants, who vse them to ouerthrow the truthe, and to subuert common weales. After the same maner, other gifts of God are greatly abused, which abuses surely issue from these springs following, and not from else where.

First, the sinne that dwelleth in vs, bringeth forth suche budde: and the lesse it is at commaundement of the spirit, so much y^e more euills dothe it bring forth. For it is a most deepe sink of all euils, which cannot bee wholly purged in this life.

Again, our aduersarie the deuill thirsting our damnation, lyeth

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lyeth in wait for men, and practiseth a thousande fetches to destroy vs, to the intent that either utterly abolishing Chriſtes kingdome, or perſtring it vp into a ſtreight rōme, hee may ſtabliſh his owne kingdome.

Besides that, the worlde yeldeth moſte lewde examples, wherby we are allured to do the like. For (as one ſaythe) euill cuſtome is the ſode of naughtineſſe. And Paule ſayth: A little leuen ſoweth a whole lump of dough.

Moreouer, this euill is increased by the negligence of gouerners, which compell not me by ſtreighter awe to do their duetie aright. Howbeit, we that glozie to be called Chriſtians, ought to be kept in our dueties, by the remembraunce of theſe things enſuing.

Fiſt the commaundement of God ſticking continually in our mindes ought to put vs in remembraunce of our dutie. Secondly, honeſtie it ſelfe, and the renoune of vertue ought to ſpurre vs forward: that we abuſe not ſhamefully the giſtes of God. Thirdly, the worthineſſe of the thyng ought to be a ſpurre vnto vs. For what is moze ſeemely for the children of God, than to make them ſelues conſonable to y^e example of their moſt louing father: and fourthly our owne calling. For we be called to holineſſe, that we alſo might be holy, and that the vſe of thoſe things that God hath graunted vnto vs might be holy. Theſe things muſt we thinke vpon earneſtly.

¶ Of the ſeconde.

For as much as all this whole goſpel is ſet forth to ſtirre vs vp to do good to our neighbour, I will ſpeake theſe thinges in order concerning well doing. Fiſt I will recite the cauſes wherby we ought to be ſtirred vp to do well. Then will I entreat of the frutes thereof: and laſtly of the manner of well doing, according to certaine rules. God in his law ſeemeth to ſet forth a greate reaſon, when he ſayth: Loue thy neighbour as thy ſelfe: As if he had ſayd: This is one

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one reason why wee ought to loue one an other, for that mā is next neybour vnto man. Of which loue there is a moste godly example set forth in the Samaritan, whiche was so carefull and diligente ouer the man that hadde salne among theues. One man therefore ought to do well by an other, bycause man is neyghboure vnto man, and that in two respects. First in respect of creation: for one selfsame God created vs all: now wee see how great kindnesse there is in many lyuing thinges whiche helpe and cherishe one an other wyth mutuall dutyfulnesse, as is to be seene in the Storks. 2. Man is neyghboure to man in respecte of likenesse. For all men are made to the lykenesse of God, and haue all one nature of manhode. 3. Man is neyghboure to man by reason of conuersation of lyfe and humane fellowship. And these thre respectes of neyghbourhood are common to vs, not only with all Christians, but also with all men in the woꝛlde, as bothe Heathen and Jewes. Howbeit a Christian is neyghboure to a Christian, first in respect of his mysticall body. For all wee that beleue in Chryst, haue put on Chryste, and wee are his members, and he is our head, and we liue al by one selfsame spirit of Chryst. Surely this respect of neyghbourhood ought of dutie to sir vs vp to do good one to an other: If wee thought earnestly vpon the societie and mysticall coniunction of vs all in one body, the vndoubtedly like as the hand plaieyth the seruauant to all the reste of our members, and in likewise euery member vnto other: so wee also by reason of this mysticall coniunction in our body, shoulde seeke to do good one to an other. 2. A Christian is neyghboure to a Christian, in respect of regeneration or new birth, wherby we are boꝛne a new childe of God the father. Therefore seeing that brothers of one wombe do serue one anothers turne in this life: much more becommeth it vs so to do, who call vpon God the father of vs all, saying, Our father which art in heauen. 3. A Christian is neyghboure to a Christian in respecte of our calling. For wee be called to the vnitie of spirit in the bonde of peace. Ephes. 4.

Eg. i.

4. A

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4. A Chyrtian is neighbour to a Chyrtian in respect of the glorie to come. For all of vs by sayth doo looke for one selfe same glorie of immortallitie, where we shall bee felowes together euerlastingly, praysing God with one mynde.

Thus much concerning the causes of mutuall well doing among men. But what are the ends thereof? There bee foure chiefe. First Gods glorie. The endes shoulde of duetie put the chyldren of God in mynd to doo good. 2. The reliefe of our neyghbour who is our owne fleshe. 3. Example: wherby others may bee edified and prouoked to lyke wel doing. 4. The reward. For Chyrt sayth: He that giueth a draught of water to one of my Disciples in my name, shall not lose his reward.

Whobeeit forasmuch as a question may bee asked concerning the maner of well doing. I will adde somewhat also concerning the same. Salomon in the .v. of the Proverbs sayth: Drynke the water of thine owne wel, and of the ryuers that run out of thine owne spring. Let thy welles flowe out a broode, that there may be ryuers of waters in the streates, but let them bee only thine owne, and not straungers wyth thee. Here hee knitteth thre things together. Firste that a man shoulde enioy his owne goods: secondly that he shoulde bestowe part vpon others: and thirdly that he should bee master of his owne goods: and not lashe out all in one day. To bee shorte, Gods worde, faith and charitie are the certaine rules that can bee. But of this matter more shall bee spoken, when we come to entreate of the vse of riches.

¶ Of the thirde.

The chyldren of this worlde are wyser in their kynde, than the chyldren of lyght. This is a most grieuous complaint, that the chyldren of this worlde are wyser in their kynde, than the chyldren of lyght. That is to witte, wooldy men are more carefull in getting temporall goods (which pertaine onely to this presente lyfe, and that continuynge but a very short

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short tyme) than Christians are carefull for the getting of
 heavenly goods, which shall endure for ever. Surely this
 blindness is lamentable. The body is regarded, and the
 soule is neglected. Who saith not how true this saying of
 Christs is? Shew me a husbandman that is not more care-
 full in gathering goods, and sending his houtholde, than
 some Christian is to get the treasure of heaven. The mar-
 chaunt man sayeth the sea, is in hazarde of many dangers,
 oftentimes suffreth great losse, and endureth colde and heat,
 and that not for one houre, one day, or one yere, but all his
 lyfe long: only to scrape together earthly possessions. But
 the Christian man can scarce fynde in his hart to carrie out
 one houre to heere Gods word, or to be present at the di-
 struction of the Sacraments. They spend many houres
 in toys and tales: but they can not fynde one houres leys-
 sure, nor scarce a minute of an houre to call vppon God,
 and to talke with Iesus Christ in prayer. But what are the
 causes of this blindness? They are chiefly two. The one
 (whiche is also a cause of other inconueniences) is the cor-
 ruption of mans nature, which maketh a man more fore-
 warde to euill than to good. The other cause of this blind-
 nesse is, for that earthly goods are sensible, and therefore
 do moue the minde more strongly: for a good thing mo-
 ueth not, vnlesse it be knowen. Wherevpon Austin: We
 maye loue thinges vnseene, but thinges vnknown we can
 not loue. Howe sensible thinges are more known than spi-
 rituall thinges, bycause sensible thinges are known by expe-
 rience, where as spirituall thynges are known onely by
 fayth. What is to be done then? We muste endeuer to
 abound in knowledge of heavenly thinges, to the intent we
 maye also abound in the feeling of them. And therfore Paule
 writeth to the Phillipians, that they maye abounde in all
 knowledge and vnderstanding, to this ende, that they may
 bee pure and without offence vnto the day of Christ.

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Gg. 4.

7 Of the

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¶ Of the fourth.

MAke yee freendes of the wicked Mammon, that when yee shall haue neede, they may receyue you intoo euerlasting habitations. It is called the wicked Mammon or the Mammon of vnryghtuousnesse, eyther for that riches are proudacions vnto euill, or bycause riches are false and deceitful, for they cannot bee called the Mammon of iniquitie, bycause they are wrongfully gotten. For almesse done of goods wrongfully gotten, pleaseeth not God. Moreover there bee two things to bee discusse of vs in this place. One is the doctrin concerning riches, and another is what is mente by that he sayth: VVhen yee shall haue neede, they shall receyue you into euerlasting habitation.

Albeit that I sayd somewhat concerning riches an eyght weeks agoe, when I expounded the Gospell of the Clutton and of Lazarus, yet notwithstanding I will now by bryefly re-
pete the whole doctrine concerning riches. For there is no cause to the contrarie, but that a man maye sing a good song moze than once. And I will saye thre thinges concerning riches.

The first is what maner of meanes of getting riches are lawfull.

The second is, in what soyte God would haue vs minded towards riches.

The third is, which is the right and lawfull vse of riches.

Therefore as touching y lawfull means of getting riches, we must begin first of all with Christs rule. Math. 7. Seeke first the kingdome of God and his rightuousnesse. The first & chiefe regard therfore is to be had of the soule, that that may bee rich in God. Then bycause this life hath neede of helpes, goods may be sought according to Gods ordinaunce, & it is lawfull too imploy a mans trauell in getting those things y are necessary for our living & furniture. And this is warranted not only by the examples of the saints, but also by the commaundment of God. For God promisseth his blessing to them that

that labour after a godly manner. Thirdly, the gayne that cometh to vs that trauell by the blessing of God, is to be taken, as it were at Gods hand. Neyther may we vse euill practises, whereby to dye other mens goods vnto vs. Also it is lawfull to take the fruite of a mans labour as a iust reward. In bargaining, let crafte and falshood be away. Let vs do all things openly and simply, with the same faythfulnesse that we woulde require at other mennes handes. Let our labour be lawfull in lawfull vocation, so as we may with a good conscience, boast, that we haue done nothing against any man deceyfully.

Hitherto we haue spoken of the rightfull waye of getting of ryches. Nowe will I shew in fewe wordes in what sort we ought to be mynded towarde ryches, when we haue gotten them. For we must vse a singular cunning, that our ryches (when we haue gotten them) become not thornes and snares to vs. Which thing to auoide, let vs folow the counsell of Dauid and Paule, of whiche the one in the 62. psalme sayth: If riches flow vnto thee, set not thy heart vpon them. And the other. 1. Tim. 6. sayth: Marke the ryche men in the worlde, that they be not proude, nor truste not in the vncertaintye of ryches, but in the liuing God. The chiefe st poynte therefore is, that we be not ledde away with couctousnesse of the ryches of this worlde, and that we set not our mynde or trust vpon them. Let vs be ready to put them from vs as often and whensoever it shall please God. Whither we haue them or want them, let vs account them as transitorie and frayle thinges, and preferre Gods blessing alone before all things in the worlde. Away with trust in vncertaine ryches: alway with pryde and disdain of the poore. Let come trust in the giuer of the ryches: let come a godly and lowly mynde.

And so haue we how we ought to be mynded towarde ryches. Nowe will I put too a little concerning the ryght vse of ryches. When I handeled the Gospell of the Glutton, I

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sayde there were foure lawfull vses of riches. Of which the first is, that they shoulde serue to the glorie of God, the furtherance of Religion, and the mayntenance of the ministerie of Gods worde. For if wee be bozne to glorifie God, surely all that euer wee haue, must serue to that purpose. The second is, that we shoulde with our goods succour and garnishe those common weales in which wee liue. In which consideration trybutes are to be payde with a chearefull mynde. The thirde vse is, that wee shoulde mayntaine our selues honestly according to our degree, and sustaine oure household: that our house may be kept honestly after the rate of our habilitie, without fylthy niggardship, and foolish lawisshnesse. The fourth and last vse is, that our spynges (according to Salomons counsell) shoulde flow forth abroad: that is to wit, that wee shoulde be liberall to the poore, and ryche in good works, to the intent that many may enioy our goods, giuing thanks with vs to God the father of our Lorde Iesus Chryste, who minisreth all things abundantly. Against these foure kindes of vsing riches arighte, many doe offende, as wee haue heard in the Gospel of the rich glutton and poore Lazarus.

I haue spoken of riches: Now remaineth to be expounded what is meant by this saying: That when you haue need, they may receyue you into eueralting habitations. Doe the not Chryste onely receyue the belouers into the heauenly habitations? Now then is it sayd here, that the poore (because wee haue made them our friends with the vnrighteous Dæmon) shall receyue vs into eueralting Tabernacles: First it is manifest, that Chryst in this place directeth his wordes to the belouers. For in the beginning of the text it is written: and Iesus sayd vnto his Disciples, that is to say, to those that are iustified, and haue eternal life in Chryste. Again this is manifest, that eternall life is Gods gyft by Iesus Chryst. It foloweth then, that there is an other manner, wherby the poore receyue them that haue ben liberall to them, into eueralting life, than that wherby Chryste receiueth them. Now then

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then shall they receiue vs into euerlasting tabernacles: As witnesses and aouchers of our faith. For by the frutes they iudge of saythe, whereby alonely they knowe men to be saued. The same meaning (though in other wordes) is often set forth in the scripture. God shall reward every man according to his workes, not for that workes deserue heauen: but because they are euidences of sayth, and the feare of God: like as contrariwise, euill workes procede of vnbelæse. Therefore let vs be myndefull of thys saying: and stirre vp our selues with it, to do well to our neybour, following the example of Christ our sauioꝝ, to whome be honoꝝ and gloꝝy for euer and euer. Amen.

Vpon the.x.Sunday after Trinitie

¶ The Gospell. Luke.xix.



And when hee was come neere too Hierusalem, hee behelde the Citie, and wepte on it, saying. If thou hadste knowen those thinges whiche belong vntoo thy peace, euen in this thy daye thou wouldest take heede. But nowe are they hid from thyne eyes: For the dayes shall come vntoo thee, that thine enemies shall cast a banke about thee, and compass thee rounde, and keepe thee in on every side, and make thee even with the ground, and the children whiche are in thee: And they shall not leaue in thee one stone vppon an other, because thou knowest not the tyme of thy visitation. And hee wente intoo the Temple, and began too caste out them that sold therein, and them that bought, saying vntoo them: It is written: My house is the house of prayer, but yee haue made it a denne of theeues. And he taught dayly in the temple. But the high Preestes and the Scribes and the cheefe of the people wente aboute too destroy hym, but coulde not synde what to do. For all the people sticke by him, and gaue him audience.

¶ Gg. iiij.

The

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The exposition of the texte.

His Gospell consisteth of two partes, where of the one teacheth what Chyriste did withoute the Citie Hierusalem: and the other teacheth what he did in the temple after he was come into the Citie. While he was without the citie, he betrayed the miserie that was to come vpon the Citie, and therewithall prophesied of the destruction of the whole citie and the people. In whiche thing he bothe shewed his affection toward all mankind, and also declared plainly, how great Gods wrath is toward sinners that repent not. Then entring into the temple, he fyndeth faulte with the abuse of the Temple: he drineth the byers and sellers out of the temple: he testifieth that the temple is a house of prayer, that is to say, a house dedicated to God and his service: and that it is not meete to defyle this house with woorldy busynesses. Nowe there are (as I laide) two partes of this Gospell, one of Chyristes weeping, and of his prophetic concerning the sacking of the citie, and the destruction of the whole nation. And an other of Chyristes daide in the Temple. But these two partes conteyne in them many poyntes and lessons, and therefore I will speake of them severally one by one.

¶ Of the first part.

Of this first parte there be two places, which are.

- 1 Chyristes Prophecie agaynst the Citie Hierusalem, with the circumstances thereof.
- 2 The vse of this part in our church.

¶ Of the first.

In the first place do maite many circumstances, which are 1. first Chyristes affection towards mankynd. 2. The prophetic it self. 3. The time of the visitatio. 4. Whereby they might haue

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haue known the time of their visitation. 5. Why they knew not the time of their visitation. 6. Their punishment for neglecting their visitation. 7. The delay of their visitation.

The first. Chryst beholding the Citie, wept vpon it. This weeping of Chrystes is a notable witnesse of Gods mercye towards mankind. For our Lord bewayleth their destruction, no lesse than a most pitiful father bewayleth the destruction of his own children, whom he loueth as himselfe: which destruction hath surely none other cause, than their vnthankfulness towards the gospel. For how could it otherwise be but that the sonne of God, (who was borne very man to this intent, that he should by the offering vp of himself in sacrifice, set mankind free from euerlasting damnation,) should be grieved at so great vnthankfulness of men, whome he hath created to saluation from the beginning, and afterward called to repentance by sending his Prophets and Apostles vnto them?

The second. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compass thee round, and keepe thee in on euery side, and make thee even with the ground, and thy children which are in thee. Here Chryste prophesyeth of the miserie that should come vpon Hierusalem: which miserie happened vnto them in very deede, the fortyth yere after. I will deuide the storie of this miserie into thre parts: wherof the first is an assignement of those thinges that happened before the destruction of the citie Hierusalem: The second is a reckening vp of the euils whiche the Citizens suffered in the siege: And the third is a noting of y miserie that folloved the sacking of the Citie.

What happened before the spoyle of the Citie: Surely many thinges, wherby God would haue called his people to repentance: as Prophecies, signes, wonders, & tokens. Prophecies, as this Prophecie of Chryst, wherof we haue heard, and wherof mention is made in these words. Zach. 1. And it will come to passe in that day, that I shall make Hierusalem.

Eg. v.

rusalem.

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Ierusalem an heauy stone for al people. Al that lift it by shal be tozned and rent, and all kingdomes of the earth shall be gathered together against it.

Also there went wonders befoze. A whole yere together there appered a Blasing starre ouer the Citie Ierusalem, in the likeneſſe of a fire sword. And warlike Chariots and hozes were ſene encountring together in the aire.

Signes: The doze of the temple opened of it ſelfe in the nyght: and a voyce was herd in the Temple, ſaying: Let vs remoue from hence, let vs remoue from hence.

Forerokens: A man of the common ſort, named Jeſus, cryed in the ſtreets: A voyce from the Weſt, a voyce from the Eaſt. And the more he was chaſtiſed by the officer, the more he cryed out. By theſe Propheſies, wonders, ſignes, and forerokens, did the Lord allure the Jewiſh people to repentance, but al was to no purpoſe, and therfoze enſued moſt greuous puniſhment.

Let vs then ſpeake of the puniſhment. The firſte daye of ſweete bread began the ſeige, and continued vnto the eight daye of September. By and by after aroſe inward ſedition in the Citie, wherethrough frendes and kinſſelke ſue one another without mercey. By reaſon of the ſcinch of the carcasses of them that were dead, there grew a moſt ſore plague, in ſo much as it was not poſſible to bury the dead. Here vnto came hunger, which was ſo great, that the mothers did eate their owne children: beſides a number of other moſt ſhamefull matters, which I let paſſe. In the ciuill ſedition (wherein were ſlaine two thouſand men) the Temple was ſet on fire, and vtterly conſumed. Afterwarde, the ſoreparte of the Citie was taken of the enimie: and within a while another parte: and at length all the whole Citie came into the bande of the enimies.

After the ſiege, the vanquiſhed people was had in ſo great cōtempt, that ſeuē thouſand of the nobilitie and theſe perſonages, were appoynted to the common woꝝkes lyke ſlaues;

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slaves: and many were reserved to open shewes. The number of them that were slayne (besides those that perished of hunger in the Citie) was fourescore and seventene thousand. As many as were vnder .xxvij. yeares olde were sold by the Souldiers. The honest women and maydens were ravished by the men of warre. Afterwarde agayne vnder Domitian, there arose a newe persecution. For Domitian made a sech for all that were of any kinred or allyance too Dauid or Chryste. Thus much concerning the bodily punishment that ensued the contempt of the sonne of God, wherewithall was ioyned a spirituall punishment in conscience, and at the end folowed eternall torment in hell.

The thirde: If thou haddest knowne, yea if thou haddest euen in this day. &c. The time of visitation is that wherein God visiteth, sometime too punishe sinners, and other whyles too doe good to the goodly, and that many wayes. Howbeit the chiefe time of the visitation of Gods mercy, was the time of Chrystes preaching, when he allured bothe them and all the world to repentance, offering grace and euerlasting lyfe too those that repented. Of this time speaketh the Lord.

The fourth. Wherby might the Iewes haue knowne the time of their visitation: They had many euident proofes and tokens of it. First Chrystes myracles did openly shewe his power. If y^e beleeue not mee (sayth he) beleeue my workes, for they beare witnesse of mee. Secondly, Danicll foretolde this time of visitation, in Babylon. Thirdly: the kingdome of Iuda was remoued according too the Prophecie of Iacob, Genesis. 48. The scepter shal not bee taken from Iuda, until Zilo shal come, that is to say, the seede of the woman, whiche is Chryste the Lord. Fourthly, least they should bee offended at Chrystes pouertie, they were warned of it before by the Propheete Zacharie, who in hys nynthe Chapter saythe: Beholde thy King shall come poore. Fifthly, Johns recorde concerning Chryst. Sixthly, the voyce of GOD the father ouer

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ouer Chryſte in his baptim, and in the Mount: Theſe & many other things might haue certified the Jewes of Chryſtes preſence, and of the time of their viſitation.

The fifth: But wherefore knew they not the time of their viſitation, ſeing they were put in mynde of it by ſo many ſignes: There were two veyles: the one fleſhly, the other ſpiritual. The fleſhly veyle was, for that being masked in the pleaſures, allurements and cares of the world, they could not conſider thoſe things that pertayned to their ſoule helth, but they thought as it is wrytten in the ſecond Chapter of the booke of Wylſdome. Short and full of wearineſſe is the time of our lyfe, and there is no eaſe in the ende of man, neyther is there any man knowne too haue returned from the deade. Come on therfore, let vs enjoy the pleaſures that be preſent, let vs leaue tokens of our mirth euery where, for that is our portion. After this maner was the rich glutton masked, who ſome wryte to haue ben a citizen of Hieruſalem. So was he alſo that ſayd, when he ſaw his barnes full of cozne: *ſolue my ſoule take thy pleaſure.* But what happened too him? In the middes of his pleaſures, he was called away too puniſhment. And their ſpiritual veyle was that whereof Chryſte ſpeaketh here: and whereof Paule ſpeaketh in the ſpyſe too the Romaines. *He gaue them ouer into a reprobate or froward mind. And. 2. Theſ. 2. He gaue them ſtrong deluſion, that they ſhould beleue lyes, which would not obey the truth.* And this is the rightfull iudgement of God.

The ſixth: The puniſhment for neglecting their viſitation, which is double: Bodily and tempoꝛal. Shortly and eternall. Unto the tempoꝛall and bodily puniſhments: pertayneth this horrible waſting of the Citie: and alſo all the miſeries and miſchieues of mankynde, whiche miſeries and miſchieues ought of duetie too put vs in mynd of repentance.

The ſeuenth: The cauſe of the delay of the puniſhment. This doth Paule expounde. *Roma. 2.* when he ſaith: that the riches of Gods goodneſſe and long ſufferance doe prouoke vs too

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to repentance. For God is slow vnto anger, that is to saye, vnto vengeance, and that is to the intent that we at length acknowledging our sinnes, should mourne for them, and flee vnto Christ by true faith.

¶ Of the seconde.

As much as Paule sayeth: That all that is written, is writtē for our learning: Let vs see what is the vse of this Doctrine.

First therefore let vs that belue in Christ, and are the holy Hierusalem of God, hear the voice of Christ bewayling our sinnes: and let vs learne how he is affectioned towards vs. Also let vs know the tyme of our visitation, whom God hath visited wonderfully in this realme: first with hys word, which surely is preached purely in al the Churches of Denmarke. Howbeit, because we haue slenderly obeyed hys gospell, he hath visited vs with warre, with famine, with pestilence, and euery man after a sundry fashion. And if we repent not, (yea and that betimes,) he wil visit vs againe with warre, pestilence, and famine, and at length will bitterly destroy vs. Let vs repent therfore: let vs promise amendmēt: let vs embrace Christes Gospell: and (to be short,) let vs frame our liues after a godly and holy maner, that we may scape in the day of wrath.

¶ Of the seconde.

And hee entered intoo the temple. &c. In this second part of the Gospell, there are foure circumstances chaſely to be obserued.

The firste is the wickednesse of the hygh Priests. The Temple of Salomon was ordeined, not to keepe marts and markets in, but for these purposes: first that Gods worde, should be taught in it, and that the people should come together in it, and pray according to that which Salomon himselfe saythe in the Dedication of the Temple. Whatsoeuer
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thy people shall pray in this place, (that is, in this Temple) thou shalt here them in thy dwelling place in heauen, and when thou hast heard them, thou shalt be fauorable vnto the. Besides this, it was established by lawe, that the Sacrifices should be sayne hard by the Temple, according to the law. The Pharisees and highe Priestes did all things contrarge here vnto. For they despised Gods word, they practised heauenish chopping and changing, yea rather (as Christ saith) of Gods temple they made a den of thieues. Theues murder manye to the intent to get their goodes to themselves. And the high priests (through their false doctrine and misinterpretet of the scriptures) murdered many thousandes of men, while they traiterously bereft their soules of euerlasting blisse. Whereby it sufficiently appeared, how wicked these highe priests were against God: for they not onely despised Gods worde themselves: but also gaue other men occasion to despise it, and willfully to withstand it to their vnter destruction.

The second is, the driving of the buyers and sellers out of the Temple. Christ driueth out the buyers and sellers, & that without ward violence. By which deed first he testifieth himselfe to disallowe the vngodlynesse of the Pharisees. And secondely he declareth himselfe to be the true King and highe priest of this people. Their king verely, in y he setteth his hand to the taking away of vngodlynesse, lyke as Ezechias did whē he toke away the brazen Serpent, because the people did Idolatrie vnto it: and their high priest, in that he defendeth the true Doctrine, and rebuketh the baggage of the Pharisees.

Moreover, this driving out, was a certaine fatherly warning, y the temple should be destroyed, vnlesse they amended. By this deed he giueth them to vnderstand, of the punishment whiche all the vngodly shoulde runne into, that had misused Gods temple: namely that Christ should one day cast them quite out of the Temple. Further moze let bothe parties, (I say

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say bothe Magistrates, and gouernours of Churches, learne hereby: The one too take away the instruments of wickednesse, by force of hand and outward violence: And the other: too cutte off all Supersticion (as muche as may bee) wth the sworde of the spirite, that is to say, with Gods worde. So did blisse Theodosius, who tooke all Images and Idols out of the Churches. So did that most godly Prince Iohn Friedericke Duke of Saxonie. These mens examples folowed that Prince of most holie memorie, Christian King of Denmarke, the third of that name, whose benent the schales and Churches in this Realine enioy still at this day.

The thirde is concerning Gods Temple, which is of two sortes: made with hand or visible, and spirituall, or not made with hande. And cyther of them is the house of prayer. My house (saythe Chryste) is the house of prayer. The vse of the Temple that is made with handes, consisteth chieslye in these pointes: fyrste that it bee a publike place, wherein the worde of God may bee taught and heard. Secondly, that the Sacramentes bee ministred there. Thirdly, that the godly resorte thither to praye for the common neede. And lastly, that it bee a place, wherein is made open and common confession of Religion. But what is done in the Papacie? In stead of Gods word, are thrust in mens traditions: In stead of the distribution of Gods mysteries, there are set for the most horrible dishonorings of God: They sette Heauen too sale: they blase the Masse for the quicke and the deade: they robbe the Church of the Sacramentes: they defile the Sacraments with their blasphemous additions: and of the place of open profession of the Gospell, they make a confestorie of Hypocrites, which conspyre against the Gospell of Chryste. Thus much concerning the temple that is made with hand. The Temple that is not made with hande or the spirituall Temple, is bothe the whole catholike Church, and euery seuerall member thereof.

For

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For thus sayth Paule wytyng to the Cozinthians : Knowe yee not that the Temple of God is holy whyche is you? *Pea,* the builder of this Temple Chryste sayth, If any man herken too my woorde, wee will come vntoo hym, and dwell with him. And therefore all the whole Church and the severall members thereof are called Gods temple, and are his Temple in dede. The foundation of this Temple is the Sonne of God. For other foundation can no man lay, than that whiche is layd already, which is Iesus Chryste. This temple is reared by the sonne of God, and builded by the Prophets, Apostles, the Ministers of the woꝛde, the godly Magistrates, and holy householders, according to the grace whiche the Lorde giueth too euery of them in their Temple. This Temple is purged and kept clean by the blud of Chryst. The doꝛekæper of this Temple is the holy Ghost, when men knocke at the doꝛe of it with prayer and sayth. And this Temple is not idle. For in it is continuall prayeing of God, continuall prayer, holy oblations, and (too comprehend all in one woꝛde) seruice of God without wearinesse : for vnto this holy vse is this holy Temple of God dedicated. But as for such men as followe their owne lustes, their Tyrannie, their vsurie, and deceit : They not onely vnhalowe this Temple of God, casting out the doꝛekæper the holy Ghost, and dꝛiuing away the woꝛkmaster Chryste : but also they become the Temples of Sathan, wherein the bloud of Chryst is dishonored, Gods woꝛd put too reproche : and in steade of praying too God, succedeth woꝛshipping of Sainctes, cursings, blasphemies, sclaunders, and (too conclude at a woꝛde) all the Church ringeth of the prayes of Sathan.

But what moueth vs too couet too be the Temple of God? First, the dignitie. For what greater glorie is there, than too be the Temple of the holy Trinitie? Secondly, the profite : For by this meanes wee passe from the chappell of Sathan (where nothing reigenth but death and damnation) too the house of God and everlasting blisse. Thirdly : the end for which

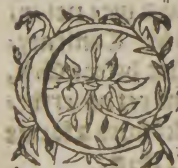
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which man was created. For we are created to be the temples of God. On the contrary part, it is to be considered, how unworthy a thing it is, and how great a treason to God, to defile this Temple with any wickednesse. And therefore we must enforce our selues with all our power, to do true seruice of God in this his Temple, and to offer to him the sacrifice of our lips, that is to wit, thanksgiuing, and the frankincense of our hart, that is to wit, faith and innocencie.

The fourth is: The worlde iudgeth farre other wise of them that are the Temples of God, than Gods word doth. The worlde supposeth that the honorable, the myghtie, the wise, and the riche are receyued into this Temple: But the word of God teacheth the contrarie, and examples shew it. And although no man be cast of for the nobilitie of his birth, for his power, for his wisdom, or for his riches: yet it falleth out for the most part, that suche men being entangled in the affayres of the worlde, haue the lesse mynde of this spirituall Temple. Examples herof are Caine and Abel: Esau and Jacob. Thus doth God alwayes chose the weake thinges of this worlde, that he might put the strong thinges to shaine. But this will not moue. For Chryste sayth: feare not thou little flocke, for it hath pleased my father to geue you a kingdome. To whome through Chryste with the holy Ghoste, bee honoꝝ without ende. Amen.

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¶ The Gospell. Luke. xviij.



Chryste tolde this Parable vnto certaine whiche trusted in them selues, that they were perfecte, and despised other. Two men went up into the Temple to pray, the one a Pharisey, and the other a Publicane. The Pharisey stoode and prayed thus with him selfe. God I thanke thee that I am not as other men

Hh j.

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are, extortioners, vniust, adulterers, or as this Publicane. I fast twice in the weeke : I giue Tythe of all that I possesse. And the Publicane standing a farre of, would not lifte vp his eyes to Heauen, but smote his breist, saying : God bee mercifull too mee a sinner. I tell you this man departed home too his house iustified more than the other. For euerie manne that exalteteth himselfe shall bee brought lowe : and hee that humbleth hymselfe shall be exalted.

The exposition of the texte.



The occasion of this Gospell was, that after Chryste had taught concerning the force of Prayer, and the forme of praying, he minded also to set forth euident examples, wherin he might paint out the nature bothe of effectuall Prayer, and hypocritische boasting. For in as much as no man can pray aright, except he first be righteous by sayth in Chryst : it cometh too passe that many imagine themselves too be righteous, and therfore think themselves too praye aright. Wherfore it was needfull to make a difference betwixte them that are righteous in dedde, and those that counterfet a righteousness. For they that will seeme righteous and are not, doe in no wise pray. But such as acknowledge their sinnes, and repent them earnestly, they only being made righteous by sayth, can praye effectually and aright. For this cause therefore the Lorde setteth here two images before vs. Whereof the one is of hypocritish Prayer, and the other is of true and godly Prayer. The Pharisee (who thought himselfe godly and righteous, and was not so) maketh vs a Prayer too knowe an Hypocrite by. Contrarywise, the little Publicane casting himselfe flat before God, and acknowledging his owne vncleaneesse, and yet neuertheless seeking vnto mercy: doth by his exaple set forth a forme of true and healthful prayer. The places are these.

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1 Of the rightuousnesse of the Lawe, and of the fondnesse of the Pharisee.

2 Of Christen rightuousnesse, and of true repentance.

3 Christes iudgement concerning the Pharisee and the Publicane.

¶ Of the first.

HE sayde too certayne whiche had an opinion of themselves that they were ryghtuous. Here I must needs speake of the rightuousnesse of the Lawe, what is it: and what is the vse, end, and prerogative of it. For thereby we shall understand, how farre the Pharisees are wide from the true rightuousnesse.

What is the rightuousnesse of the Lawe? It is a perfecte obedience of all our members inward and outward, unto Gods lawe: of the harte, the affections, the will, the mouth, and byrse of all the powers and abilities as well of the bodie as the minde: which obedience it behoueth to be, not at startes, but continuall: not bayne, but perfect and full: not stayned, but pure and chaste: suche as might haue bin performed by Adam before his fall, and suche as is performed by the holie Angelles in Heauen. That the rightuousnesse of the Lawe ought to be suche a one, bothe Moyses and Christ do teache in these words: Thou shalt loue the Lord thy God with all thy harte, with all thy soule, with all thy strengthe, and with all thy power: and thy neighbour as thy selfe. Whereouer so muche as hee is pure, holy & chaste, nothing can please him but that whiche is pure, holie, and chaste. And they that fulfill this rightuousnesse, they onely haue the promise of the Lawe. For thus saith Moyses: The man that doth these things shall liue in the. Poiman (Christ onely excepted) didde euer performe this perfect and continuall obedience, suche as the Lawe requireth. Wherefore all they that thynke themselves ryghtuous wth thys
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righteousnesse of the law, are not only blinde and arrogant, but also blasphemous agaynst the law of God, which they measure by their owne slender skill, and not by the voyce of God. That none is able to fulfill the law of God, I haue declared of late, and will now breely bying the same to our remembrance againe. Firste oure members both inward and outward (wherwith we should erect obedience to the Lawe) are mingled, and corrupted with a certaine horrible outrage, so as they are able to do nothing aright. Again, the Law of sinne as a mosse stoute Wyant grepeth our limmes, euen after that we haue bozne anetwe, that we cannot performe what we woulde. Hereuppon S. Paule cryeth out: O vnhappy man that I am, who shall deliuer me from this bodie subiecte to Death: And in another place. To will, is present with mee, but to performe I finde not in my selfe. Also, I do not the good that I would do, but the euill which I would not do, that do I. Thus the regenerate haue a forwarde will, but they are destitute of ablenesse, to performe that which they would: so importunate is our household enemie, withdrawing vs from that which is good. What shall we saye then of them whose will is not yet reformed, suche as all they be that are not regenerate: To the furtherance heerof also maketh it, that the Law of God is spirituall: but we are carnall. For thus hath Paule (being at that tyme a saythfull Christian) said: The Law is spirituall, but I am carnall, solde vnder sinne. Hereby it is easie to see, that we are not able to performe due obedience to the law, for how is it possible that flesh should performe spirituall righteousness: I alledged many and sundry other reasons not long agoe, whereby I shewed that no man in this life is able to geue perfect and full obedience to the law.

What is to be done then: Here thou shalt firste heare the voyce of the Lawe. What sayth he: Cursed is he that continueth not in all the things that are written in the booke of the Lawe: Here thou hearest the sentence of the Lawe.

Let

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Let this saying of the lawe humble thee before God, and utterly cast thee downe, that thou maist acknowledge both the filthynesse of thy sinne, and thy iust damnation. What is to be done heer? Are we able to eschue this curse of the law? Thou arte not able of thine owne power. Wherefore thou must eyther perish, or else seeke a remedie against this damnation of the lawe: but other remedie surely there is none, than only Iesus Christ: who purposely came into the world to take vpon himself the curse of the lawe, and to deliuer all that beleeue on him, from the power of the lawe, that is, from damnation which the lawe threatneth to those y transgresse it. Wherefore this curse extendeth it selfe too all men that hear not Christ, nor are clothed with his righteousnesses, that they may appeare apparelled therewith in the sight of God. For Christ is the end of the lawe, to iustifie all that beleeue. Rom. 10. These things haue I spoken concerning the righteousness of the lawe, to this intent, that I might shewe how fond these Pharisees were, which thought themselves righteous, and hilde scozne of others, as vnholie and vnrighuous. But what is the cause that this Pharisee and the rest of his rable thought themselves righteous? The cause was blindness. For he was so blinde, that he saw not the meaning of the lawe: yea rather, he sawe only the couering of the lawe, and neuer looked into the brest of the lawe, according as the text of this gospel sufficiently declareth, for he sayth: I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or as this Publicane. We had seene the letter of the lawe then, but not the spirit: that is, he tricke onely in the outwardes workes, but he considered not the spirituall meaning which the lawe requireth.

Howbeit, to the intent these things maye be set the playner before our eyes, let vs see first what maner of workes this Pharisee were. Secondly. Let vs lay them to the law of God. Thirdly, let vs gather thereby what wanted in him, And fourthly, let vs see of how many sinnes he was founde

Th. ij. gillie,

*Christ is the end of the lawe
Rom. 10. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.*

*Christ is the end of the lawe
Rom. 10. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.*

*Christ is the end of the lawe
Rom. 10. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.*



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*Part
xj. all*

*most of the Pharisees
was against him
because they saw
signes in him. Mat. 11. 6.*

giltie, and cast by the lawe, though he vaunted himselfe righte-
tuous before men.

The workes of this Pharisee were faithlesse, proceeding
of more misbeliefe and pryde. Now in as much as the scrip-
ture sayth plainly: without faith it is impossible to please
God: who is so madde as to call this outward vizard, rygh-
tuousnesse?

Let vs lay his workes that he boasteth of, to the worde of
God. The lawe requireth pure obedience: This man out of
his most uncleane hart, draweth slaunders against God and
his neyghboure. The lawe commaundeth him to loue his
neyghboure: He acculeth him, yea and that before the iudge-
ment seate of God. What should I make many wordes?
He hath done nothing according to the appointment of the
lawe: Is it not a great matter to be no extortioner: to be
no vniust man: to be no aduoutter: to fast, and to geue
almesse? Surely these things are not to be disallowed. But
this Pharisee did wretchedly defile the good duties he had
done, with selfe loue and pryde.

*I will speake of good workes
farre in earnest wch workes
be required*

What wanted he there? The well spring of good workes,
sayth in Chryst, which worketh by charitie: Whereas this
is not, bee the worke neuer so sightly and fayre, yet can it
not be acceptable vnto God: yea rather, it is an abhomi-
nation before God, specially when there goeth an opini-
on of righteousnesse with it, like as we see in this Phari-
se.

We haue seene from whence the workes of this Phari-
se proceeded, and howe farre they are voyde from the righte-
tuousnesse of the lawe, and what he wanted: Nowe let vs
see howe grievously he sinned, and howe vnrightheous he was.
Firste he durst preace vnto God, and boldly speake vnto
him, being without feare of God, without saythe, without
repentance, without the mediator Chryst: by whome only
the enteraunce to the father is set open. Is this so great a
wickednesse? Yea: In this acte he breaketh all the com-
maunde.

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maundements of the first table, and as it were trampleth it under his foete. Againe hee being but dust and ashes durst boast before G D D: when notwithstanding, it is written: The guiltlesse is not guiltlesse before thee. Howe great a pride was this I beseeche you? Though hee despise bothe God and men, dothe he not seigne himselfe neuerthelesse to be ryghteous? Thirdly he abused the Temple of G D D, which was ordeyned to praye for forgiveness of sinnes bothe publicke and private. But what maketh hee of the Temple? A Court barre to accuse others at. Fourthly hee layeth violent handes vpon all the whole seconde Table, and breaketh it contrary to the nature of Charitie, which is wont eyther to salve the sinnes of oure neighbour, or else to conceale them. What doth he? I am not (sayth he) as other men, extortioners, vniust, aduouterers. Psea all this seemed but a little to him.

Wherefore being in the vpper ende of the Temple, hee looked behinde him, and saw the filie Publicane praying, and he had no sooner espied him, but he accuseth him by and by at the iudgement seate of G D D. Neyther am I (sayth hee) as this Publicane. If hee had bin a godly man in deede, he woulde haue bin glad for the Publicane, as the Angelles of G D D were, which reioyce in Heauen vpon a sinner that repenteth. But when as he accuseth the repentaunte, he sheweth sufficiently of what spirite he spake. We oughte to haue remembered the saying of Iesus the sonne of Sirach: Despise not a man that turneth from his sinne. For we are all of vs in corruption, that is to say, subiecte to sundry miseries. Let him that standeth, see y hee fall not, sayth the Apostle Paule. As touching the fasting and Wything of this Hypocrite, I say no more but this.

Fasting whereby the stoutenesse of the fleshe is subdued: is a thing not euill. But if thou faste to merite any thing at Gods hande, then thy fasting becommeth an abhominacion.

Wh. iiij. For

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For God will not be worshipped with mennes traditions : but according to the rule of his owne law. Concerning Ty- thing, I say this : That God so ordeyned it in his common weale, that the Priestes of the Tribe of Leuie shoulde haue whereon to liue. And Christe sayth : The labourer is wor- thie of his hire : and thou shalt not mowle the Dre that trea- deth out the Corne.

Of the seconde.

Like as in the Pharisey we haue seene what manner of ryghtuousnesse the Pharisaicall ryghtuousnesse is : and haue shewed the sonnesse of it, by comparing it with the ryghtuousnesse of the Lawe : So now we followeth the second doctrine, concerning Christen ryghtuousnesse, whiche is re- presented vnto vs in this Publicane, as it were in some liue- ly image. Nowebeit bicause the scripture teacheth of vertues by two wayes, that is to wit, by rule and by example : I will first see what the scripture saith of Christen ryghtuousnesse. And after ward I will shewe the same in the example of the Publicane, that in so doing the rule may be confirmed by ex- ample.

Now as concerning the rule of Christen ryghtuousnesse, these are clere sayings. Paule in the third to the Romans saith : All haue sinned, and are destitute of the gloire of God : and they are iustified freely by his grace, throughe the redemption that is in Christ Iesu, whom God hath set forth to be the mercy seate through faith in his blood. And anone after in the same chapter : We vpholde that a man is iusti- fied by faith, without the workes of the lawe. 2. Corin. 5. Him that knew no sinne, hee made sinne, that wee might bee made the ryghtuousnesse of God in hym. Romanes. 5.

Like as by the disobedience of one man, manye became sin- ners : So agayne by the obedience of one man, manye are made righteous. And of Abraham. Abraham beleneed God, and it was imputed vnto him for ryghtuousnesse.

And

Deut. 10. 34. 35.
Leuit. 19.
Exod. 23. 12.

Mat. 23. 23. 24.

Leuit. 19. 11.

1. Tim. 5. 18.

Mat. 23. 23. 24.

1. Tim. 5. 18.

Mat. 23. 23. 24.

Rom. 3. 9.

Rom. 3. 28.
2. Corin. 5. 21.

Rom. 5. 19. al by the
of one man manye became
sinners.
even so by the obedience of
manye are made righteous.

was added to be freed in
John christ

And David : Blisfed are they whose iniquities are forgiven,
and whose finnes are couered. Such sayings as these, there
are without number in the Scripture concerning Christen
rightuoufnesse, but I haue alledged these selue, that I might
therby gather a generall doctrine concerning Christen righ-
tuoufnesse.

First therfore is gathered of these Textes, that Christen
ryghtuoufnesse is not of workes, albeit that he whiche is
iustified, beginneth henceforth to do good workes. This ther-
fore is to be bozne in minde, that workes are in suche wise
excluded, as that they are not the cause of this rightuoufnesse
but the effects and frutes, as I will shew hereafter. Second-
ly, is gathered of these sayings, that Christen rightuoufnesse
is not the obedience of men themselves, but of Christe for
them. Thirdly, that this obedience of Christes is bestowed
vpon man, to the intent he may be rightuous by it, and
not by his owne rightuoufnesse. Fourthly, That whosoever
belueth, is made partaker of this rightuoufnesse of Chry-
stes, so that it is imputed to him as his owne. For Christe
is the ende of the Lawe, to iustifie euery one that belueth.
Fifthly, that because we are sinners we be reconciled vnto
the Father by Christe, whome God hath set forth to be the
mercy seate. Sixthly. That Christes blood was shed for the
finnes of them that beloue, so as the Justice of God, or of the
Lawe is satisfied. Seventhly. By all the things gathered, it
killesh out, that christian rightuoufnesse consisteth of acqui-
tall from sinne, imputation of Christes rightuoufnesse, and
acceptation vnto euerlasting lyfe, freely for Christes sake.
This is the summe of the doctrine of the Church concerning
Christen rightuoufnesse : whereby it cometh to passe, that
Christen iustification is an acquittal from sinne, an imputa-
tion of Christes rightuoufnesse, and an acceptation vnto e-
ternall life freely for Christes sake. Now what, this is fur-
ther to be bozne in minde, that by say h onely (whereby we
are iustified) this rightuoufnesse is effectnall, and byingeth

Vb. v.

forth



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foorth frutes most acceptable to God, through Iesus Christ. And where this frute is not seene, there is scarce any sayth to be founde. For when wee beleue, therewithall we are borne new men, that wee should yelde new obedience vnto God.

Now let vs see this selfe same doctrine of Christen righteousness in the example of the Publicane. First (as the text sayth) hee stode a farre of. For being put in feare with his own unworthynesse hee durst not come forth with the Pharisee into the sight of Gods maiestie. In likewise Peter falling downe at Christes fete, sayde: Away from mee, for I am a sinful man. Likewise the Centurion, Lord I am not worthy that thou shouldst come vnder my rose. This fearfulness in the conscience of man, yseth of the knoweledge of the Law: by the squyre whereof when a man examineth his owne deedes, hee is enforced to crye oute, I am a sinfull man. Secondly he dareth not lift vp his eyes. Here is noted how the Publicane was ashamed of the filthynesse of his sinne. 3. He knocketh himselfe vpon the breast, whereby is signified his striving against waithope and despaire. 4. when hee sayth: Lord be mercifull vnto me a sinner: he giueth vs to vnderstand howe we ought to flee vnto God onely for the putting away of oure sinnes. Hitherto he hath wrestled with sinne, with the sentence of the Lawe, and with waithope: By whiche wrestling is declared that he was sorpe in deede. Nowe foloweth, how he wounde him selfe oute of this Hell as it were. For when he sayth, God be mercifull to me a sinner: he reiteth himselfe vp by faith against despaire. For here he called to remembrance the promises concerning Christe, that GOD will be mercifull vnto sinners, whiche falling to repentance do flee vnto Christe with true sayth. For hee is the propitiation for our sinnes. In reysing him selfe vp in this wise, hee imputeth sinne to himselfe, and mercy vnto GOD: hee acknowledgeth himselfe the sicke man, and GOD to be his Physician: hee setteth mercie against

*28. Verse in Ima's feast for
the same*

*Hee is not a sinner of an
humble heart & a loving heart*

Parish

gainst sinne: and so beleuving God to be fayourable vnto him, hee is iustified by fayth alone. After the same manner dyd Daniell. Vnto thee Loyde be rightuousnesse, and vnto vs confusion and shame.

And so we may learne of this Publicane, first the maner of true repentance and Chrystian ryghtuousnesse: for euen as true repentance is true soynesse for sinne: euen so Chry-^{the repentance is to be} sten rightuousnesse is to be loosed and acquit from sinne, whe we come vnto God by true fayth, as I haue sayde before. 2. We may learne of him, of what sorte true Prayer ought to be. for it must proceede from the bottome of the heart in the feare of God, and leane vnto the propitiation whiche is in Iesus Chryste. 3. We must learne of the Publicane to be-^{for meesse for sinne} haue oure selues after a lowly maner bothe before God and before men.

Must we then liue after the maner of Publicans: Iea surely must we, so farre forth as they repent and amend, ac-^{you must repent of} cording as this Publicane did. for as this Pharisee is not misliked for the outwarde honest workes that he did, but because hee trusted in the workes. So this Publicane is not to be commended for the synnes that hee had committed, but for his repentaunce which ensued. Iea, we haue lessons in bothe of them, that we may fare the better by. With bothe of them we must goe to Church: wyth bothe of them we muste giue thanks vnto God: with bothe of them we muste praye. We must learne of the Pharisee, to do honest outwarde workes: and of the Publicane, to bying with vs godlynnesse of mynde and true fayth.

¶ Of the thirde.

I Say vnto you, this man wente home to his house iustified, and not the other. Here we haue Chrystes iudgement of the Pharisee and the Publicane. The Publicane (sayth hee) departing out of the Temple came home to his owne house iustified by fayth. And the Pharisee returned not iustified, but

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but rather condemned. This confirmeth he with a generall sentence : For euery one that exalteth hymselfe, shall bee brought lowe, and he that humbleth himselfe shal be exalted. The Pharisee exalted himselfe, thinking himselfe righteous by his doeds of the law, which were none at all: and therfore he was brought lowe, by the sentence of damnation. The Publicane humbled himself by acknowledging his sinne, by lowly prayer, and by trust in Gods mercy through Chryste : and therfore he was exalted by the grace of acquittall, and glorie of blessednesse. That we may be humbled after this mans example, Chryst graunt, to whom with the father and the holy ghost be glorie for euermore. Amen.

Vpon the .xij. Sunday after Trinitie.

¶ The Gospell. Marke. vij.



Jesus departed from the coastes of Tyre and Sydon, and came vntoo the Sea of Galilee, through the midst of the coastes of the tenne Cities And they brought vntoo him one that was deafe, and had an impediment in his speech, and they prayed him too put his hande vpon him. And when hee had taken him aside from the people, hee put his fingers intoo his eares, and did spit, and touched his tongue, and looked vp to Heauen and syghed, and sayde vntoo him : *Ephata*, that is to say, bee opened. And straight way his eares were opened, and the string of his tongue was loosed, and hee spake playne. And hee commaunded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying : Hee hath doone all things well, hee hath made both the deafe to heare, and the dumbe to speake.

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The exposition of the texte.



His Gospell conteyneth one of the Lordes miracles whereby he shewed his power, his will, and his office. His power appereth in this, that all things created are at his commandemente, as the Sea, the windes, the fowles, and fishes, as in this place. His will is scene by his readinesse to helpe, for he is mooste ready to help al that call vpon him. His office appereth in that he is a sauour according to his name, which is Iesus. These three things are to be scene, welneere in euery of Christes miracles, which we must lerne to vse aright. For we must vse the power of Christe our Lorde against the tyrannie of the worlde, Sophistrie, and Hypocrisie, yea and againste all the whole kingdome of Sathan. Let vs set the knowledge of his will against the ouerthwarte will and iudgemente of our fleshe. Let vs arme our selues with the minding of his office against all Antichristes that will rotte Christe of his office. These three things we may behold in this present gospel as in a Glasse. Here the deafe and dumb man is hild in bondage by the Deuil. But what doth Christe in this case? Hee offering his power openeth his eares, and loseth his tong, maugre the Deuilles resistance. Again in that he helpeth this miserable and wretched creature, he sheweth himselfe to haue a remorsse of his miserie, and by so doing, uttereth his good wil towards him. Lastly, he declareth his own office, in shewing him selfe ready and cherefull to help this man. For by this deede he doth vs to vnderstande, that hee was sente to help the afflicted and those that are in miserie. We haue what Christ meaneth by his miracles. Now let vs see the summe of this present Gospel. Christe healeth the deafe and dumb man that is brought vnto him. By whiche deede is signified, that Christ came into the worlde to helpe suche as come vnto him, according to this texte: Every one that

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that calleth vppon the name of the Lord shall be saued. The places are thre.

1 The example of them that bying this deafe and dumbe man vnto Christ.

2 The daede and miracle of Christ.

3 The frute of this miracle to the beholders.

¶ Of the first.

Departing againe out of the coast of Tyre. &c. Before wee enter into the first doctrine the occasion of thys presente miracle is to be obserued: Whiche was Christs iourney and the place from whence he toke his iourney.

His iournering it selfe declares how busie the Lorde was in his office; and howe earnestly he thirsted oure saluation. The place sheweth, howe hee mente that the Gentiles also should be made partakers of his benefites. For he came to seeke that which was lost.

Now let vs see the first doctrine. They brought vnto hym a man that was both deafe and dumb, and besought him that hee wou'd lay his handes vppon hym. Here are two things to be marked, first what these bearers of this deafe man do: and secondly what they request: what do they? They bying vnto Christ a man that is deafe and dumb. In these few words is a christen mans life described. Which description it standeth vs in hand to vnderstand aright, to the intent we may hartely follow the example of them. For first they acknowledge Christ to be the true Messias, and secondly they beleeue in him: bothe whiche things they declare by this daede. For no man cometh vnto Christ as to a sauiour, he calleth vppon him, but hee that beleeueth in him. For like as no man beleeueth, but he that heareth: so no man calleth vppon him but hee that beleeueth. Rom. 10. By this reason faith being conceiued of the word of life, is the soule helth and rightuousnesse of Christians.

Is this faith idle? No. Here are shewed thre frutes of it. The first is confession: for here by their daede and word they

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they confesse Chryſt. For euen as men beleue with the hart vnto ryghtuouſneſſe: euen ſo is confeſſion made with the mouth vnto Saluation. The ſeconde is the calling vpon Chryſt: For Fayth and inuocation are ſo knit together, that yee may ſoner ſeparate heate from fyre, than plucke them aſunder one from another. The thirde fruct of faith is brotherly loue, which theſe bearers vtter in hart, in work, and in worde, by bringing this afflicted and miſerable creature vnto Chryſt. Seeſt thou now what maner of men theſe bearers were? Seeſt thou the whole lyfe of a Chryſtian paynted out in their daede, as in a table? But wherefore was this done and wytten: That both I and thou myght haue an example of reuerence towardeſ God, and of charitie towardeſ our neibor. This is a patern of a true chryſtian life. We muſt therefore beleue in Chryſt as theſe men did. We muſt confeſſe Chryſt as theſe men did: and fayth requireth that wee ſhould call vpon him as they did. Beſides this (according to the example of theſe men) it becommeth vs to loue and helpe oure neibor with hart word and daed. I pray you what greater worke of loue can there be, than to bring vnto Chryſte a man in thraldom vnder the power of the deuil, wretched & miſerable, deſpiſed and vtterly diſdeyned among men, and to take ſo great care for another mans welfare.

Wherby let rich and poore, noble and vnnoble, citizens and countryfolke, learne what becommeth them, if ſo be they mynd not to beare a face of chryſtianitie in vaine. Let every man according to the ſtate of his calling endeuer to bring as many as he can to Chryſte, and to call vpon him, and to haue a godly carefulneſſe for the welfare of other men.

Here ryſeth a doubt. This deafe man had no fayth: for he could not heare the word, wherby fayth is conceiued: and yet was he healed by Chryſte for the fayth of other men. It ſeemeth therefore y a man may be ſaued by another mans faith. I anſwer: Chryſt looſed the tung of the dumb man, and then being called vpon by the diſeaſed perſon, he gaue hym faith: vpon

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upon the attainment wherof; the diseased person was saued by his owne faith, and not by another mans sayth. Agayne there is a difference to be put betwixte corporall benefites and euertlasting Saluation. As for corporall benefites, the godly may obtain them euen for the vngodly at Gods hand. But as for saluation, they can not obtaine it for them, vnlesse they themselves also haue first conceived saythe by the word of C D D. For except the godly myght obtayne corporall benefites for the vngodly, the world could not stande in this so huge a flood of wickednesse and stumbling blocks.

Thus much concerning the doo of these bearers, and the profitable example thereof. Now let vs see what they desired of Chryst. They besought him (sayth the text) that hee would lay his hande vpon him. For they had marked howe Chryst by laying on of his handes had giue helth vnto many afore. Howbeit to the intent we may vnderstande this ceremonie, foure things are to be obserued concerning laying on of handes.

First how auncient the custome of laying on of handes is. Secondly, to who it belongeth to lay handes vpon others. Thirdly, to what purpose and ende the laying on of handes serueth.

Fourthly, what is the mysticall meaning of handes. As concerning the antiquitie of the custome of laying on of handes, the Scripture teacheth, that this custome is taken of the fathers. For in the 48. of Genesis we reade that the Patriarke Jacob layde his handes vpon the heades of Danasse and Ephraim, the sounes of Joseph. Which custome afterwarde was confirmed to the Iewes by lawe: and this ceremonie continued vnto the time of Chryst, who also vsed the same, and deliuered the vse thereof ouer to his Apostles. And that to laying on of handes was ioyned prayer; it is manifest by the xij. Chapter of Mathew, where it is witten, that children were brought vnto Chryste, that he myght lay his handes vpon them and pray.

Thus haue we howe auncient the custome of laying on of

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of hands is. Now let vs see to whom it belongeth to lay on hands: whiche thyng is to be gathered by the laying on of hands, of Iacob and others. For it was the gurse, that the elders shoulde lay their hands vpon the yongers, the fathers vpon their childzen, and the P̄ests vpon the people. For it was a solemne ceremonie, in the power of those that were in authoritie or degre above others.

But to what end was this ceremonie ordeyned? It may bee gathered by the Scripture, that it was ordeyned to fve endes. First, that it was done of purpose to blisse and pray, as in Mat. 19. and Mark. 7. is declared. Secondely for offering: for the P̄ests were wont to lay their handes vpon the heads of the beasts that were slaine for sacrifice. 3. For healing: lyke as Chyriste did oftentimes lay on his handes when he went about to heale suche as were brought vnto him. 4. That by praying the holy ghost might be bestowed vpon them: as we reade in the Acts of the Apostles. Fiftly in giuing orders to the ministers of the word, handes were wont to bee layde vpon those that were receiued into the ministerie.

Nowe will wee adde somewhat concerning the mysticall meaning of handes. They that blisset folke by laying on of their handes, dyd supplie the roome of God. The handes signified Gods helpe and fauoure. The laying on of handes signified, that he on whome the handes were layd, was vnder the fauor and protection of God, and that he was blisset of God. In their blissings, Gods fauoure and help were wished for: and in sacrifices, the hosts were dedicated vnto God. In healings, Gods hand stretched out it selfe, whyle by his power he restored the sicke vnto health. Likewise in the gyuing of the holy ghost, the handes signified Gods presence. In consecrating the P̄ests this was ment by laying on of handes: that those whiche toke orders were dedicated vnto God as sacrifices, and were allowed and appointed to the seruice of God. Thus muche concerning the first place, namely con-

cerning

cerning

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cerning the laying on of handes. Now let vs briefly consider what this place confirmeth, what it confuteth, and whereof it admonisheth vs. It confirmeth that the children of God are led by the spirite of God, and should exercise themselves in godlinesse and charitie. It confuteth those that boast of their emptye sayth voyde of the true feare of God and charitie to their neighbour. And it admonisheth vs to performe the works of faith as well inward as outward, if we will be accounted among the children of God.

Of the seconde.

The seconde doctrine that I purposed, is concerning the deede and miracle of Christ. Now to the intent we may vnderstand this deede, certain things are to be noted concerning Christes miracles. The Prophets, Christ, and the Apostles wrought miracles, to assure men that the doctrine which they taught, was of God, and to the intente that men being conuicted of Gods truth by miracles, might beleue, and by beleuing be saued. That these are the chiefe ends of miracles, John the Euangelist beareth witnesse in his seconde chapter, where he saith thus: This beginning of miracles did Iesus in Cana of Galilee, and manifested his owne glorie, and his Disciples beleued on him. Here are two endes signified: Christes glorie, and the sayth of the Apostles. The glorie of Christ comprehendeth the power of his Godhead, his affection towardes mankind, and his office and the certeintie of his doctrine. Whobeit there is a difference to be made betwene the Prophets and Apostles, and Christ. The Prophets and Apostles wrought not miracles by their owne power, but by the diuine power of Christ, whose spirite spake by the mouth of them. But Christ wrought miracles by his owne power. Wherefore lyke as the Prophets and Apostles by their miracles declared themselves to be the seruantes of Christ: so Christ by his miracles shewed himselfe to be the Lord and God of them. And if any man demaund why miracles are not wrought now a

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dayes by the ministers of Gods worde : Thou shalt vnderstand, that as soon as miracles had confirmed Chrystes gloze, & the truth of God: they had discharged their due tie. And therefore we must no more looke for miracles, but we must holde our selues content with the doctrine of the Prophetes and Apostles, which God hath confirmed with many miracles long ago. Thus much concerning miracles in general. Now let vs come to the miracle of this day, in which are many circumstances to be obserued, wherof each one conteyneth a singular doctrine and admonishment.

The first, Chryste tooke him aside from the people. And why did he so? For two considerations, that is to wit, for the tyme & for the meaning. For the tyme, because he would not yet haue his kingdome published vnto the whole world. For he had not yet accomplished his sacrifice: he had not yet broken downe the wall that was betwene the Iewes and the Gentiles: which thing was done afterwarde when he armed his disciples with this commission: Goe into the whole world, and preache the Gospel to all nations. And for the meaning, because he that desireth to haue Chryst to be his Whisitation, must depart out of the peace of the malicious persons and repiners. For there is no agreement betwene Chryste and Beliall.

The seconde. Hee thruste his fingers intoo his eares. Surely this was not done but for some purpose. For by that signe he bothe shewed the preciousnesse of his fleshe which he had taken vpon him, that by offering it in sacrifice mankinde might be restozed to his former healthfulnesse, which he had lost by sinne: and also gyueth vs to vnderstand, that his word can neither be heard nor vnderstood, vnlesse our eares be opened by Chrystes finger, that is to say, vnlesse the holy Ghost doe open the eares of our heart.

The thyrde. And hee spit and touched his tongue. By this mysticall maner of dealing, hee doth vs to wit, that the abilitie to speake proceedeth of him, and that hee will worke

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effectually in his church by meanes.

The fourth : He looked vp intoo Heauen. By this gesture hee signifieth, that his mynde is lifted vp too his heauenly father, whom hee prayed vnto, not onely for this man, but for all others that are afflicted. For prayer is not so muche the sound of the mouth, as the humble lifting vp of the hart vnto God : which lifting vp of the hart, is signified by the outward signe of the eyes looking vp to heauenward. Whereupon Dauid saith : I haue lifte vp myne eyes vnto thee that dwellest in the Heauens. Of which thing we also are put in mynde when we say : Our father which art in heauen.

The fifth : Hee sighed. Surely it must needes be a great matter that caused so great a personage too sighe. Therefore had he not an eye all only too this dumb man, whom he could haue deliuered from his disease with one becke : but hee had an eye to these five things. First too sin, which is the cause of all miseries in mankinde. 2. Too the tirannie of the Deuill, who had so soze oppzessed mankinde, with whiche tirannie hee knewe he had to encounter. 3. Too the curse of the lawe, which he should take vpon himselfe, too the intent we might bee cleared of oure guiltinesse. 4. Too his owne moste bitter death which he should suffer for all mankinde. 5. Too the vnthankfulnesse of the greatest part of the world. For hee foresaw that many should vtterly hold skorne of his benefite, and many of rechelesnesse neglect it: in so much as the least part of the world should embrace his benefites to their saluation. The sixt : hee speaketh to this dumbe man and sayth *Ephata*, that is too say, Be opened. It was not for nothing that Marke in this place bled the Hebrue word, for by this word Chryste sheweth, first how great is the power of his Godhead, who by his worde both commaundeth and bringeth to passe what hee wil: wherby not only our faith concerning Chrysts Godhead is confirmed, but also we are don to vnderstand, that all those are in safetie, whiche are vnder his gouernment, and haue committed themselues to his protection. And by this word is
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Shewed, howe great the strength of Gods word is, specially where it is laide holde on by true faith. 3. That no man can bee saued without Chrystes word, wherby hee commandeth vs suche things as are mete for vs to do. 4. By this coman-
dement, Bee thou opened, He signifieth that mannes will is required in the matter of saluation: not for that the will being unreformed by the hands of God, is eyther able or willing, but for that, when it is moued and framed by the holy Ghost, it should not strue against the holy Ghost. 5. That the worke of Saluation is wholly Chrystes, and not mans: according as the Hebrew word sheweth.

The seauenth: And soorthwith hys eares were opened, and the string of his toong was loosed, and hee spake perfectly. This present miracle, was also a benefit of Chryst towarde this miserable man. By which miracle is shewed, that at Chrystes commandement, and at the preaching of his word, wee are loosed from the shackles of the deuill, that we shoulde not bee fettered any moze with them. This miracle (that I may repeate it in fewe words) confirmeth that Chryst both can and will help all that are afflicted, which are broughte to him, and seeke his helpe. Also it ouertholoweth the error of them, which thinning Chryst as a streight iudge, do call bypon Saints. And mozeouer it warneth vs to flee vnto Chryst only by fayth & prayer, when we are in trouble & distresse.

¶ Of the bird.

And hee charged them that they shoulde tell no body. But the more that he forbad them, so muche the more did they publishe it, and wonder at it. Chryste forbiddeth them to tell this deepe abysse: and they ought to haue obeyed his commandement. Wherefore the goodnesse that ensued, was to be ascribed, not to their disobedience, but to his goodnesse of Chryst. For it was his will to haue had this deepe kept secreete till after his resurrection.

But what frute sprang of this miracle of Chrysts: First the

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the beholders conceived faith in Chyſte. Secondly they publiſhed this dede, and glozified God: which glozifying God is the vtmoſt ende of all Chyiſtes workes. But what is it to prayſe God: The prayſing of God, ſpringeth of knowing God: which conſiſteth in theſe things. To haue a right opinion of the ſubſtance of the Godhead, & of the perſons of the Godhead: To beleue aſſuredly that he is the fountaine and welſpring of all goodneſſe and good things. To flee to him by Chyiſte in all neceſſities. To confeſſe thy faith openly as theſe men did: and in ſuche wiſe to gyue light to others by thine example, that many being moued therby may flee vnto Chyiſte, to whome with the Father and the holy Ghoſte be honoure for euer. Amen.

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¶ The Goſpell. Luke. x.



LESVS turning aſyde too hys diſciples ſayde: Happie are the eyes that ſee the thinges whiche yee ſee. For I tell you that many Prophets and kyngs haue deſired too ſee thoſe thinges whiche yee ſee, and haue not ſeene them: and too heere thoſe thynges whiche yee heere, and haue not herde them. And beholde, a certaine Lawyer ſtoode vp, and tempted hym, ſaying: Maiſter, what ſhall I do to enherite eternall lyfe? he ſayde vnto him: what is written in the lawe? howe readeſt thou? and he answered and ſayde: Loue the Lorde thy God wyth all thy heart, and with all thy ſoule, and with all thy ſtrength, and wyth all thy minde: and thy neyghboure as thy ſelfe. And he ſayde vnto hym, Thou haſt answered ryghte. This do and thou ſhalt liue. But hee willing to iuſtifie himſelfe ſayde vnto Ieſus: And who is my neybor? Ieſus answered, and ſayde: A certayne man deſcended from Hieruſalem too Hiericho, and fell among theeues, whiche robbed hym of hys rayment,

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ment, and wounded him, and departed, leaving him halfe deade. And it chaunced that there came down a certaine Priest that same way, and when hee sawe him, hee passed by. And likewise a Leuite, when hee wente nie too the place, came and looked on him, and passed by. But a certaine Samaritane as hee journeyed came vntoo him: and when hee sawe him, hee had compassion on him, and wente too, and bounde vp his woundes, and powred in Oyle and VVine, and set him on his beaste, and brought him too a common Inne, and made prouision for him. And on the morowe, when hee departed, hee tooke out two pence, and gaue them too the Hoste, and sayde vntoo him. Take cure of him, and whatsoever thou spendest more, when I come againe I will recompence thee. VVhich nowe of these three thinkest thou was neyghboure vntoo him that fell among the theeues? And hee sayde vnto him: Hee that shewed mercy on him. Then sayde Iesus vnto him. Go and do thou likewise.

The exposition of the text.

This Gospell consisteth of two partes: in the former whereof Chyrste commoneth wyth his Disciples of true blisshednesse, and teacheth them wher in the same consisteth, that is to witte, in the knowlledge of him selfe. In the latter hee disputeth of the right way to eternall life, of Gods lawe, and of louing God and our neyghbour: in the discourse of whiche point: he propoundeth a parable wherby he teacheth who is to be counted our neyghbour. The places are foure.

- 1 Which is the true blisshednesse.
- 2 The Lawyers question concerning the attainment of everlastig life, and Chyrstes answer to the same.
- 3 The cheefe points of the Lawe.
- 4 Of the Parable wherby we are taught who is oure neyghbour.

¶ Of the first.

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Iesus

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Iesus turning aside too his Disciples, sayde: Happy are the eyes that see the things whiche you see. For I say vntoo you that. &c. Our Christ teacheth which is the true blisseth and what is the true and substantiall ioy of man in this life, that is to wit, to see the sonne of God. Then if they only be happye or blisseth, that see the sonne of God, it followeth that none attain too blisse by their owne woorkes and deserts. Wherefore this seeing of Christ is woorthy to be desired.

But it is to be knowne that the sonne of God is scene after two sortes: that is to wit, in this life, and in the life to come. In this life he is to be scene in three maners: first carnally only. Then carnally and spiritually at once. And last of all, spiritually only.

Carnally only, Chryste was scene of the greatest parte of the Jewish nation, which neuerthelesse was damned. Wherefore the seeing of Chryst in the flesh onely, doth not of it selfe profit to saluation: but rather furthereth to greater damnation. Herode saw Chryste, so did Pilate likewise, so did Judas, Cayphas, and many other vngodly persons, whose damnation teacheth vs, that too see Chryst outwardly in the flesh, awayleth not to saluation, if there go not true faith in Chryst with it.

Chryst was scene in the flesh and in the spirit at once together, of the wise men, of Marie, of Simeon, Zacharie, Zachheus, the Apostles, and many others, whose seeing turned to their soule helth, because they not only beheld Chryste with their outwarde eyes, but also with the eyes of their heart. Which thing is manifestly seen in that woman, whiche for washing Chrystes fete with hir teares, & wiping them with the heare of hir head, herd Christ say vnto hir, that hir sinnes were forgiven hir, for the faiths sake which she had in him. Of this seeing chiefly speaketh our Lord in this place, when he saith: Many Prophetes and Kinges haue longed too see that you see, and haue not scene.

An spirit onely doe all they see Chryste, whiche beleue in him:

him: for so doth Chryſt himſelfe interprete it, when he ſaith :
As Moyses liſt vp the Serpent in the wildeſſe : So muſt
the ſonne of man be exalted, that all which beleue in him,
may not periſhe but haue life euerlaſting. After this ſort did
Abel ſee Chryſt in his ſacrifice, and ſo did Abraham, of whom
Chryſt beareth recoꝛde, ſaying : Abraham ſawe my day, and
was glad. So ſe we Chryſt at this day, as many of vs as be-
leue in him. Now, that they which ſee Chryſt in this wiſe,
are bliſſed : this ſaying of our Lord vnto Thomas teſtifieth:
Bliſſed are they that beleue and ſee not. For we ſee him in
the Goſpel, where he appeareth face to face vnto vs, that we
ſhould be tranſformed into the likenesse of him.

Hitherto concerning the firſt maner of ſeeing Chryſt, and
the partes of the ſame : after which maner he is ſcene in this
world. Now ſoloweth the other maner of ſeeing, which is in
the glory to come, where we ſhall ſee him moſt perfectly, and
be delighted with euerlaſting gladneſſe, enioying the moſte
pleaſant and comfoꝛtable beholding of him.

But wherefore doth he auouch thoſe to be happy that ſee
Chryſte : Firſt for that Chryſte is the worde of life, without
which there is no ſaluation to be looked for. For this worde
of life deliuereth the beleuers from eternall death. For like
as he that ſeeth not Chryſte (and ſpecially with the eyes of
faith) abideth in priſon, and vnder the power of the Deuill :
euen ſo he that ſeeth Chryſt, ouercommeth the world, and all
euils, according to this of John : This is the victorie that o-
uercommeth the world, euen your faith. But doe we not ſee
many godly men to be in yll caſe in this life, and to be put to
moſte grievous puniſhment : I anſwere. Yet are they bliſ-
ſed for the ſequele of the matter. For there ſhall be a moſte
ioyfull deliuerance from all euils wherewith the godly are
oppreſſed in this life. And therefore Chryſte ſayth in Ma-
thewe. Bliſſed are thoſe that mourne, for they ſhall receiue
comfoꝛt.

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¶ Of the seconde.

A Certayne Lawyer stode vp, tempting him and saying: Master what shall I doe too haue euerlasting life? Iesus answered: Thou shalt loue the Lorde thy G O D. And as it is written in Mathew: if thou wilt enter into life keepe the commandementes. To the intent we may vnderstand this answer of Chryste aright, it is to be noted, that there are two kindes of men with whom Chryst hath to doe. For some are Hypocrites: and some repent in good earnest. The Hypocrites being proude and swelling through opinion of their owne rightuousnesse, think themselves to haue no neede of Chryst: and therefore they persecute him, one while by tempting him another while by slandering his doctrine, and sometime by open violence. When suche as these bee doe seeke the way of saluation, he poynteth them too the lawe, and saythe: If thou wilt enter into life, keepe the commandementes. But those that fall vnto repentance, and seeke the way of saluation at Chrystes hand, are not sent by Chryste vnto the lawe and too Moyses: but he taketh them to himself, and biddeth them beleeue on him. Which thing whē they do, he graūteth ouer his owne rightuousnesse vnto them, that they should not be subiect to the curse of the lawe. Wee will make this moze apparent by examples. The Pharisee of whome we heard a late, seemed rightuous vnto himselfe, but he was pronounced vnrighuous by Chryste, because he had not the rightuousnesse of the lawe which he made his bragges of. Contrarywise the Publicane that brought his sinnes into the Temple with him, which he there betwayled, fleeing to the mercy of God, went his way home iustified. And in as much as he was iustified and made rightuous, he was also made an heir of eternal life. In Mathew the Lawyer asketh Chryst the question, saying: what shall I do too get eternall life? and Chryst answereth: If thou wilt enter into life, keepe the commandements. Contrarywise, the wretched these being a sinner repenteth vpon the Crosse, and calleth vpon Chryste by faith,

too

to whom Chryſt ſayth: This day ſhalt thou bee with mee in
Paradiſe, that is to wit, in euerlaſting lyfe. In this Goſpell
cometh alſo a Doctor of the law to tempt the Lord, & ſayth:
What ſhall I doo too poſſeſſe eternal life? To whom our Lord
anſwereth. Thou ſhalt loue the Lorde thy God, & thy neigh-
bour as thy ſelfe, which is all one as if he ſaid, if thou wilt en-
ter into life, keepe the commaundements. But to the ſinfull
woman. Luk. 7. he ſaith. Why ſaith hath made thee whole. And
ſo Chryſt dealeth with two kindes of men, according too the
diuerſitie of whome, he ſheweth the right way into heauen.

Why ſheweth he the way by y^e law, ſith no man was euer
able to come to heauen by y^e way? Bicauſe it is the ſtraigh-
teſt way too heauen, according to this: The man that doth
theſe thinges, ſhall lyue by them. This way therefore doth
Chryſt ſhew to them that hold ſcoorn of hym. For whoſoeuer
deſpiſeth Chryſt, eyther hee ſhall die for euer, or elſe fulfill
the lawe, which is impoſſible for him to do. Againe, there is
another way to heauen, which is open to thoſe only that be-
leeue in Chryſt, who is the way into heauen.

¶ Of the third.

THou ſhalt loue the Lorde thy God with all thy whole hart,
wyth all thy whole ſoule, wyth all thy whole power, and
wyth all thy whole thoughte, and thy neyghboure as thy ſelfe.
This is a ſumme of Gods lawe, and an abridgement of the
ten commaundements. In both of theſe commaundementes
there are foure thinges too bee conſidered. Firſt the affection
that is required too bee in man towardes God and his neigh-
bour. 2. The object, namely God and the neyghbour. 3. The
cauſes of obedience, that is to ſay, of louing God and oure
neyghboure. 4. The maner of louing.

1. The affection that the Lawe requireth, is louingneſſe,
which can not pleaſe vneleſſe it be pure, & voyd of hypocrifie.
For nothing can pleaſe God which is painted, bicauſe hee is
voyd of all paynting, and is holy, pure, and vncorrupted.

2 The

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2 The obiectes, (that is to wit, the things whereabout the affection of louing must be occupied) are God and our neighbour.

3 The causes of louing God and our neighbour, are set downe in the commaundement. For God is to be loued, because hee is our God and Lord: and our neighbour is to be loued, because hee is our neighbour.

4 The maner of louing is expressed also. For God is to be loued with all the whole heart, with all the whole soule, and with all the whole thought: and a mannes neighbour is to be loued as a man loueth himselfe. Howbeit, the things that we haue touched briefly, must be expounded more at large.

Loue or charitie in generall, is an entier affection, embracing a thing with frendly and hartie good will, in suche wise as the mynd burneth in desire of it, & wisheth most wel vnto it. This charitie is of two sortes: the one of God towarde the creature, and the other of the creature towards God and other things. Agayne the loue of God towards his creatures is of two sortes. One vniuersall, wherewith he embraceth all his creatures, sustenting and vpholding them, that they may continue in their state. This louingnesse is called also his vniuersall mercy. Another is peculiar, wherby God with the inward affection of his heart, loueth his Church right dærely in his sonne. This moued him to giue his sonne, according to this saying: so God loued the world, that he gave his only begotten sonne. This moueth him to giue the holy Ghost. This moueth him to preserve the Church. To be short, this louingnesse maketh him to giue himselfe whole to his Church. The thinking vpon this loue of God, will comfort vs against the sentence of the Law, against the bitterness of the crosse, and against temptations at the instant of death. Also this louingnesse of God, causeth God to chastise his children, and agayne to heale them when he hath stricken them.

I haue

I haue spoken of Gods loue towards his creatures. Now foloweth cōcerning the loue of the creature toward God and men, and other things. This charitie or loue is the entire affection wherewith man must loue God: & next God, his neighbour as himself. This loue of the creature therefore is of two sortes also. One wherewith it fauoreth God, & another wherewith it fauoureth the neighbour. Nowe, that loue wherewith it becommeth vs to embrace creatures, hath many degrees: Of whiche the first is that, wherby we loue our brethren that are knit vnto vs by aliance of Chrystes spirite. The second is that, wherby we fauour those that are bounde vnto vs by any aliance of the fleshe. The third is that, wherby we loue others that are vnkowne vnto vs. The fourth is that wherby we endeour to do good too our enemies. The fyfth is that, wherby we fauour each other creature, according too the degree of their worthinesse.

Whiche are the causes of louing God, or wherfore do we loue G O D? Although it may be sufficiently knowne by the commaundement: yet notwithstanding, I will repeat the causes more deeply, and set each of them seuerally by it self. Therefore the loue of man towards God, first is kindled by the remembrance of Gods benefites towards vs, & by thinking vpon the vnn measurable loue that he beareth vnto vs ward. Secondly it must be encreased by the lively feeling of Gods fauour towards vs, wherof we haue experience euery minute. And thirdly it must be exceedingly enflamed by hope and trust of the good things promised. These causes are conteyned in these wordes: Loue the Lord thy God. We is Loyde, that is to say, Defendo: God, that is to say, Gouerner and Sauour: and Thine, that thou shouldest looke for all good things at his hand.

We haue (after a sorte) what manner a thing the loue of God is, wherewith man ought to loue God: and therewithall we haue seene the causes. But what is the maner of louing? In what manner and after what sorte must we loue him? That

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That is expressed in the text by these wordes: VVith all thy whole heart, with all thy whole soule, with all thy whole power, with all thy whole thought. This worde whole, signifieth three things which must go ioyntly with mans loue towards God. First that the loue of men towards God must be perfect: secondly that it be pure, and thirdly that it be continuall. Then are they sayd to loue God with all their whole heart: which perfectly, purely, & continually bear an earnest loue towards God, so as they feare him only, trust in him only, and repose their hope in him only. Then are said to loue God with all their whole soule, when their will is answerable in all things, perfectly, purely, & continually, to his heavenly will. Which thing we pray may take place, when we say: Thy wil be done. He is loued with all a mans whole power, when all the members inward and outward do perfectly, purely, & continually bende themselves together to obey and serue God. He is loued with all a mans whole thought, when there is no space to be founde wherein God is not loued purely, perfectly, and holily. This is the manner of louing God substantially, which neuer was in any man since Adams fall, saue only in Christ: albeit there be certaine slender beginnings of it in the regenerate. Of which thing there be foure tokens.

First to prefer the obedience of God before all things in the world, according to this: He that loueth me, will keep my commandements, and my father will loue him.

Secondly to vse the holy Scriptures reuerently in the feare of God.

Thirdly to allure others by our example, to loue God.

Fourthly to loue our neighbour for Gods sake. Where these foure things meet, thou hast euident tokens of loue begun towards God: which must from day to day take newe encrease in the regenerate.

I haue spoken of the first point of the lawe, that is, of the loue toward God: Now wil I speake of the second point, that is to wit, of louing our neighbours: concerning whiche, let

let these three things be obserued. The causes of the loue, the maner, and the order. The causes are twayne: the one is commandement, and the other is nature, because man is neighbour vnto man. The commaundement of God is, that we shuld one loue another. Chyist also giueth this charge: Loue ye one another. To disobey this commandement, is a most heinous offence. The other cause is nature, sothly for that man is neighbour to man, and that many wayes: as in respect of creation: in respect of resemblance: in respect of regeneration: in respect of the common life: and in respect of the glois to come: of which degrees of neighborhood we haue spoken already a while ago.

How is the neighbor to be loued? The Lord answereth: Loue thy neighbor as thy selfe. Now how euery man loueth himselfe, let euery man learne of himselfe.

The order of loring is shewed afoze, that is, that those should be loued most, that are alyed to vs by the spirite of Chyist. Then secondly those that binde vs by any alliance of the flesh. Thirde our enimies also are to be loued, as Chyist teacheth Math. v. And as Chyist sheweth by the parable that he putteth forth here. And thus much concerning the two chæse points of the Lawe, wherunto it is manifest that no man is able to yeld full obedience, which thing I shewed a late by four reasons.

Yet is not this Law giuen for nothing. For first we are taught hereby, what was the state of man before his fall, when it was yet vncorrupted. For then was man able to fulfil this law in all poyntes. Agayne hereby we vnderstand howe soze mannes nature is corrupted, when we see howe farre we are wyde from the perfect obedience of the Lawe. Besides this, we are warned to acknowledge our owne frailtie and vnelennesse, & to flee vnto Chyist who is y perfection of the law, to iustifie euery one y beleueth. For couer we be taught what is the end of the law, & what are y chæse poynts of religious life, wherin we must occupie ourselues.

Laffly

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Lastly, hereby we are admonished to thinke of what sorte the obedience of the Angels and of the holie men, shall be in the euerlasting life.

¶ Of the fourth.

AND hee willing to iustifie himselfe, sayde vnto Iesus: who is my neighbour? When this Lawyer had receiued another answer than he looked for: least he might seeme to be ouerset by holding his peace, swelling in opinion of his own rightuousnesse, he asketh who is his neighbour. To whome Christ made a far other answer than he looked for. And to the intent he may fetch in the Lawyer to asoyle the case himselfe, he putteth forth a long parable saying: A certaine man came downe from Hierusalem too Hierico. &c. But in as much as all men are neighbours one to another, why dyd hee not answer simply thus? All men are neighbours one to another. This answer would haue seemed both easier and shorter. The Lord did this to correct the leude interpretation of the Pharisees and Lawyers. For they interpreted the lawe after this maner. Loue thy frend and hate thine enimie. So by these mennes iudgement, those that were frendes, were deemed neighbours also one to another. Which error Christ disproueth in the fifth of Mathew, & teacheth that we must loue our enimies also. Therefore for asmuch as Christ and the lawyer agreed vpon the case concerning frendes: (for both of the confessed that frendes were to be loued,) Christ goeth about to make the Pharisee confesse that enimies are in the number of neighbours, for all men are eyther frendes or foes vnto vs. The Pharisee graunteth that frendes are to be accounted neighbours. But because the doubt is concerning enimies, Christ telleth this parable of the Iew and the Samaritane, that is to witte, of two that by profession were most vtter enimies. For the Iewe hated the Samaritane extræmely, and counted him as a dog, and the Samaritane could not but knowe it. But what commeth to passe?

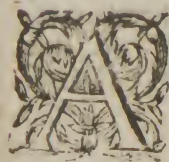
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The Jew falleth among thænes, he is robbed, he is wounded, and he is left half dead. After that certaine Jewes had passed by this wounded man, and were no whit moued with his mischaunce: the Samaritane comes & helps the poore wretch. He performeth the deedes of charitie vpon him, he setteth him vpon his owne beast: he carret him to his owne Inne: he hath a care of him: he compoundeth with his hoste that hee should intreat him wel and friendly: and he promisseth to pay it, if he lay out any moze aboute the entertainment of hym. Which of these thinkest thou (sayth Chryst) was that mans neighboꝝ. Was it the Leuite that passed by: or the priest: or this Samaritane? The Pharisee answered: Hee that shewed mercy too him. And Iesus sayde vnto him: Goe thy wayes and doo likewise. The Pharisee confesseth that the Samaritane performed the deedes of charitie towarde the wounded man, and that therfore he was rightly called his neighbour. And here vpon is made the answer, that all men are neighbours one to another. Howbeit to the intent to abate the hyghe looks of the Pharisee, he biddeth him go and do as the Samaritane did. By which saying he sheweth that the Pharisee is farre from the perfection of the law. Wherefore let vs folow the Samaritane as muche as we can, through the grace of Chryst, to whom with the father and the holy Ghost, be honour, prayse and glory world without end. Amen.

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¶ The Gospell. Luke.xviii.



ND it chaunced as Iesus wente too Ierusalem: that hee passed through Samaria & Galile. And as hee entred intoo a certaine towne, there met him ten men that were Lepres, which stood a farre of, and put soorth their voyces, and sayde: Iesus, master haue mercy vpon vs. VVhen he sawe them, he sayd vntoo them, goe shewe you: selues vntoo the priests. And it came

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to passe, that as they wente they were censed. And one of them when he sawe that hee was censed, turned backe againe, and with a loude voyce prayesed God, and fell downe on his face at his fete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and saide: Are there not tenne censed? But where are those nyne? There are not founde that returned againe to giue God prayse, save onely this straunger. And he sayd vnto him: Arise, go thy way, thy fayth hath made thee whole.

The exposition of the texte.

The summe of this Gospell is, that Christ is the true Messias, very God and very man, who by his mighty will only, can helpe whome he list. And he listeth to helpe all that flie vnto him, as the example of these .x. Lepres sheweth. For he disdained them not as many other men doe: but he uttereth his fatherly minde towarde them in healing them when they call vppon him, and in ridding them from their disease, which was bothe most foule and most contagious. Neither is he otherwise minded towards any other, than he was towarde these miserable soules, so that they craue his ayde as they did. Therefore let vs looke vpon these Lepres, and learne what maner a high priest we haue, that is to wit. not onely such a one as is soyy for our mischaunces: but also such a one as by his owne mightie will is able to helpe those whom he percepueth to craue his helpe, and to set them free from all miserie. For euen as he censed these in their going away, or rather when they were absent: euen so although he be not seene present, yet can he helpe. Wherefore let vs preace vnto him with assured faith in all our necessities, assuring our selues that we shall finde helpe in due time. And thus much bræfly concerning the summe and vse of this gospell. The places are these.

- 1 Of these ten Lepres.
- 2 Why the Lord sent them to the priest.
- 3 Of the thankfulness of the Samaritane, and of the vnthankfulness of the other nyne.

¶ Of

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¶ Of the first.

In the first doctrine of this Gospell which I haue purposed concerning Lepres: I wil say these things in order. How despised Lepres were among the people of Israell: what the deede of them teacheth vs: how a great number are infected with spirituall Leprosie, and haue neede of Christ to be their Physician: and what we may gather of Christes deede, concerning his affection towards vs.

Lepres were counted among the Iewes, vncleane and vnworthy to be conuersant among the Israelites, and that was for their most foule and contagious disease, wherewith they were atteinted. And by the appointment of Gods law, they caried about with them badges of reproche and sorowe, whereby they were put in minde of their vngodlinesse and wicked deedes, for which they were fallne into suche miserie. In Leuiticus are numbred fise badges, by which they might be discerned from other men, least they shoulde be defiled with their infection. One was a lose garment. Another was a bare head. The third was a face muffled. The fourth was a dwelling separated from resort of men. And the fifth was an open proclamation, whereby they were proclaymed vncleane: as which were vnworthy to be conuersant among Israelites. Wherby it is easie to coiecture, in how great sorow they liued, & how miserable their state was: and being beset with these miseries, they resort vnto Christ. Wher vpon we may gather remedies against thre kinds of temptations: of which the first springeth of the thinking vpo the misery and filthinesse of our sinne. The second proceedeth of our owne vn-
towardnesse, for y we be not of sufficient behauiour to sue to so great a prince, as is our Sauiour Iesus Christ. The third istueth of the consideration of deserts, wherof wee perceyue our selues to haue none at all. For according to the example of these Lepres, we muste not suffer our selues to be feared away with these things, from resorting to our onely Physician and Sauioure.

¶ h.ij.

¶ Now

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Now we see what these ten Lepres did. As the Lorde entered into a certaine towne (sayth the texte) there met hym ten Lepres, whiche stode a farre of, and lift vp their voice, saying: Iesu, maister haue mercy vpon vs. Here haue we in these Lepres an example of true lowlinesse, faith, inuocation, and confession.

That they stand a farre of, it is a token of submission and lowlinesse. For in consideration of their disease (and of sinne which was the cause of their disease,) they did from the bottom of their hart, cast themselves downe before God, acknowledging their owne miserie, the foulness of sinne, and the most iust sentence of the law condemning them. And so they are rightly humbled before God. Which humbling of themselves is the first grace or step vnto glory, like as pride is the first step vnto shame: which thing the Lord himselfe witnesseth, when he sayth: Every one that exalteth himself shall be brought lowe, and euery one that humbleth himself, shall be exalted. Let vs then followe these mens example, and cast downe our selues by true repentance, before God: which thing if we do, it shall happen to vs according to Christes saying: He that humbleth himselfe, shall be exalted.

In that they resort vnto Christ, it is a witnesse of their faith, which they had gotten by hearing him spoke of abroad. For out of all doubt they had heard of this most swete saying of Christe, wherewith he allureth all men vnto him after so fatherly a sort, and offereth his grace vnto all men: Come vnto me all ye that labour and are laden, and I will refresh you, and you shall find rest vnto your soules. This worde come all ye that labour, they had hard, and conceyued hope, that he who offered himselfe so gently vnto all men, would not shake them of. Wherefore through the faith that they had conceyued, they encouraged themselves, & came vnto Christ. Let vs also (after these mens example, whereby the fatherly promise is confirmed,) be encouraged to hope well of Christ in all our aduersities.

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The fruit of this faith soloweth, which is Inuocatio. For thus they pray: Iesu, maister, haue mercy vpon vs. In this their most earnest prayer, firste they acknowledge themselves to haue no deseruings, but rather horrible sinnes. For he that sayth, haue mercy, bolleth of no deserite, nor salety any worthinesse: but rather he confesseth his owne vnworthinesse, & acknowledgeth himselfe vnwoorthy a benefite. Secondly in this prayer they acknowledge Chryst to be the true Messias, and the vanquisher of death & al misfortunes. They acknowledge him to be make and merciful, not such a one as encreaseth the affliction of those that be afflicted, but rather suche a one as remedieth and healeth their diseases. Let vs also folow this example of praying, and let vs in our prayer, think and acknowledge Chryste to be suche a one in very deede, as they describe him to be in this their prayer.

Also in these Lepres we haue an example of confession, which can neuer be plucked away from prayer: and surely a man could not confesse Chryst in those dayes without perill. For the men of greatest might and wisdom did persecute Chryst, and forbad folke to professe him, as we read in the .ij. of John, where the Pharisees rebuke the blinde man whom our Lord had restored to his sight, because he confessed Chryst. But let vs folow the example of these Lepres. For although the affliction seeme grievous, whiche is to be sustained for professing Chryst: yet notwithstanding the soulhealth wherunto the profession tendeth, is greater & more certaine, than that we should flee from it for any fond frayings.

I haue spoken of the bodily Leprosie, & of the commendable deede of these Lepres. Now will I briefly describe the spirituall Leprosie, and shew the remedies of it. The spirituall Leprosie is the attainting and infection of the mind, the heart, & the affections of man, so as no part in man is pure and clean. This Leprosie also hath his markes. Wherof the first is separation from the household folke of God, and from the company of the Saints, Angels, and men. The second is an vn-

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couered head, that is to say, a barenesse of y^e gifts of the holy Ghost, ful of reproche, wherof is said in Czechell, thou wert bare and full of confusion. The third is a muffled mouth, that is to say, a stinking breath and a pestilent blast of most leude talke, which proceedeth from an vnclean hart. The fourth is a dwelling set from resort of men, such as the dwelling of y^e rich glutton is, who dwelt a great way frō the habitation of the blisset sort. The fifth is open proclamation, that is to say, the curse of the lawe, which is openly proclaymed against all that repent not, that is, against all spirituall Lepres.

But what remedie is there against this ghostly Leprosie? It is not to be cured by any cunning of man. There is but only one Physitian that can cleanse it, which is Jesus Chryst. To whō if the Lepre come and humble himself before him, calling vpon him, and craving to be healed: This most skilful Physitian will by and by, first with his owne bloud wash of the filth of this spiritual Leprosie, and then with his spirituall oyle anoynt the infected limmes, vntill they be made full whole. Vnto him therefore must we go on the fecte of sayth: his medicine which is offered by the voyce of the Gospell, is to be receyued with the mouth of the hearte, that is to say, with sayth: Of him is to be requested that effectuall Oyle, wherewith the appaired powers & strength are renewed: and great hōde is to be taken, that we fall not into this Leprosie againe, by losing this healthfull medicine of Gods word, and this healthfull Oyle of the holy Ghost. Which thing if wee do, the curing of vs will be the harder afterwarde. For when any disease hath taken too deepe a roote, it is a harder matter to heale it.

¶ Of the seconde.

As soone as he sawe them, he sayde: Goe and shew your selues vnto the priest. Whome he had healed in their going away by his only becke, then sendeth he to the priests, who though they were wicked and courtois: yet did they serue in the ministerie.

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nisterie ordeyned by God. But why sendeth hee them to the
Prests? There were many and great causes.

The first was, that hee might trie their faith: whether they
belaued his word and his promise. For God is wont by tri-
uers means to trie the stedfastnesse of his seruants in faith:
not to their hurt or hinderaunce, but to the intent that their
faith being tryed, and as it were fined in the fire of tempta-
tion, may become the purer. So was the faith of Abraham
tryed, when he was commaunded to go kil his onely begot-
ten sonne. So was the womans faith of Syrophenicia tryed:
and there be manye other examles, as of Job, Ioseph, Da-
uid and all others.

The seconde is, that by this his doing hee may confirme
the publike ministerie ordeyned by God. For the Prests
had a commaundement to discerne and iudge of Leprosie: &
to receiue into the open congregations, suche as will be
thoroughly censed, excludng the others. And if hee had done
otherwise, hee might haue seemed to haue broken Moyses
law, which hee came not to breake, but to fulfill & performe.

The third is, because the lawe & the Presthood beare wit-
nesse of Christ, according as hee sayth himself: The law and
the Prophetes beare witnesse of me. For whereas the prests
were commaunded to iudge of Leprosie, and to take an offer-
ring for the cleansing of the Leper that was healed: It was a
figure of Christs power, who cannot only iudge of Lepros-
ie, but also cleanse the same: and that with the sacrifice of his
owne bodie, and with his owne precious blood.

The fourth is, that the prests might lern by that miracle,
that the true Messias was come. For so Esay tolde them be-
fore, that Christ shoulde shewe his presence by wonderfull
miracles, among whiche this is reckened by for one; that he
shold make the blinde to see, & cleanse the Lepres. Therefore
when the prests had scene this heauenly miracle, they shuld
haue concluded vpon the Prophecie of Esay, that Iesus the
sonne of Mary was the true Messias promised in old time to
king. the

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the fathers, specially with the Prophecies concerning Christ's coming, did leuell all to this time.

The fifth is, that the Pæstes being by this miracle convinced, that Christe the true Melsias was come, shoulde sende their hearers, and the people vnto Christ the moste skilfull and cunning Whisitian bothe for bodie & soule: which thyng they didde not, leaste their owne guine shoulde be abated. They haue many folowers now a dayes, specially in the papacie.

The sixth is, that these Lepres being receiued by the record of the Pæstes shoulde shew their bountifullnesse toward God and the ordinarie ministerie.

Notwithstanding, beside these true causes for which Christ sent these Lepres to the Pæstes. The Papistes haue forged another, namely that we shoulde shryue oure sinnes to the Pæstes, numbing vp all our faults, with all the circumstances of them, which surely is a thing vnpossible. The Papists therfore doe wyeft this text to a straunge sense, & with theyr allegorie doe make grinnes where withall the wretched consciences are horribly snarled. And so of a moste comfortable Gospell, they make a moste butcherly slaughterhouse of consciences. What? Is not priuate confession too be reteined? Yes in dede, but not in consideration of this Allegorie: nor yet after the maner of the Papists, whiche like Iudges exact the reckening vp of all a mannes sinnes, and denie that there is any remission if there be not a full reherfal of all the sinnes, which (as Dauid witnesseth) no man vnderstandeth, & muche lesse can he then reckon them vp.

But what is the cause why auricular confession is kepte still in our Churches of Denmark? For the commodities thereof, whiche are very many:

The first is, that in this priuate talke, the rude and ignorant may be instructed, which haue neede to be instructed in the Catechisme.

The second is, that in it striplings and yong men, may be
tryed

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tryed howe they profite. For it is the duetie of a good shep-
herd, not only to teach goodly doctrine openly, but also his of-
fice requireth, that (after the example of Paule) he should
make a pꝛofe of his hearers at home, howe muche they haue
profited in godlinesse. For in this priuate communication. he
shall pricke forward the slouthful as it were with a spurre,
he shall commend the diligence of those that haue profited
much, and encourage them to like continuance.

The third is, that in this priuate conference, an accounte
of their faith is required of those, whose sayth and religion
may iustly be doubted of.

The fourth is, that in this talk, the weak consciences are
relaxed with doctrine, counsel and comforte, specially when
they be entangled with any scruple of conscience. For suche
persons do wel by themselves, if they get them to their shep-
herds, that they may be rayled and receiue comfort.

The fifth is, although he that belæueth truly in Christe,
is cleere acquit from his sinne: for where as sinne is a fal-
sing from Gods law and will, with a binding of the partie to
euerlasting death and damnation: out of doubt every one is
acquit that belæueth the fræ promise, according to this say-
ing: he that belæueth in the Sonne hath euerlasting life:
whereupon it foloweth, that true absolution is a deliuerance
of the belæuing man from his being bound to ceteral death
and damnation: yet notwithstanding it is profitable for all
men to heare the Gospell priuately also, which being otte-
red by the mouth of the Minister, declareth forgiveness of
sinnes, and inheritance of the kingdome of Heauen to them
that belæue. For then verely is the kingdome of Heauen o-
pened, when the Gospell that is preached, is receiued by faith.

¶ Of the third.

ANd one of them seeing that he was clenzed, came backe
agayne with a loude voyce, glorifying God, and fell vpon
his face before Iesus, giuing thanks. In this Samaritane we
Iak. v. see a

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see a moste godly example of thankfulness & thanksgiuing. Now to the intent we may be stirred vp by his example, I will say somewhat concerning true giuing of thanks in this order. First what it is, and what causes it hath: next what things are required to it: and lastlye for what thinges we ought to giue thanks.

As concerning the first, true thanksgiuing is an acknowledging and confessing of benefites receyued, together with a thankfulness of minde, and a publishing of Gods goodnesse. This appereth plainly in this our Samaritan. He acknowledgeth himselfe to be cleansed of his Leprosie: he confesseth the same thing openly: he returneth with a thankful minde vnto Christ: giuing him thanks for his benefites and blessing abode his goodnesse. This thanksgiuing hath diuers causes. First the knowelodge of God the benefactor. 2. The knowelodge of himselfe. 3. The perceyuerance of the benefite. 4. An affection earnestlye bent by sayth vnto the praysing of God: all whiche things wee see in this Samaritan. To the furtherance herof also, come the examples which may stirre vs vp to this thankfulness.

Thus haue we what thanksgiuing is, and what causes it hath. Nowe let vs see what things are requisite vnto it. There are two things requisite. Firste vertues whiche can neuer be seperated from true thanksgiuing: and secondlye the lawfull manner of thanksgiuing. The chiefe vertues are two: Truthe, and Rightfulness. Truth, like as it simplye and openly acknowledgeth God the benefactor (as this Samaritan doth) so it excludeth Hypocrisie and lying. Hypocrisie truely, that thou mayest giue thanks not only with thy mouth (as the Pharisee did) but with thy minde & voyce together And it excludeth lying, that thou shouldst not ascribe thy successe in vnhonest things vnto God: as if a thiefe would giue God thanks for a fat botie, or a harlot for a wanton Louer. And Rightfulness excludeth pride and the abuse of the thing: and on the contrarge parte putteth vs in minde

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mynde of thankfulness, of humbling our selues, and of calling vpon God.

The maner of thanks giuing is sufficiently shewed, both in the example of this Samaritan, & by this saying of Paul: I thanke God through Iesus Chryst. For when the Apostle sayth: By Iesus Chryst, he meaneth first, that in thanksgiving, fayth must shine before. Nexte, that we shoulde acknowledge oure selues to haue receiued the benefite by Chryste. Then that we shoulde referre all things to Gods glory. And lastly, that we may both knowe that our thankfulness is accepted through Chryst, and also that by the same Iesus Chryste, we haue access to God the father, to geue thanks to him for his benefites receyued.

Nowe foloweth a question for what things thanks are to be giuen. Job giueth thanks for the harmes that he had receyued. This Samaritane giueth thanks for the riddance from his disease. And so it foloweth, that thanks are to be giuen bothe for aduersitie and for prosperitie, howbeit after a diuers maner.

When thou giuest thanks for aduersities, as for affliction or other miseries, thou must do foure things. First the burthen by weying heauy vpon thee, must put thee in mynde of thy sinne, and of repentance. For it is the witnesse of Gods iudgement for sinne. 2. Thou must accept the crosse of and euery other miserie as a rodde of thy most deare father, nurturing thee and chastizing thee, lest thou shouldest perish with the disobedient. 3. Giue God hartie thanks for this his fatherly chastisement, and. 4. Thou shalt humbly desire, either deliuerance from the burthen that presseth thee, or else assuagement, conditionally, that it be no hinderance to Gods glory, and thyne owne saluation,

For prosperitie thou shalt giue thanks with promise of continuall mindfulness of them. And thus muche concerning true Thanksgiuing. But alas, no mo but one of the tenne cometh backe, the other nine go their ways unthankfull for the

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Upon the .xv. Sunday after Trinitie.



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more do the same for you, O yee of little fayth? Therefore take no thought saying: what shall we eate, or what shall we drinke or wherewith shall wee bee clothed? After all these thynges doo the Gentyles seeke. For youre heauenly father knoweth that yee haue neede of all thynges. But rather seeke yee firste the kingdome of God, and the rightuoufnesse thereof, and all these thynges shall bee ministred vnto you. Care not then for the morowe, for to morow day shall care for it selfe: sufficient vnto the day is the trauayle thereof.

The exposition of the texte.

This Gospell is a parte of that long Sermon that Christ made to his disciples, Math. the 5. 6. and .7. Chapters. In whiche parte hee condemneth couetousnesse and distrust, as which cannot stande with the seruice of God. For No man (saythe hee) can serue two masters. Agayne, with many arguments taken of Gods prouidence, he dissuadeth from vngodly and Heathenish carefulnesse of things pertyning to this lyfe: whiche carefulnesse springeth partly of not knowing Gods prouidence: and partly of distrust bred in vs by nature. Last of all, he prescribeth a certaine rule to those that are his: Seeke first the kingdome of God and his rightuoufnesse, and all thinges else shall be cast vnto you. And least anye man shoulde surmise this saying to be a defence for vyle slouthfulnesse, he addeth: For sufficient vnto the day is the trauell therof. This is the summe of this Gospell. Nowe will we propose certayne places, which are these.

- 1 Our Lords saying: No man can serue twoo masters.
- 2 How great the prouidence and care of God is for vs.
- 3 The commaundement and promise of Christ Seeke ye first the kingdom of God and his rightuoufnesse, and all thinges else shall be cast vnto you.

¶ Of

Of the first.

Exampel

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w g. fufz d

also 10. 4 / in p^rominent
 to be forty mile toward ead
 a cloud expanse of y^e
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 = 3 p^rominent.
 p^rominent expanse at
 in p^rominent day
 at ead and no most
 westward ead do p^rominent
 at ead do no most

couetousnesse, and our belly, and yet therewithall we boſt our ſelues to be true worſhippers of God, but y cannot be. Wee that worſhippeth the diuel, hath renounced God. Wee that embraceth y Popiſh Idoll ſeruite, hath troubled the wel of gods word. Wee that ſerueth couetouſneſſe, can not be the ſeruant of God. Which thing the Lorde purpoſed to ſhew chiefly in this Goſpell. Why ſo: Becauſe Paule writing to Timothy ſaith: They that will be rich, do fall into temptation, and the ſnares of the deuil, and into many vnproſitable & hurtful deſires, which do down men in deſtruction & damnation. For couetouſneſſe is y root of al euil, in ſeking after y which, diuers haue ſtraied from the faith, & wrapped theſelues in many ſorrows. Here doth Paul cunningly point the nature of couetouſneſſe, which fighteth fall but againſt godlineſſe & y ſeruite of god. For they haue contrary effects. Wee y ſerueth couetouſneſſe falleth into the ſnares of y deuil: but he y ſerueth God; breaketh the ſnares of the deuils. Couetouſneſſe doth downeth a man into deſtruction & damnation: but y ſeruing of God deliuereth him. Couetouſneſſe leadeth away fro faith: but the worſhipping of god kepeth men in faith. Couetouſneſſe ſnarleth a man in many ſorowes, but the ſeruing of God leadeth a man into euerlaſting ioy. Couetouſneſſe is the roote of al euil, & the ſeruice of God is the wellſpring of al good. It is no maruel therefore y Chriſt ſaith: No man can ſerue God & Mammon. For they fight one againſt another, & are delighted in contrary things. God commaundeth thee to ſeek the welfare of thy brother: but couetouſneſſe counſelleth thee to liue to thy ſelf, as we ſee in y rich glutton. God commaundeth thee to beſtowe of thy goods vpon the poore: but Mammon bids thee get other mens goods by hooke or by crook. God wil haue thee ſober: But Mammon bids thee run to riot & take thy pleaſure. Howebeit, it is here to be noted, that the Lorde denieth not but a man may haue riches: & ſerue God both at once. For Abraham had riches: ſo had Dauid: ſo had Joſeph in Egypt, Ezechiſ, Joſias, Theodoſius, Cornelius, and manye other, who neuertheleſſe ſerued God. Why ſo: Becauſe they ſerued not the y riches,

but. *they did not ſeeme a Vaydell deſper to greue thier ſoules to do againſt y commandment of god as y ſcripture ſayd*

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The

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godly mind, must take nothing in hand but by the comādes
mēt of god. Honest therfore must that vocatiō be wherof the
care shal bee godly & holy. Again that holy care must proceed
of faith, for without faith, nothing can please God. Thirdly,
forasmuche as if the Lord keepe not the Citie, they watch in
vain that keepe it: prayer and thanksgiving must go with it.
Prayer verely, wherewith to desire Gods help: and thanksgiv-
ing, wherby to attribute our successe vnto God, and not
to our owne wisdom or worthinesse. For soothly it is y best
remedy y can be against the tēptation of hethenish thought-
fulnesse, to flee vnto God by earnest prayer. Whiche thing
Paule teacheth in the fourth chapter to the Philippians in
these words: Bee carefull for nothing, but in all things let
your requests be made knowne to God by prayer and entre-
tance with thanksgiving. Fourthly our care must tend prin-
cipally to the glory of God. For although regard may be had
to the welfare of our house: yet the principall end must bee
Gods glorie. Fifthly if our care and travell haue not so good
successe as we would wish: Let vs submit our selues to y wil
of God our father, in true feare and lowlynesse, according to
the counsel of Peter, saying: Submit your selues vnder the
mighty hande of God, that he may exalt you in the tyme of
exalting, and caste all your care vppon him, bicause he careth
for you. And Psalmc. 5. Cast thy care vppon the Lord,
and he shall feede thee, and he shall not suffer the iust man to
bee tossed continually for ever.

The next care is that which in part seemeth godly, and in
part is conuincēd or found to bee vngodly. As when wee re-
garde the things that pertaine to our ductie, (whiche thing
God requireth earnestly at our hands:) but yet through a cer-
taine misdouting of Gods providence, bred in vs by nature,
wee passe our bounds, & trayterously rush into Gods office.
As when a houtholder bringeth by his children a right, and
after a godly manner, and looketh well to his houtholde: but
so, as ouer much fearefulnesse and sorow driueth him to im-
patience

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patience, when his trauell & care haue not successe according to his minde. Therefore let the godly man cast this care vpon the Lord, and doe his duetie lustely, and not suffer his godly care to bee stayned with heathenish distrust, to the intent that hauing cast away this heathenish distrust and sorrowfulnesse, peace may continue with vs inwardly, & we may bee more modest and make towards men, with whome let vs serue all one God, shaking off the yoke of Hammon and heathenish carefulnesse. Thus muche haue I sayde concerning the three kindes of carefulnesse, to the intent we may know from which of them the Lord dissuadeth vs in this Gospell. For he dissuadeth vs not from the godly & holy carefulnesse, such as hee himselfe sustayned most of all men, but from the vngodly & heathenish care. Now heer be set in order six arguments, by which is confirmed Gods prouidence & care for vs. Whereupon is concluded, y heathenish care which proceedeth of want of knowing Gods prouidence, is to be shaken off.

The fyrst argument. Is not the life more than meate, and the bodie more than rayment? That is if God haue giue the greater thing without your care, why shoulde hee not giue that which is the lesser? Then sith he hath without your care giuen vs soule and bodie, which are great things, why shoulde hee not giue vs fode and rayment whereof these things haue neede, that they may continue and not decay, specially seeing hee hath created all things to our vse.

The second. Looke vpon the fowles of the ayre, which neither sowe nor reape, nor gather intoo their barnes: that is to saye, Your heauenly father feedeth the birds of the ayre which are far inferiour vnto you, if ye respect the degrees of worthinesse, why then shoulde he not feede you whome he hath created after his owne likenesse? With this argument doth Dauid comforte himselfe when hee sayth: Whiche gineth meate to the yong Ravens that call vpon him.

The thyrd. Which of you by taking thought is able to make himselfe one cubite higher? and wherefore then take yee thought for

1 Argument

maior

to depend on God

minor

not to depend on God

conclusion

to depend on God

2 Argument

maior

to feede the fowles

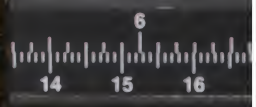
minor

to feede man

conclusion

to feede man

3 Argument



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maior

minor

conclusion

4 Argument

maior

minor

conclusion

5. Argument

maior

minor

conclusion

6 Argument

maior

minor

conclusion

for your rayment. As if hee had sayd. Mayne is this thought of yours. God giueth stature of the body without thy care, and why should hee not giue rayment without this thy heathenish distrust of god, as though he refused to assist thee in thy laboz.

The fourth. Consider the Lilies of the feldes howe they growe. The Lilies in the fieldes take their sappe of the earth, according as God hath disposed before: and they are so beautifully arayed, as that Salomon in all his glorie was not arayed like one of them. Seeing then that God doth so much for the Lilies which wither away within a while, and shall be burned: why should hee not clothe vs whome hee hath created for eternall life?

The fifth. After all these things doo the Heathen seeke. As if he should say: You in times past, after the maner of Hea then folke, were ignorant of Gods prouidence, and boyde of fayth. But now yet knowe that God hath a care of you. Why then seek yee things needful for your selfe, with heathenish carefulnesse?

The sixth. Your Father knoweth that you haue neede of all these things. Marke these things aduisedly. He saythe not, the dreadfull God, the iealous God, the maker of Heauen and earth, he that visiteth the sins of the fathers vpon their children knoweth: but he sayth, your father knoweth: whose father? your father. What maner a father? your heauenly father. Because he is heauenly, he is also most god, most mightie, and moste wise. Because hee is most god, he wil giue those things that be god. Because hee is moste mightie, hee can giue what he will. And because hee is moste wise, he knoweth how, what, and when it is moste to giue.

¶ Of the thirde.

Seeke yee firste the kingdome of God and his rightuousnesse, and all things else shall bee cast vnto you. In this thoste saying of Chyest are two things, commaundement and promise. The commaundement is; Seek first the kingdome of God and the

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righteousnesse of God. And the promise is: And all thynges
else shall bee cast vnto you. first and foremost therefore let
vs see the commaundement, and then the promise.

The commaundement is, that we should seeke the king-
dome of God, and the righteousnesse of God. Here it is de-
maunded what maner of things Gods kingdome and right-
eousnesse are. And againe, after what meanes they are to
be sought. The kingdom of God is of three sorts in the scrip-
ture: that is to wit: of power, of grace, and of glorie. He bid-
deth vs not seeke the kingdom of his power, but of his grace:
from whence is the passage to the kingdom of glorie. What
is the kingdom of grace? It is that kingdom wherinto we
are receiued of mere grace, while we beleue the Gospell.
For the Gospell is as it were the voyce of a cryer, where-
by they are called to this kingdom. Of this speaketh
Christ in another place: The kingdom of God is among
you. Then is this kingdom, the grace of God whiche Chri-
stes Gospell offereth. The promise is the gate. The bringer
in, is the holy Ghoste, whiche sanctifyeth and regenerateth
vs a newe in the Lauer of Baptisme by the worde. Briefly,
this kingdom of grace is mercy, forgiveness of synnes,
joyfulnesse of conscience, and deliuerance from the king-
dome of Satan. What is that righteousnesse of God which
he biddeth vs seeke: Out of all doute it is the newe life and
obedience whiche God requireth of his children. And it is
called the righteousnesse of God, because it pleaseth god, that
is to wit, for the faithes sake whereby we are reconciled to
God in the bloud of Christ.

The promise is: And all things else shall bee cast vnto you.
That is to say, the things that pertain to the sustenance
of this life shall be given you. But Paule (whereof no man
doubteth) did busily seeke the kingdom of God: and yet not-
withstanding in the .xj. chapter of the seconde Epistle to the
Corinthians, he complaineth, that he was distressed with hun-
ger and thirst. Againe holy Iacob suffered scarcenesse of corne
and

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and other victuals, in so much that he was constrained to go with his household into Egypt, lest he and his should have perished for hunger. Therefore this promise of Christs seemeth vaine. I answer: Christs promise faileth not: for the truth can not lye. For Christ who is our Physician is not ignorant when remedies are to be ministered, and when they are too be withdrawn. He regardeth not so much our unskillfulness, as his owne wisdom. Therefore let vs take this for a certaintie, that he forsaketh not those that are his. As for that we now and then want things necessarie, there be many causes. Firste, that we may be exercised in patience. 2. That now and then our sinnes may be punished with these plagues. 3. Forasmuch as we oftentimes seeke things superfluous, we iustly and rightfully want things necessarie. 4. Because we abuse things when we haue them. 5. Because we yeld not thanks vnto God. 6. Because we distrust God. 7. Because we diuers times ascribe the good things y we receiue, rather to our owne endeuor & painefulnesse, than to God the giuer of them. Wherefore if we coniect Gods blessing, let vs confesse and do as the Prophete doth, which sayth: All things are thine Lord, and we render vnto thee the things that we haue receiued at thy hand. Here as the prophet confesseth all things to be Gods gifts: so hee turneth all things to Gods praise. Whiche thing that we also may do, our heauenly father graunt vs through Iesus Christ, to whome be glory world without end. Amen.

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¶ The Gospell. Luke. vii.



ND it fortuned that Iesus wente into a Citie called Naim, and many of his Disciples went wyth hym, and much people. VVhen hee came nygh to the gates of the Citie: Beholde, there was a dead man caried out, which was the on-
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lie Sonne of his Mother, and shee was a widowe, and muche people of the Citie was with hir. And when the Lord sawe hir, he had compassion on hir, and sayd vnto hir: weepe not. And hee came nigh and touched the Coffin, and they that bare him stode still. And hee sayde: Yong man, I say vnto thee arise, and hee that was dead sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophete is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout al Iewry, and through out al regions which lie rounde about.

The exposition of the text.



Dule the Apostle wytyng to the Romaynes sayth: What things so euer are wyritten they are wyritten for our instruction, that through pacience and comfort of the Scriptures we might haue hope. Wherefore when we reade the most swete Gospell of this day, lette vs knowe that it pertaineth not only to that wydowe of Naim, but also to all mankynde. For Chryst in this Gospell beareth witnesse of the power of his owne Godhead, of his pitifulnesse towards them that be in distresse, and of his office. For first the Lord proueth himselfe to be almightie, in that hee ouermaistereth Death, which is the king of sinne. Agein hee uttereth his pitifulnesse towards vs, in hauing compassion vpon this womans miseries. And hee sheweth that it is his office to destroy the workes of the Deuill, for vnto that purpose came hee into the world, as Moyses, the Prophets, hee himselfe, and the Apostles testifie. These are the things in generall, that are to be considered in this Gospell. Nowe be it to the intente we may receiue the greater fruit thereof, I will propound thre places, which I will intreate of in this Sermon.

Al. iiij. What

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- 1 What maner of affection Chryst beareth towards vs.
- 2 The declaration of this present miracle, with the circumstances of the same.
- 3 An Image of all Mankinde.

¶ Of the first.

The Euangelist telleth a story of a certaine yong man that was dead, and carped out to be buried: at the sight whereof our Lord was moued with compassion. For when he behelde the sorrowfull mother, he conceived a deeper thought. There came to his remembrance the fall of mankind, the tyrannie of the Deuil, & the greatnesse of the miseries whereunto mankind is distressed by reason of sinne. He considered it was his office to ouerthrow these fortifications of Satan. For he saw in this woman, a paterne of mans wretchednesse whiche did put him in mynde of mans fall and of his owne office.

We may therefore gather two things of this place. One what we be: and another, what Chryst is toward vs. We in very deede are miserable, in distresse, and damned, and we can not of our owne power wrest our selues out of so greates mischæues. Chryste is God and man, and came to saue that which was losse, who in this case uttereth his affection towardes mankind. For he is none otherwise mynded towardes vs, than he was towards this widow. He is grieved for his calamities, and he is grieved for ours. He helpeth hir, and he wil help vs also. This is the very thing that the Apostle saith, writing to the Hebrewes: we haue a high priest that can be sorry with vs in our infirmities. Pea surely, he hath the greater affection and loue towardes vs, than this widow hath towardes hir only sonne, whom she foloweth here weeping to the place of his buryall. For thus saith the Prophete: Can a woman forget the Babe of hir own wombe: though she do forget, yet will I not forget thee.

But

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But what are the causes of this unspeakable louingnesse of Chrystes towards vs, that are all to be daboed with the filthinesse of many wicked crimes? Surely there is no desert of ours, ne worthynesse in vs. Howbeit there be foure causes whereby the sonne of God is moued to embrace vs with so great louingnesse.

The first is his fatherly kindnesse. For he created vs, and therefore wee are his by right of creation. And although he know vs to be full of filth and wickednesse: yet notwithstanding he findeth somewhat in vs that is his, namely, that wee be his creatures. Thou hast mercy on all things (sayth the wise man) and thou hatest none of the things that thou hast made.

The seconde is the worthynesse of our creation: Namely, for that we are created to the likenesse of God, according to this: Let vs make man after our own image and likenesse. And because this image was for the chiefe part thereof defaced through sinne: the Lord himself came to repaire it again. Which thing cometh then to passe, when we beholding him stedfastly by true faith are transformed into the likenesse or image of God.

The thirde is, the end to which we are created. For wee are created to be the temple of God glorifying God. And albeit that this Temple was then unhallowed through sinne: yet the stuffe of it was still remayning, wherof Christ might buyld vp a new Temple.

The fourth is the destruction of Sathans kingdome, to ouerthrow the which, Christ came into the world. A certaine hanfel of this destruction was giuen in this miracle. Christ encountered oftentimes with Sathan, and oftentimes didde put him to flight, and at length ouercame him when he arose againe from death. This victorie of Chrystes shall bee seene perfect in the last day, when the last of all enemies (death) shall be abolished. These foure causes moued our Lorde to take flesh vpon him and to become man: and in the flesh, that is in

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the nature of man, to suffer both in soule & body for mākind.

And although this affection of Chyistes be oftentimes commended vnto vs in the woꝛde of God, and warranted with many miracles, yea and with the obedience of the Sonne of God himselſe, who was obedient to the father euen vnto the death of the crosse: yet notwithstanding ther be thre things that labour to perswade vs otherwise. That is, the law, conscience and the heap of miseries wherewith we be ouerwhelmed in this life. For these things crye vnto vs that we are abiects from Chyſt.

The lawe sayth: Cursed is euery one that continueth not in all the things that are wrytten in the booke of the law. And there is no man but hee ſaith hee hath innumerable wayes transgressed y^e law. We looke vpon Cue who became subiect to the sentence of cursing for breaking of one commaundment: and what shall become of vs that haue offended God so often?

The sentence of this law is confirmed by the fearfulnesse of the conscience, which is as good as a thousand witnesses, as it is sayde in the Proverbe. The conscience is a thousand witnesses. Her vnto pertayneth this saying of the Poet: As eache mannes conscience findeth him, so feelles hee in his heart, a ioyfull hope or dreadfull feare, according too deserte. And S. Barnarde sayth: The euill conscience of our sinnes, is our witnesse, our iudge, our tormentor, & our prison: for it accuseth vs, it iudgeth vs, and it condemneth vs. What can be more greuous (I pray you) than day and night to cary such witnesse about vs in our brest: Many being conuicted by the recoꝛde of this conscience, haue abridged their owne liues, while they could not endure to heare hir accusing them and bearing witnesse against them.

To the furtherance herof cometh the huge heape of calamities, which confirme y^e sentence of the law & the conscience. Against these thre most greuous temptations, let vs in true repentance set Chyſt alone. He came into the woꝛld to take away y^e curse of the law: to wipe out sin: to turn into gloꝛy all

al the miseries of those that belæue in him: how bæ it in such
wise as al things are don orderly. This woꝛld is a wast wil-
dernesse, fro whence we must passe into our countrey. The
people of Israell came not by & by into the resting place that
was promised them. Ioseph came not to so great dignitie in
Egypt, without imprisonment before. Christ entred not into
his gloꝛy till he had bin first crucified, dead & buried. Where-
foꝛe it behoueth vs also to enter into gloꝛy by the crosse. Foꝛ
thus saith Paule: If we suffer with him, we shal reigne with
him also. He y shunneth the encounter, looketh foꝛ y garland
in vain. No mā shalbe crowned (saith the Apostle) but he that
contendeth lawfully. The same sayth: we are made safe by
hope. Therfoꝛe against the curse of the law, let vs set Christ
who became accursed foꝛ vs. Against our conscience accusing
vs, let vs set Christ acquiting vs from sinne. If the sonne set
you free (saith he,) you are free indeede. Against the miseries
of this present life, let vs set Christ and the purpose of God:
whose will it is y we should become like vnto y image of his
sonne. To be bæd, let vs in true repentance & faith flæ to the
thꝛone of grace our Lord Iesus Christ. In him only shall we
find help at time conuenient. Foꝛ he sayth to all that belæue
in him: Bæ not afraid my little flocke, foꝛ it hath pleased my
father to giue you a kingdome. And so let vs not suffer any
thing in heauen, in earth oꝛ hel, to perswade vs that Christ is
otherwise affectioned towards vs, thā he was towards thys
widow. Therfoꝛe let vs lern hærby y god iudgeth far other-
wise than doth y woꝛlde. Our God & mediator Iesus Christ
doth not after the maner of the woꝛlde reiect them that bæ in
misery and distresse, but he receiueth al that come vnto him:
accoꝛding to his promise: Come vnto me all ye that labour
& are loden, & I will refresh you, & ye shal find rest vnto your
soules. Furthermoꝛe godly widowes may lern hærby, what
a patrone, aduocate, & comforter they haue: Let gouerners of
churches lerne hærby, not to shun such as be in misery & di-
stresse: And let the magistrate lerne by the example of Christ
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not to despise, not to shake of, not to condemne men because they be in miserie and distresse, but rather to cherish & comfort them. Againe let vs all learne to embrace one another with mutuall affection of charitie, & to comfort one another after a godly manner. And thus much cōcerning the first part of this Gospell. Now followeth the second.

¶ Of the seconde.

In the declaration of this present miracle there be many circumstances. Of which eche one hath his seuerall lesson, and therfore I will reherse them in order with their lessons, and admonishmentes.

The first : VVhen the corse was caried forth, the widowe his mother followed after, and a great company of the citie wyth hir. Here we see two things: of which the first is the solempne bearing out of the Corse, which the sorrowfull mother followeth: and the other is the honour & solempnitie of the buriall. They carry the dead Corse after an honest sort to the place of buriall, so also did the holy Fathers. Abraham buryed hys wife honourably. Joseph conueyed the Corse of the Patriarke Iacob to buriall, with a great trayne of people. Iacob and Esau buried their father Isaac honourably. To be short, among all the Godly there was great solempnitie bled in burials. And that was done in hope of the resurrection of their bodies, and of the immortallite that is to come. The Church at this day followeth the example of the holy fathers, though many be to be found which cast out their dead Corses as if they were the carcases of swine. In our burials is bled suche a solempnitie as this is. The godly being present followe the Bere: and there is singing, ringing, and sometime preaching.

They that followe the Bere, do first utter their good will towardes him that is departed. 2. By this dede they shewe an example of their fayth, concerning the rising again of the dead. 3. They are warned that they themselves in their time
(when

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(when the Lord shall thinke good) must folowe, and by death take their leaue of these miseries of the world.

When is there singing, and that is, to the intent the liuing may comforte themselves with godlye Psalmes, and geue GOD thanks for him that is dead, if he depart in the true profession.

The ringing is, not onely to call the people together to bying the Corse to Church, but also that the liuing may thereby be put in mynde of Gods trumpet, by which all the deade shall be waked up in the last day.

Lastly there is preaching, to the intent that those whiche wayte vpon the Corse to Church, may carry home some instruction and comfort with the against death. And thus much briefly concerning the first circumstance, and the solemnitie of buriall which is obserued among vs.

The seconde: Our Lorde saythe too the wydowe, weepe not. Her some demaund whether it be lawfull to moorne for the dead. The examples of holy men and the scriptures admitte mourning for the deade. In Deuter. the last Chapter, all the people mourned in the desert for Moyses when he was dead. Abraham bewailed his wife Sara. Ioseph a holy mā mourned many dayes for his Father Jacob. Dauid mourned for Ammon his sonne: Israell for Samuell: Martha for Lazarus: and our Lord himselfe also wept for Lazarus. Iesus the sonne of Syrach in his. 31. chapter sayth: My sonne shed thy teares ouer the dead, and begin to sorowe as if thou haddest suffered harme. But Ieremie in his. 22. Chapter saythe: Bewaile not the dead. And Chrysostome saith here to the woman: weepe not. These countersayings Dauid reconcileth. 1. Th. 4 where he sayth: Brethren I would not haue you ignorant concerning them that are false addepe, that ye sorow not as others do which haue no hope. When is it heathenlike sorowing that is forbidden, which hath no hope of comfort by the resurrection of the dead. But measurable mourning is graced, such as they vse which haue comfort set present before the.

But

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But in as muche as we fall into mention of comfort, let vs briefly say from whence Christians may fetch comfort in the death of their friends. First let them thinke vpon Gods wil, which they are bound to obey. 2. Let them thinke vpon the vniuersal case of all men. For we must al dye once. 3. Let them thinke vpon Gods rightuousnesse. For what is moze rightfull than that hee whiche hath giuen life, shoulde take it to himselfe againe, and keepe it, when he sees it good so to do. 4. Let him thinke vpon Gods wisdom, who only knoweth whither it is moze for our behouf to liue or die. For he taketh many away, eyther bicause they should not be made worse, or else that they should not endure any moe troubles in this mortall life. 5. Let them thinke wth themselves that the deade are set free from the miseries of thys lyfe. 6. Let them thinke it is wayne to take long sorowe for them, sith sorowe cannot call them againe. For so did Dauid comfort himselfe in the .12. Chapter of the seconde booke of Kings. He moyned as long as his Child lay sick: but when he was dead, he arose & washed, and ate meat. 7. Let them think that hee which soroweth ouermuche, doth hurt his owne body, and in so doing sinneth against God. 8. Let them thinke that the blisse of immortallitie is not to be enuyed to the partie deceased. For blissed are they (sayth the Scripture) that die in the Lord. 9. Let them thinke vpon the resurrection of Chyyst, and of our selues also, which shal be at the latter day. For this thought must be a common remedie, not only against the sorow that we conceiue for the deade: but also against all afflictions as well of mynde as body. But some man obiecteth. I haue forgon the comfort of my life. The thou bewaylest not him that is dead, but thou bewaylest thine owne self and thy losse that thou hast by forgoing him. It is a naturall thing to weepe. Thou sayst the truth: but let grace ouercome nature. Thus muche is added briefly in the seconde circumstance concerning comfort at the death of our deere friends

The third: Our Lord toucheth the coffin wherin the dead
man

man lay. By which touching he declareth that his body was the instrument too get vs life and saluation.

The fourth: He speaketh too the yong man and sayeth: I say to thee, yong man arise. So also raysed he the yong maid, as is in Marke. So raysed he Lazarus, that had bin buried foure dayes, as is in John. Here we are taught, bothe that Christ is stronger than death, and that his word is the worde of life and saluation.

The fifth: The dead man ryseth at Chyffs cal, and this is the miracle, he riseth y was dead: he began streight ways to speake: and our Lord deliuered him to his mother.

The sixth: Feare fell vpon them all, and they glorified God saying: A greate prophet is risen vp among vs, and God hath visited hys people: and this saying was spred abrode of hym through all Iewrie. Here is described a double frute of thys miracle. The one befallerh too the present hearers: and the other extendeth vnto others, to whome the report of this miracle came. The present beholders conceyued faith hereby, and so feared God, glorifying him with true worship, and acknowledged the Messias to be come whome also they confessed. Besides that, the report hereof came vnto others that were in Iewrie and the countrey bordering therevpon, who in likewise conceiued ffaith in the Messias. And in these dayes the report hereof cometh vnto vs, wherby we may acknowledge Christ too be the very Messias and too be stronger than death, and may conceiue faith in hym: magnifying God with hart, voyce, confession, and manners: and so it will come to passe, that one day we shall haue by hym a ioyfull resurrection to euerlasting life.

Of the Church

Saint Ambrose sayth that the image of the Churche is set for the here: and bicause it representeth our estates, it is toozth the opening. The widow (saith he) signifieth y church: the dead yong mā, euery sinner y liueth without repentāce: and

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and the Coffin betokeneth the body of sinne. The widow bewaileth hir dead sonne: That is to say, the church lamenteth for the vnrepentantnesse of the wicked, & entreateth Christ to moue them and drawe them to him with his word & hys spirit. Christ therefore biddeth them that caried the corse to stand still. For the sinner is bozned to hell by foure porters, which are these: First hope of longer life. Secondly looking vppon other mennes faultes. Thirdly presumption vppon Gods mercy. And fourthly, flatterie of leud companie. Now if thou wilt ryse from the deathe of sinne, thou must nedes haue Christ who biddeth the porters stay. Firſt therefore thou must exclude hope of long lyfe, because life is vncertein (according as the experience of many teacheth) and perill is at hand as it is to be ſene in the riche glutton. Againe, thou muste not set another mannes euill life before thee as a patterne to follow: but thou muste submit thy selfe to God as Abraham did: thou must trust in him: and thou must amend thy conditions: knowing that the multitude of offenders shal excuse no man in iudgement. It booted not Adam to saye. The woman that thou gauest me hath giuen mee of the Apple. Thirdly lay away presumption of Gods mercy: for this presumption is a great contempt of God. Rom. 2. Fourthly put away flatterers that entice thee to euill. And when thou hast done so, leane vppon Christ with liuely faith, & he will quicken thee to eternall life, the which, Christ graunt vnto vs, to whome be honoꝝ for euer moze. Amen.

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¶ The Gospell. Luke. xiiij.

IT chaunced that Iesus wente intoo the house of one of the cheefe Pharisees to eate bread on the Saboth day: and they watched him. And behold, there was a certaine man before him whiche had the drop sicke. And Iesus answered, and spake vnto the Lawyers and Pharisees,

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ifies, saying: Is it lawfull to heale on the Sabbath day? And they hild their peace. And he toke him and healed him, and let him go: and answered them, saying: which of you shall haue an Asse or an Oxe falne into the pitte, and will not straight way pull him out on the Sabbath day? And they could not answere him againe too these things. Hee put forth also a similitude to the guesstes, when hee marked howe they preaced to bee in the highest rounnes, and sayde vnto them: VVhen thou arte bidden to a wedding of any man, sitte not downe in the highest rounne, least a more honorable man than thou be bidden of him, and hee (that bad him and thee) come and say to thee: giue this man rounne: and thou begin with shame too take the lowest rounne. But rather when thou art bidden, goe and sitte in the lowest rounne, that when he that bad thee commeth, hee may say vnto thee: friende sit vp higher. Then shalt thou haue worship in the presence of them that sitte at meate with thee. For whosoever exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

The exposition of the text.



The occasion of this Gospell was this. Chryste being bidden to dinner of a certayne Pharisee, was watched by those that sate at meate with him, that eyther in his wordes or in his dedes they might haue found somewhat to charge him with all. For the world is so wicked, that lyke as men cloke vices vnder the visors of vertue: So they are not ashamed to raise slander vpon honest deeds & true vertue. So great is the malice of mē. Notwithstanding, Chryst is not seared away with their leudnesse, but keepeth his olde wont, & executeth his office euen in y^e thickest of his enemies, leauing vs an example, that wē should not cease to procede in well doing, though wē shoulde see all the whole worlde bent against vs. Chryste therefore healeth this wretched de-

Am. j.

claring

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clarifying therein the might of his Godhead, his most forward will to helpe them that bee in miserie, and his Office for which hee came into the worlde. Moreover hee sheweth the right maner of halowing the Sabboth day, and by his dede doth as it were, define the true keeping of the Sabboth. By which thing, like as he reproveth the pryde of the Pharisees and their ignorance in the scriptures: So he exhorteth them unto true humilitie. And thus much concerning the summe of this present Gospell. The places are thre.

- 1 Of the Sabboth, and the true workes thereof.
- 2 Of the miracle by which the true vse of the Sabboth is confirmed.
- 3 Of true Humilitie.

Of the first.

When the Lord was bidden to dinner by a certain Pharisee vppon the Sabboth day, and that a certaine man diseased of the Dropsie was brought before him, he demaunded of those that seemed to themselves to bee wyser than other men, whither it were lawfull to heale vppon the Sabboth day. And the cause why he put forth this question, was for that as the Pharisees had with their gloses corrupted the other scriptures: So also had they defaced the keeping of the Sabboth. Whobeeit for as much as the question is concerning the Sabboth, we wil set forth the whole doctrine concerning the Sabboth, and speake of foure things in order. First wherfore God ordeyned the Sabboth day. Secondly what is the right vse of the Jewes Sabboth. Thirdly what maner of holy dayes ours ought to bee. And fourthly of the true Ceremonies of the Church, and of the ends of them.

Why then did God ordeyne the Sabboth day? There be reckened chiefly fyue causes. Of whiche the firste is, that it shoulde bee a perpetuall Sacrament or remembraunce of Gods rest after the creation of the worlde, which he made in sixe dayes with all the furniture and contents thereof. This cause

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cause is alledged in the seconde of Genesis, where Moyses sayth, that the Lord commaundeth the Saboth day to be kept holy, because he rested that day fro creation. The same thing also is declared in the .xx. of Exodus in these words. The seventh day is the Sabboth of the Lord. For in six dayes the Lord God made heauen and earth.

The second cause of the ordeyning of the Sabboth is, that it should be a type and counterfigure of Christes Sabboth keeping. For it represented the Sabboth, whiche Christ the true Passouer and creator of the new Heauen & new earth should rest in his grane vpon the Sabboth day, and keepe the very Sabboth arighte. And therefore he commaundes the Jewes strictly to keepe the Sabboth day. And by the vnsferchable deuise of his wisdome he ordeyned, that Christe the true Paschall Lamb, should be slayne and put to death vppon the very day of the Passouer, and that he rested the Sabboth day folowing in his grane.

The third cause also why the Saboth was ordeined, was that it should be a pledge of the promise. For God promised his people a Saboth, that is to say, a rest. Clay the .viiiij. And in that daye, when G D D shall giue the rest from thy labour, and from thy confusion, and from thy harde bondage wherein thou didst serue. &c. The people of G D D loke for thre kindes of rest. The first is from the laboure of the present troubles in this life. The second is from the temptations wherewith oure owne Conscience and the Deuill assaulteth vs. The thirde is from the thraldome of the Deuil, so as he may neuer more bring vs vnder his bondage and hard yoke.

The fourth cause of the institution of the Sabboth is, to the intente there shoulde be a time certaine for teaching and hearing the word of G D D, or that there shoulde be a time wherein there might be an open and common professing of the religion, in which the godly might take comfort, & the ignoraunt be instructed in godlinesse. Clay 58. If thou

Am. y.

call

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call a delicate Saboth: Then shalt thou delight in the Lord, Job. 22. Then shalt thou delight in the almightie, and lift vp thy face vnto God. For the Sabboth was not ordeyned to play and drinke in, but to pray and prayse God in. Where vppon Aulke saythe, it is lesse euill to go to plough than to play vpon one of those dayes.

The fifth cause is for ciuil policie, which is commended to Gods people. Deut. 5. In these wordes. Keepe the Saboth day, that thy man seruant, thy mayd seruant and thy selfe may rest. And afterwarde. Thou shalt do no manner of worke therein, thou and thy sonne and thy daughter, thy man seruant, and thy maide seruant, thine Oxe and thine Asse, and the Straunger that is within thy gate. And thus haue we the true causes, and the right vse of the Jewish Sabboth. Now although the Jewish Sabboth togyther with other ceremonies of Moyses, be abolished and disanulled, so farre forth as pertaineth to the keeping of the seuenth day of the weeke: Yet notwithstanding, as touching the vse of it, it is continuall, as a thing ratified by the lawe of God and nature. For like as God will be serued, and that his word shall be preached: So nature telleth vs it is vtterly necessary, that there should be some certaine time appointed for holy matters. Therfore there must needs be certaine dayes appointed, for folke to assemble and meet in openly at certayn houres, that the word of God may be taught and learned, to the intende all things may be done orderlye, and after a comely fashion in the Church, according as Paule teacheth the Corinthians.

Moreover, in oure holydayes two things are to be obserued. One is, what is to be eschued: Another is, what is to be done. Thre things are to be eschued. The firste is outward labour: And that to the intende the minde may wholly intende to Gods seruice: that is to say, that it may wholly intende to heare Gods worde, to learne it, and to consider vppon it. And therefore it is the Magistrates dutie to provide:

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prouide that the seruice of God be not hindered at such times by bodily laboures. Howbeit, here it is to be knowne, that there be foure exceptions which excuse those that labour at such a time. The first is necessarie. For our Lorde himselfe excuseth his Disciples for plucking the eares of corne vpon the seuenth daye, as saith the Mathew in the twelfth Chapter. The second is the profite of the Church, like as the Priestes did all things vpon the Saboth day which seemed needfull in the Church, without trouble of conscience for the Saboth. The third is the profit and sauegard of our neyghbo: wherfore our Lord also healed the man that had the droppe, vpon the Saboth day. The fourth is the authoritie of the superiours, to whom we must be obedient. But let the superiours take heed that they offende not him which is their superiour, while they hold their inferiours too straight. The second thing that is to be eschued, is voluptuous lyfe, together with all the woorkes of darknesse which fight full against keeping holy the Saboth day. Thirdly thou must eschue the contempt of godly ceremonies: soothly, least eyther by absenting thy selfe, or by despising the holy Ceremonies, thou giue others example to become worse.

Thus haue we what things are to be eschued in oure holydayes: Nowe let vs see what is to be done in them. First therefore in as much as the Iewes were occupied in killing sacrifices, and in offering: Let vs also dea the sacrifices of our owne bodies, and offer the Calues of our lippes: Let vs earnestly repent: let vs glorifie God with hart, mouth, confession, and behauiour: let vs offer the incense of our hart: that is to wit, faith, and hope: let vs offer the sacrifice of well doing, with which kinde of sacrifice God is delighted (as the Apostle sayth to the Hebrewes:) Let vs be quicke to giue almesse: Let vs cherish the weake members of the Church: and let vs heale them also (as much as may be) after the example of Chryst and other holy men, which exercised themselues in the true holyday woorkes.

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Now remayneth somewhat to be sayde of Ceremonies. Ceremonies are customes and ordynances made to gouerne the body of the Church withall. These, if they be lawfull, (for I haue nothing to do with vngodly Ceremonies) eyther haue they warrant of the manyfest worde of God, as Baptism and the Lodes Supper: else they make in dede to the mayntenaunce of the doctrine, and orderlynesse of the Church, and are ordeyned by some counsell of the spiritualtie, or by the godly Magistrate. These Ceremonies serue to two endes. For they are ordeyned for comelynesse and orderers sake. Of comelynesse are two partes: The first is, that we shoulde be stirred vp vnto godlynesse, by those helpe: The latter is, that modestie and grauitie might appeare in the minystration of godlynesse. Order consisteth of three parts. The first is, that the chiefe doers or heads of the congregations, might haue a certaine rule to deale by. The second is, that the hearers accustomie themselues to obedience and discipline. The third is, that peace and quietnesse be prouided for, by mayntaining the Church in good estate. Thus much breuely concerning godly Ceremonies and the ends of them, and the partes of those endes.

Of the seconde.

The second lesson which this Gospell teacheth, is concerning the miracle whereby the man was healed that was diseased of the Dropsie. In this miracle are foure things to be obserued. The question, the healing, the defence of the dede, and the vse of the same.

The question is put forth by Christ himselfe, whether it be lawfull to heale vpon the Sabbath day. Wherevnto the Pharisees make none answer, for if they had denyed it to be lawfull, they shoulde haue seemed cruell against the miserable soule that was diseased of the Dropsie. If they had graunted it to be lawfull, they would haue bene asrayde to
seme

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same transgressours of the Lawe. If hee had not healed him, they would haue sayd, that eyther he could not or would not helpe this diseased persone. And if he had healed hym, they would haue thought themselves to haue had iust cause to accuse him as a breaker of the Sabbath, & so consequently as a despiser of the Law of G D D. Where was daunger every way. But our Lorde passing not for their Sophistrie, tooke this wretched man that was diseased with the Dropsie, and healed him before the Pharisees faces, and sent him away whole and sound. In which dede (as I sayd at the beginning) he shewed both his power, his will, and his office. Nowe followeth in the third place, the defence of this dede. VVhiche of you (saythe hee) hauing an Oxe or an Asse fallen into a Pytte, draweth him not out by and by vpon the Sabbath day? As if he had sayde, eyther it is lawfull to heale a man vpon the Sabbath daye, or else vnlawfull. If it be lawfull, why lay you wayt for me as a transgressour of the Lawe if I do it? But if it be vnlawfull, why do you saue your Asses and your Oren vpon the Sabbath day? What sayd they to this? They could not answer thereunto (saythe the Euangelist.) But to what vse serueth the healing of this Dropsie by Chryste? To two vses. The one is generall, whereof I haue spoken already, namely, that by this miracle Chryste might shewe his power, his will, his office, and the truth of his Doctrine, and thereby confirme faith in the beholders. And the other is speciall. For doubtlesse this man that was diseased of the Dropsie, was salued into it by disordered sursetting.

Wherefore we also may learne, that Chryst despiseth not those that haue cast themselves into diseases throughe their owne fault. so that they follow the example of this man that had the Dropsie, that is to saye, if they come vnto Chryste with all their hart: and if they suffer themselves to be touched and healed by him: that is, if they beleue his word, fall to repentance, acknowledge Gods iust wrath, and desire

pm. iij. pardon

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parboil and healing of their soze, or at least wise assuagemēt.
of it for Chzistess sake.

¶ Of the thirde.

ANd hee sayde too the guests that preased for too sit highest
at the table: when thou art bidden too a feast. &c. As by
this parable he condemneth pride: so he teacheth true humi-
littie which is a very rare vertue. Of whiche I will say these
things in order. Firste what humilitie is, next howe manye
kinds of it there be. Thirde what causes it hath, as wel of
furtherance as of hinderance. And fourthly what be the
frutes and rewards of true humilitie.

As touching the first: to the intent we may knowe what
humilitie is, we must see who the Scripture calleth humble
or lowly. Paule calleth those humble whom Chziste calleth
poore in spirit, such as those are which being vtterly voyd of
all opinion of their owne strength, wisdom, and rightuous-
nesse, impute vnto God alone, whatsoever good thyng they
haue. Humilitie then is a vertue, wherthorow we acknow-
ledging our selues as we be in deed, do ware vile in our own
sight: and vtterly voyding from vs all truste in oure owne
strength, wisdom & rightuousnesse, do cast down our selues
before God, and in him onely seeke all good things throrow
Chzist. Notable exāples heerof are in Mary Magdalene, in
the thiefe, in the Publicane, in Dauid, & in other holy men.
This is the true humilitie, of which Chzistis promise is to
be vnderstood: blisset be the poore in spirit. Thus haue we
what humilitie is. Now let vs see how many sorts ther be
of it. One is wherby we cast down our selues before God: &
another wherby we humble our selues before men. But we
must beware y pride put not on y visor of humilitie: whiche
if man plucke not of, surely God will bring it to shame. But
let vs leaue that visor, & speake of the true humilitie y hathe
respect to God & man. Humilitie to godward, is y true feare
of God, springing of y true acknowledging of our own infir-
mitie,

mitie, and of Gods goodnesse towards vs : suche as was the humilitie of Panasses in prison, who when he coulde not bow the knees of his body bicause of the streightnesse of the prison, did bow the knees of his hart. So did Abraham humble himself, when he confessed himself to be but dust and ashes. True humilitie to menward, is a true mildnesse, wher though we prefer not our selues proudly before any man, but with a single meaning apply oure selues vnto all men. Of this humilitie we haue the greatest example in y^e sonne of God, whose example Paule admonisheth vs to followe. Phil. 2. So was the blisfed virgin humble, so was Anne the Prophetesse, and so were many others.

Now must I speake of the causes (according as I promised in the thirde place) whiche surely are many. The first is Gods commaundement. For the first table requireth humilitie to Godward : and all the seconde table requireth humblenesse to manward. The second is, the example of Christ. Wher vpon Paule in the second chapter to the Philippias: Let the same minde be in you which was in Iesus Christ, who being God tooke the shape of a seruant vpon him. The thirde is the consideration of thy selfe, what thou warte before thy birth, what thou arte from thy birth to thy deathe, and what thou shalt be after this life. Thou warte seed and bloud in thy mothers wombe, now thou art in a wildernes of miseries during this life, and in the ende thou shalt be wormes meate. The fourth is, that thy godes and god giftes (if thou haue any) are not thine owne, but Gods, bestowed vpon thee to do good with vnto others. Wherefore if thou be eyther proude of them, or abuse them, thou must stande in feare of horrible punishment. The fifth is, to thinke that God is able to take away what giftes soeuer thou halfe, if thou abuse them, and yeld not the prayse to him alone. The sixt is, that many which seme to haue lesse giftes than thou, do oftentimes imploye their laboure moze to the profite of the common weale and the Church than thou dost. For as

Agm. v.

God

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God is the strength of bread, so is he the power wherby any thing is made acceptable to him selfe. And these are the gre causes, which being knit together, make true humilitie: the which is hindered by two mischeues, strife, and vainglorie. Wherefore Paule in the second to the Philippians saythe: Doe nothing of strife or vainglorie, but through humilitie, let every man esteeme other better than himself. For as for those which haue a delighte in struiuing, like as they bee destitute of charitie: so are they also voyde of true humilitie: and vainglorie fighteth full butte against humilitie. Thus haue wee what humilitie is, of howe many sortes it is, and what causes it hath. Now followeth that which I promised to speake of in the fourth place, of the rewarde and naturall frutes of the same. Wee that is humble shall receive three frutes: the first befoze God: the seconde befoze men: & the third in him selfe.

Firste befoze God the frute is, that he which is rightly humble, hath God dwelling in him. Wherevpon Esay. 57. I dwell highe aboue, and in the Sanctuarie, & with him also that is of a contrite & humble spirite. And in the. 66. Whome shall I regarde? Euen him that is poore, and of a lowly troubled spirite, and standeth in awe of my words. Luke the second, God exalteth the lowly. 1. Peter. 5. God resisteth the proude, and giueth grace to the lowly.

Befoze men the lowlye person receyueth this frute. Euen as the proude body is disdeyned of all men: euen so he that is lowly in deede, is honored of all men: and an honest name and report foloweth him.

In him selfe, the lowly person findeth these most swete frutes. First humilitie or lowlinesse is the mother of chastitie & patience. Secondly, it is the way vnto wisdom. Proverbs. 11. Where as is lowlines, there is wisdom. Thirdly, it is the keeper of fayth, and of the feare of God. Fourthly, it is the furtherance of inuocation, and after a sorte, procureth to be heard of the Lorde. Psalm. 101.


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The Lord looked down vpon the prayer of the lowly. Fifthly, glorie accompanieth lowlynesse. Math. v. Blessed are the poore in spirit, for theirs is the kingdome of heauen. Mat. 24. He that humbleth himselfe, shall be exalted. Proverbs. 29. The lowly person shall come to worship: not for that lowlynesse deserueth these things, but because these things fall vnto the lowly through the lowlynesse of Chryst. To whom be glorie for euer and euer. Amen.

Vpon the .xviij. Sunday after Trinitie.

The Gospell. Math. xxiij.

HEN the Pharisees had hearde that Iesus did put the Saduces too silence, they came together: and one of them (which was a Doctor of lawe) asked him a question, temptring him and saying: Master, whiche is the greatest commaundement in the lawe? Iesus sayde vntoo him: Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mynde. This is the first and greatest commaundement: And the seconde is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two comaundementes hang all the law and the Prophetes. While the Pharisees were gathered together, Iesus asked them, saying: What thinke yee of Chryste? whose sonne is hee? They sayde vntoo him: The sonne of Dauid. Hee saide vnto them: Howe then doth Dauid in spirit call him Lorde, saying: The Lord sayde vnto my Lord, sit thou on my right hand: till I make thine enemies thy foote stoole. If Dauid then call him Lorde, howe is hee then his sonne? And no man was able too answer him any thing, neither durst any man (from that day forth) aske him any moe questions.

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The exposition of the texte.



This Gospell containeth a summe of the chry-
stian doctrine, that is to witte, the doctrine of
the lawe and of the Gospell. A Pharisee pro-
poundeth a question concerning the Lawe;
and Chryste againe an other concerning the
Gospell, but for a sundrie purpose. For the
Pharisee asketh a question concerning the Lawe, to the in-
tent to tempt Chryste, and to picke a quarrell to him. But
Chryst demaunded of him concerning the Gospell, to the in-
tent to bring the miswanning Jewes and Pharisees, vnto
the true knowledge of the lawe & the gospel. For they, bicause
they thought y men were iustified by the deeds of y lawe, des-
pised the Gospell, supposing there was no neede of any other
doctrine to the attaynement to saluation, than the doctrine of
the lawe, whose error Chryst confuteth. See here the godnesse
of Chryst. Although the Pharisees aske the question vpon
malice, yet notwithstanding Chryst answereth them accor-
ding to his owne office, and teacheth an absolute doctrine
concerning the lawe and the Gospell. Therfore the summe
of this Gospell is, that Chryste contriucth all the lawe and
the Prophetes into these two poynts: which are the loue of
God, and the loue of our neighbor. Afterward he enquireth
of the Messias, that is to wit, of himselfe, to the intent he
might shewe what one he was, namely, God and man, who
was to this ende promised to the fathers, that he should de-
stroy the workes of the Deuill, and that all kindreds of the
earth myght be blisfed in him, who becomming our Prieste
shoulde pacifie Gods wrath by paying our raunsome for vs.
The places are thre.

- 1 Of the Saduces whose mouthes our Lord stopped.
- 2 The question concerning the summe of the Lawe, and
a rule how to serue God.
- 3 The question concerning the Messias.

¶ Of

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¶ Of the first.

THe Pharisees hearing that hee had put the Saduces too silence, assembled together. &c. Albeit that the Pharisees and Saduces were of a sundry religion one from another, and defended contrary opinions: yet they agree in this, that both of them do set themselves against Christ. Herode and Pilate were enemies: yet they agree in this point, that both of them desire to dispatch Christ out of the way. Thus both ungodlinesse conspire against Christ and his holy Gospel. As concerning that he sayth: Christ had put the Saduces to silence: it is to be knownen, that the Saduces (who denyed, that the soules of men liued after death, and took away the resurrection of the deade) did strue against him, eyther to the intente to win him to subscribe to their opinion, or else to make him a laughingstocke to the rude people, that was seduced and nozled by these teachers. Wherefore they stepte vnto Christ after this manner: If the dead shall rise againe, many incommodities, many debates, and many absurdities will ensue. This they goe aboute to proue in this wise. There was a certaine woman among vs, that had bin wife to seauen men one after an other. Nowe if there shall be a rising agayne of the deade, this woman shall arise, and the seauen husbands that she had shall arise also. Now if she sticke to any one of them, the rest wil fal at oddes with him: and if they all dwell with hir together, nothing can be more troublesome to the woman, nor nothing more hard for the men to abide. Wherefore seeing that these absurdities should solow the resurrection of the dead, it is yll done to auouche that there shall be a resurrection. This was their manner of reasoning, whose duetie it had bin to instructe the people a right concerning the hope of euerlasting life, from whence like a sort of false captiues they withdrow me, & yet wil needs be called righteous. But Christ stoppeth these felowes mouthes, and so putteth them to silence, that being dashed out of countenance with his wordes, they had not what to

say.

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say. Therefore he reproveth them, confuteth them, and teacheth them. He reproveth them, for that they were ignorant in the Scriptures, and yet would take upon them to be teachers of the Scripture. He confuteth them openly by putting forth an example. God is the God of the living: God is the God of Abraham, Isaac, and Jacob: Ergo, Abraham, Isaac, and Jacob do live. If they live, they live either in their bodies, or in their soules. In their bodies they live not for you know their tumbers: therefore they live in their soules, whiche you falsly surmise to die together with their bodies. But now mennes soules live, that in their tyme they may return into their bodies, to the intent that suche as haue done well in this life may receiue reward, and those that haue done euill may suffer iuste punishment. This is the summe of the confutation. What doth that teache: two things. The one is, that the dead shall rise againe by the myghte and power of G O D, vnto whom nothing is impossible. He was able to create all things of noughte, and why shall he not be able to call soules againe into their bodies; specially sith he hath determined it, and that it is to the aduancement of his rightuousnesse and glozy: Paule in the seconde to the Philippians sayth: Wee looke for a Saniour from Heauen, even Iesus Chryste, whiche shall transfoyme our corruptible bodies, that they maye become like vnto the glorious bodie of him, thzough that same power, whereby he is able to make all things subiect to him selfe. Therefore when oure reason beginneth to dispute of the resurrection, let vs set foure things against it. Gods determination: Gods almightinesse: Gods iustice: and Gods glozye.

His determination, for that he hath ordeyned & appointed to raise the dead. Because God is vnhangeable, he wil neuer call backe againe or disanull this determination. And there are certayne examples of this determination remayning. Chyrist our Lord rose againe from the dead. Enoch was conueyed aliue into Heauen. Elias was taken by aliue into Heauen

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Heauen in a fyrie Charyot.

Let his almightinesse bee set againste our reason, which thinketh it impossible for the dead to ryse agayne. For if he could not do the thing that he hath determined to do, he were not almightie. And if he were not almightie, neither were he to be called God.

His iustice requireth, that wee should render rewarde for them that haue deserued well, and punishment for the vngodly. Wee see that in this life the godly for the most part are in ill case, and the vngodly in good case. But now in as much as Gods iustice requireth that the good should fare well and the euill should fare amisse, and that it falleth not out so in this life: there must needs be another life to come, wherein God according to the rule of his rightuousnesse should render for the godly, life euerlasting, & to the vngodly the payns of hell.

Also Gods glory is to be set against the Saducées opinion and our own reason. God made man for his own glory, that hee should continually prayse and glorifye him. Whiche thing verily could not come to passe except there were a resurrection of the dead.

Moreouer, Chrysostome instructeth the Saducées, concerning the state of men after the resurrection. There shall be no vse of marriage, there shall be no begetting of children: but they shall liue for evermore in continuall chastitie, as the Angels of God do. Therfore ther is no debate to be feared betwene the many husbendes that haue had one selfe same woman for wyfe one after an other, when they lyued here. Thus much concerning the Saducées, & the confutation of their error, and the confirmation of vs for the Resurrection of the dead: the beleefe wherof is warranted vnto vs by the determination of God, which is vchangeable: by his mightinesse, wherby he is able to make all things subiect to him: by his iustice, wherthrough he recompenceth euery man according to his deedes: and by his glory, which must be rendered vnto him of the Saints world without all end.

.i. Of

The .xviij. sunday after Trinitie.

¶ Of the seconde.

Now steps forth the Pharisee, and demaundes of Chryſt which is the chiefest commaundement in the law. Our Lord answereth: Thou shalt loue the Lorde thy GOD wyth all thy heart, with all thy soule, and with all thy power. This is the first and greatest commaundement: and the second is like vnto it. Thou shalt loue thy neyghbour as thy self. In these two commaundements hang all the lawe and the Prophetes.

That is to say, whatsoeuer Moyses and the Prophetes doe teache of the true seruice of God, it is conteyned in these two poyntes. For as much as I haue lately on the .xij. Sunday after Trinitie, and ofte else where spoken concerning the lawe of God, and tolde what it is: what is the vse of it: that no man is able to fulfil it: and how it is abrogated from the godly: I will not heere repeat the same things any more, but will speake of two other things. First wherefore Chryſt sayth that the second commaundement of louing a mans neyghbour, is like vnto the first louing of God. Agayne, because Chryſt sayth, that the whole Lawe and Prophetes do rest in these two commaundementes: which is, for that in them is conteyned whatsoeuer Moyses & the Prophetes haue taught concerning the true seruice and worshipping of God: I will speake a litle of the true worshipping of God, that we may stand vpon a sure ground in that behalfe.

As touching the first poynt, it is to bee knowne, that the second commaundement of louing a mans neyghbour, is not said to bee like the first, either in order, or in obiect, or in degree of louing. For in order the first commaundement is the former. The obiect (or thing wheron the first commaundement resteth) is God, according as the obiecte of the seconde commaundement of man, our neyghbour. The degrees of loue require, that the chiefest godd thing should bee loued most: and then all other things eache in their order, according to the degrees of their worthinesse. Therefore is not the second commaundement like the first, in order, in obiect, or in degree of loue,

loue. How then is it like it: first in the affection of louing, because either of them bothe demaundeth vnfeigned loue. Secondly in bande: for both of them binde vs either to obedience, or to punishment. And lastly in attainement of obedience: for he that saith he loueth God, and hateth his neighbour, is a lyer, sayth John the Apostle. And thus much briefly concerning that the second commaundement is like the first of louing God. Nowe will I speake of the true worshipping and seruice of God, bycause the commaundements of louing God and our neighbour, conteine the grounde and substance of worshipping God.

Therefore too the intent we may the better vnderstande the doctrin of worshipping God aright, I will speake of four things in order whiche make too the opening of the matter. First I will giue a rule wherby the worshipping of God is too be exacted and tryed. Secondly I will shew a substantial foundation, whereupon too ground the worshipping and seruice of God. Thirdly I will declare what worke may rightly be called Gods seruice. Fourthly I will shewe what manner of men are able to yelde rightfull seruice vnto God. These foure pointes being thoroughly knowen, it will appere vnto vs manifestly which is the right fashon of worshipping God.

Then as concerning the first rule of seruing God, let thys be set for a general and vnmutable rule: That no worshipping pleaseeth God, but such as is of his owne appointment. This rule is not admitted of all men: and therefore we must fortifie it with strong foundations. First therefore God in the prophet Esay, & Christ in his Gospell confirmeth this rule with these wordes. They worship me in vaine, teaching doctrines that are the deuises of men. And the holy Ghost by the mouth of Paule Coloss. 2. condemneth all worshipping that men deuise of their owne braynes. And the Lord in Ieremie sayth: walke in my preceptes. Again it is vnpossible to please God without faith. But seruice is done

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to the intent it may please: Therefore it must needs be done by fayth: but of fayth it can not be done, vntlesse it be warranted by the commaundement and manifest worde of God. For fayth dependeth of the worde of God. By these most certaine reasons the seruice of God is in suche wyse confirmed, that he that will stande to the deniall of it, may be thought more foole, than he that denieth the Sunne to be vp, when it is hygh none, and that the day is at his full lyght. Therefore let vs holde this rule fast, and not suffer it to be wrested from vs by any sophistrie.

The vse of this rule is manifold. First by this rule is established the authozitie of the lawe maker. For in a common wealthe where euery man may make lawes at his pleasure, the authozitie of the soueraine Lorde falleth into contempt. This authozitie chalengeth the Lorde to him selfe in the first commaundement, when he sayth: I am the Lorde thy God. &c. The seconde vse of this rule is, that this rule deliuereth from erroure, that we shoulde not erre in worshippyng God. The thirde is, that it hindzeth the superstitions and malapertnesse of men in deuising newe worshippings. Thus farre concerning the rule of worshipping God, namely that no worship pleaseth God, but such as is of hys owne appoyntment: and concerning the confirmation and vse of this rule. Nowe will I briefly speake of the foundation of Gods seruice, which is the thing that I purposed in the second place.

Now this foundation consisteth partly in the true knowledge of God, & partly in the knowledge of our selues. We attaine to the knowledge of God by the word, and by the recorde, added to the word. For both of them teache vs, firste that God is the fountayne of all power, wisdom, rightuousnesse and truth. Secondly that all glozy is to be giuen vnto him. Thirdly that he is moste ready to helpe. And fourthly that he will haue all men to flie vnto him in any daunger. We attayne to the knowledge of our selues by two things:

things : that is, by considering the Image of God, to whiche man was created, and by weying our owne strength and power as they are now. The thinking by Gods image, directeth vs to the consideration of the end for which we men were made reasonable creatures : and it poynteth vs to the dutie wherein it becomneth vs to be continually occupied, namely that we should expresse the Image of God in all holynesse and puritie. The weying of our strength and power as they be now, enforceth vs to confesse our selues vnto be unable to performe our dutie as we ought to do. These two knowledges therefore tend to this purpose, that we should giue all the glozy vnto God, and take from our selues all matter of boasting : and this knowledge sheweth vnto vs oure owne filthinesse and infirmities. These things being thus opened concerning the rules of Gods seruice, and the foundation thereof, I wil now come vnto that which I purposed in the third place, and I wil clearly define what the true seruice or worshipping of God is.

The seruice of God therefore is, a worke commaunded by God, done of faith, chiefly to the setting forth of Gods glozy. Where first is shewed, what works are Gods seruice, that is to wit, those only, which God hath commaunded in his law, as it evidently appereth by the rule before giue. Secondly is added faith, out of which y work must proceed. For faith is y compasser of all good works : & that is, because no work can please God, vntesse the person that doth it, please him before : & the person please by faith. Cain maketh sacrifice : & Abel maketh sacrifice. Both of them had Gods commaundement, yet was not Caines sacrifice a worshipping of God as Abels was. Why so : because Caine had no faith, but Abel had. Cornelius in the ix. of the Acts, & the Pharisee giue almesse. Both of them had commaundement so to do. And the worke of Cornelius was Gods seruice, because it proceeded of faith : but y Pharisees deede was abomination because the person pleased not God. Two husbände men tell their groundes : the

¶ An. y.

one

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one doth God high seruice, ploughing in the seare of G D D, and looking for blissing from God : And the other pleaseth not God, bicause he is voyde of fayth and the seare of G D D. And yet haue bothe of them commaundement of the worke. In the sweate of thy browes shalt thou eate thy breade. The handmaydes that doe seruice obediently to their mistresse, (peradventure in swæping the floze) haue bothe of them the commaundement also. But shee that bringeth fayth with hir to hir businesse, doth seruice vnto G D D : whereas she that wanteth ffayth, though she doe in dæde that whiche shee is bound to do of duetie, yet can not hir worke be called a seruice of God.

Furthermoze, the worke that is commaunded & wrought in ffayth, must tende to Gods glozie chiefly. This is confirmed by the testimonie of Esay : Euery one that calleth vpon my name, haue I created to myne owne glozy, I haue shapen him, I haue made him. But what is it to glorifie God ? In selve wordes, it is to attribute all glozy vnto him, and to praise him with hart, with mouth, with confession, and with behauiour.

Now foloweth that whiche I promised to speake of in the fourth place. That is to witte, who they bee that are able to yeld true worship vnto God. Although this may bee gathered of the things that wente befoze : Yet notwithstanding I wil shew it breæfly heer. They only can doe seruice and worship vnto God, that haue accesse vnto him : but the childezen of God onely haue accesse vnto him : wherfoze they only can do him seruice aright. His childezen are all those that beleue in his name. Iohn. 1. And these haue accesse vnto the Father thzough ffayth. Rom. 5. And for the same cause Christ teching his Disciples to praye, biddeth them say : Our father which art in Heauen, meaning that none but his Childezen can call vpon him. Let this suffice cõcerning the true seruice of God, the summe whereof is conteyned in louing God & our neighbour. Now remayneth that I speake of the thirddoctrine.

¶ Of

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¶ Of the third.

WHat thinke you of Chryst (sayth he) whose sonne is hee? They say vnto him, Dauids. The Pharisees thoughte themselues rightuous by the law: but if that had bin true. Chryst had bin promised in bayne. For thus sayth Paule in the seconde too the Galath. If rightuoufnesse come by the lawe, then Chryst dyed in bayne. Our Lorde therefore asked them of the Mefsias, that is, of Chryst, that by making mention of him, he might stirre them vp to know and consider to what end the law was giuen, and to thinke wherefore the Mefsias was promised. Whiche thing if they hadde done aright, they shoulde haue reasoned thus. The Mefsias was promised to take away sinne, like as Esay witnesseth: We bare our diseases. Gen. 15. In thy seede shall all nations be blisset. Therefore it is needefull, that the sonne of Dauid, shoulde be not only man, but also God, the Lord of Dauid, according as the Psalmist testifieth: The Lord said vnto my Lorde. &c. By this kinde of reasoning, they might haue iudged aright bothe of the lawe and of Chryst, and so they had embraced Chryste the Sauour, to whome be honour world without ende. Amen.

Vpon the. xix. Sunday after Trinitie.

¶ The Gospell. Math. ix.



IESVS entred intoo a shippe, and passed ouer, and came into his owne cittie: And beholde they brought too him a man sicke of the Palsey lying in a bedde. And when Iesus sawe the sayth of them, he sayde to the sicke of the Palsey: Sonne bee of good cheere, thy sinnes bee forgiven thee. And beholde, certaine of the Scribes said within them selues: Thys man blasphemeth. And when Iesus sawe their thoughtes hee sayde: wherfore thinke ye euill in your harts? whether is it easier

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to say, Thy sinnes bee forgiven thee, or to say, arise and walke? But that yee may know that the sonne of man hath power too forgiue sinnes in earth. Then sayth hee to the sicke of the Palsey: Arise, take vp thy bed, and goe vnto thine house. And he arose and departed too his house: But the people that sawe it marvelled and glorified God, whiche had given suche power vnto men.

The exposition of the texte.



His Gospell conteyneth one of those miracles wherewith. as our Lord testifieth his power, wil, and office: so he confirmeth the certaintie of his doctrine. It is shewed in this present story how Christ, healed a mā y^e was diseased of y^e Palsey: Which dedde his hearers accept not all with one one minde. For the Pharisees blaspheme: the comon sort by beholding the miracle, are put in mind of y^e presence of God, & are confirmed in Christes doctrine: wherby they not onely conceiue feare and sayth, but also utter y^e true frutes of sayth by setting forth y^e godnesse of God. This gospell therfore is as a certain picture wherin Christes kingdom in this world is painted out, in which ther be some that bring the diseased vnto Christ: and some that murmur, as the Pharisees in all times: and other some that feare God aright, and gloriſie him for his deddes. Among these sundry sortes of hearers, standes Christ in the middes, receiuing al that come vnto him, despising no man for his miserie, healing their woundes, releasing our sinnes, and with his holy spirite, as with a most precious balme, he assuaged our bruses, and healed them. This is the summe and the drift of this dayes Gospell, which for instructions sake I will deuide into thre places.

1 Of those that broughte this man that was sicke of the palsey in a bedde vnto Christe that hee myght heale him.

2 The

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- 2 The murmuring of the Pharisees accusing Chryst, and his defense.
- 3 The end and vse of Chrystes miracles.

¶ Of the first.

AND Iesus taking Ship. &c. Where first and foremost is to be considered the occasion of the miracle wrought in this place by our Lord. Chryst taking ship (sayth he) passed ouer and came into his owne Citie, that is to witte, Capernaum. For he kept there very much. What was the cause of this his going thither? he had bene in the lande of the *Gergesenes*, where he healed a man that was possessed of a Deuill: and when the Deuilles desired that they might enter into the swine, the Lord agreed, and so the heird of swine ranne headlong into the Sea, and were drowned. When the inhabitants saw this, they came vnto Iesus, desiring him to depart from them, for they did set more by their swine than by Chryst and his Gospell. And surely they haue many felowes in these dayes, whome we may rightlly call *Gergesenes*. Two things therfore are to be obserued here: one, whiche is set forth for vs to eschue, and another whiche is commended to all godly folke to folowe. The vnthankfulnesse of the *Gergesenes* is to be eschued, that set more by a piece of Bakon than by their soule health. Like vnto whome, are the moste parte of those, that are called by the name of Christians. Chrystes forwardnesse is set forth for vs to folowe, who vpon euerie occasion that he coulde cathe holde on, was earnest to enlarge the boundes of his kingdome. For as by this iorney he sheweth howe greatly he thirsted mannes saluation: so by his example, he commendeth vnto vs diligence in his vocation.

¶ Folowe foloweth the first part of this Gospell. And beholde they brought vnto him a man that was sicke of the Palsie lying in a bedde. And Iesus seeing theyr faythe, sayde vnto hym that was sicke of the Palsie: Bee of good cheere my Sonne: thy sinnes

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sinnes are forgiven thee : In this firste parte of the storie we haue foure things which are needefull to be obserued. The first is the example of the bearers. Secondly, the man himselfe that had the Palsie. Thirdly, the respect that Christ had to the fayth of the. Fourthly, how the man that had the Palsie was receyued of Christ.

As concerning those that bare him, their faith be trayeth it selfe by tokens certaine, which burneth in such wise where soeuer it is, that no ashes can choke the flame of it. This faith had they conceyued eyther by seeing him teache and heale others before, or by the report that they had heard of Christs doings. The effect is that they had perswaded themselves, that hee would receiue them that were afflicted, and heale them. This lively faith of these bearers, yeldeth fve fold fruite, of which the first is, the confession of Christ, whome it was a harde & rare matter to confesse among so many outrageous enemies. The seconde is inuocation, whiche can no more be from true faith, than heate can be from fyre. For all the wishes of the beleuers (whiche neuer cease) are inuocations. The thirde is, valiantnesse of mynde, in that they hazarded their life for acknowledging of Christ. For the Pharisees, Scribes, and chiefe men of this people did persecute al those that gaue any honour vnto Christ. The fourth is, the loue of their neighbour, whereby they fauoured their neighbour vnfeynedly. And the fift is the paine and trouble that they toke for the help of their neighbour. For they not only bare him, which was a point of charitie : but also when they could not come the next way vnto Christ, by reason of the throng they gaue vp into the house tope, and let downe the diseased soule by the windebenches: which deed was not voyd of danger. What learne we by this ? Let vs euen in spite of the world confesse Christ as these bearers did. Let vs cal vpon him both for our selues & for others. Let vs put our selues in perill for the truth of the Gospel if need so requyre. Let vs loue our neighbour entirely, not only in affection, but also in dede. And

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let vs spare no paines if we may do them any good.

An other thing which I sayd was to be obserued in this first part, is the man himself that was diseased of the Palsie, in who are three things to be marked. His disease, the cause of his disease, and that he would be caried vnto Chryst. His disease was the Palsie, which is when one of a mans sides, either the right side or the left loseth his feeling and natural mouing. Surely a right greuous disease: wherby the whole vse of a mans body is hindered. The cause of the disease was double. Vniuersall, which is originall sinne in all men. And speciall, whiche had his beginning eyther of disordered ly- uing, or else of some very sore disquietnesse of mynde. Nowe in that he would be bozne vnto Chryst, it betokeneth that he had fayth, like as those had that did beare him.

Let vs also folowe this example of him that had the Palsie. Let vs acknowledge as wel our inward as our outward disease, let vs confesse our sinfulness, and let vs suffer oure selues to be caried vnto Chryste, as this man that had the Palsie did.

The thirde thing that I admonished you to consider in this first parte, is that Chryste saue the faythe of those men: that is to witte, of him that had the Palsie, and of them that caried him. Wherby we may learne these things. First in what sort Chryste is minded towards vs. For he is of the same minde towards vs, that he was towards the man that was sicke of the Palsie. For the Lord: is no acceptor of persons. And secondly, that Chryst hath not an eye so muche to the greatnesse of our sinnes, as to our fayth. This fayth obtai- neth of Chryst all things for the welfare both of the body and the soule. And although I thinke this man that was sicke of the Palsie, had some little sparke of fayth: yet I will not strine against it, if any man say that the bearers had the fayth and not the Palsie man. For it is no straunge matter, for corporall, yea and for spirituall benefits to be obteyned for the fayth of other men. For like as one man by his wisdom

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may make another mā proue it ise: so he that beleueth, may by his faith obtaine faith for other men. Howbeit, like as no man is wise by another mannes wisdom, but by his owne: so no man is saued by another mans sayth, but by his owne. Her then we may learne, both to pray for other folks, that the grace of God may increaseth towards them: and also to request others that they will commend vs to God with their prayers. For the prayers of the godly is greatly available.

The fourth thing that I set forth to be lookt vnto in this first part, is the manner holwe he receyued this Palsie man, whiche is expessed in these wordes. Bee of good cheere my Sonne, thy sinnes are forgiven thee. Here let two things be thoroughly weyed. The one is, why he receyued this Palsie man in suche wise: and the other is, the saying of Chryste in receyuing him.

This Palsie man seekes deliuerance from his bodily disease: and wherfore then sayth Chryst, thy sinnes are forgiven thee? Undoubtedly there be great and weightie causes.

The first is, to teache vs that diseases are the rewarde of sinne, as Paule sayth: the reward of sin is death. And Chryst in the 5. of John, sayth vnto one whom he had healed, behold thou art made whole, beware thou sinne not hereafter, leaſt ſome worſer thing befall thee. 1. Cor. 11. for misusing the Lords supper vnreruerently, many were dead, & many were weak.

The second is to teache vs where the healing of the body is to be begon, namely, at the myrde, whose spottes muste first be cleane wypped out, before a man minister Physick to the body. Let vs therfore keepe this order in curing our diseases. First let vs acknowledge the disease: Next let vs repent, and desire forgiveness of our sinnes for Chrystes sake: Then let vs in the feare of God, and with thanksgiuing vse the ordinarie meanes of helpe: and let vs acknowledge the Physition to be Gods minister, who in Gods stead, shall put to his hande to the healing of vs.

The thirde is to reprove the Pharisees by this saying, who iudged

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adged not aright either of his person, or of his office. For al-
wayes there be some, y^e seeke to picke quarrels to the works
of God. Which thing warneth vs that we should not be the
lesse diligent in doing our dutie.

The fourth is, that taking hold of this occasion, he might
instruct vs moze fully, concerning his owne person, his loue
towards men, and his office for which he was sent into the
world by his father.

Now let vs wey our Lords words: for he saith to y^e Gal-
ilean: Sonne, be of good cheere, thy sinnes are forgiven thee.
These be the words of the sonne of God, wherfore they are
to be weyed aduisedly. This word sonne is to be set against
despair; which this present disease wold haue perswaded him
vnto. This saying, bee of good cheere is to be set against the
curse, which euil conscience wēt about to perswade y^e wretch
in. Thy sinnes sayth he. Her grace surmounteth farre aboue
sinne. This saying are forgiven, is to be set against y^e dreame
of satisfaction, of merites, & of rightiounesse that cometh by
the lawe. Thy sinnes (sayth he) are forgiven thee. In so say-
ing he applyeth the benefite of hys grace to the poore wretch.
Thus haue we here the Doctrine of saluation, remission of
sinnes, in iustification and adoption. For these benefites are
linked together so fast continually, that they cannot be pluc-
ked asunder. We requireth faith: to him that beleueth, he for-
giueth his sinnes; whome he hath absolved fro his sinne, him
he adopteth to his sonne, & accepteth him as righteous: and
whō he hath iustified, him also will he glorify by bestowing
euerlasting blisse vpon him: neither is ther any other way of
obteyning saluation, than y^e which is set out vnto vs in this
exāple. The palmer doth .iij. things. He acknowledgeth hys
sin: he acknowlegeth himself to be iustly punished for his sin
& he putteth his trust in the sonne of God. Again, Christ doth
.iij. things. He releaseth sin: he adopteth him to be his sonne: &
accepteth him to eternal life. Follow thou this exāple. Ackno-
ledge thy sin in god earnest: acknowledge gods iust indgemēt:

and

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and beleue in the sonne: and thou shalt feele sensibly, that Christ will bestow his benefites vppon thee. Let this suffice to be spoken concerning the first doctrine of this Gospel: and now followeth the second.

¶ Of the seconde.

And beholde, some of the Scribes sayde within them selues: This man blasphemeth. And when hee sawe the thoughtes of them, hee sayde: why thinke you euill in your hartes? Here the grudging of the Scribes, and Christs answer do shewe in what sorte the kingdome of Christe, and the kingdome of Sathan make one against another. We haue heere two things: of which the one is the accusation of the Scribes accusing Christ, and the other is Christs most rightfull defence. The accusation of the Scribes was this. This man is a blasphemer. Wherefore: by cause he taketh vppon him to forgive sinnes, which pertaineth onely vnto God. For (according to the phrase of the scripture.) Blasphemie is to attribute that thing vnto a creature, which is proper or peculiar vnto God. Powe to forgive sinne is proper vnto God, which thing is assured by the testimonie of Clay, where the Lord by the mouth of the Prophet sayth: I am, I am he that wipe away thine iniquities for mine owne sake, and I will no more remember thy sinnes. Here vpon they thinke they may conclude as by an infallible consequent, y Christ is a blasphemer, after this manner. Whosoever taketh vppon him that which is peculiar vnto God, is a blasphemer. This Iesus taketh vppon him that whiche is peculiar vnto God: Ergo, this Iesus is a blasphemer. And vndoubtedly it had bin a true argument, if Christ had bin like the Scribes, that is to wit, if he had bin mere man, and not God also. So I pray you how much our Papistes and Ponkes are worse than the Scribes. The Scribes were taught by the worde of God to defend this proposition: No man can forgive sinnes but onely God. But the Papistes attribute forgiveness of sinnes

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sinnes to the merites of saints, to Passes, and to pardons : which things they deale not freely, but sel them very deere. Surely a wonderful kinde of chapmen. They sel that which they haue not : they sell men the smoke of wordes, & take ready Gold for it. They promise their chapmen Heauen, and deliuer them Hell.

But what shall wee say of the ministers of Gods worde ? Do they forgive sinne ? They forgive not of themselves : but they pronounce forgiveness of sinnes, to all that they finde like this man that was sycke of the Palsie. They giue not ought of their owne : But they offer another mannes, by the commaundemente of Chryste. For they offer forgiveness of sinnes by the voyce of the Gospell. As many as receiue this voyce by faith, doe out of all doubt receiue forgiveness of sinnes. For Chryste sayth: he that heareth you heareth mee

But what sayth Chryst to this accusation ? When he saw their thoughtes, hee sayde: why thinke yee euill in your heart ? whether is it easier too say, thy sinnes are forgiven thee, or too say, arise and walke ? Here Chryst doth thre things. First hee salve the thoughtes of them, whiche is the proper tie of God only. Whereupon the Scribes ought to haue thought that Chryste was more than mere man. For no man is able to see the thoughtes of another man. For onely the spirit of God searcheth the depth of mennes hearts. Secondly hee blameth them : why doe yee thinke euill in your heartes ? As if hee had sayde : yee sinne in thinking amisse of mee. By this wee may note, that euill thoughtes are sinnes. Thirdly by visible signe he confirmeth his hidden Godhead. As if he had said: you say, that he that taketh vpon him that whiche is peculiar vnto GOD alone, is a blasphemers : for hee hurteth Gods name and fame. Verily I confesse this too bee true. But in that yee beleeue not mee too bee GOD you do amisse. Wherefore you are blasphemers, and not I. And now that I may shew and proue my self too be very God, I heale this Palsie man with a becke onely, whiche surely is peculiar to the power of the
God

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Godhead. If I can doe this by my diuine power, why shoulde I not also forgive sinne: Who can vtterly take away a disease, but hee that taketh away the cause of the disease: Powe you see with your owne eyes, that I take away the disease: and why beleeue you not that I am able too take away the cause of the disease also, which is sinne: Thus Chryst appeareth too his owne doings, whiche beare recorde of hym. For thus saythe hee in John: If yee beleeue not mee, beleeue my workes which beare witnesse of mee. Of this second doctrine therefore wee may learne thre things. Firste that there is continually battaile betwene the kingdome of Chryst, and the kingdome of Sathan. For Sathan is euer grudging and deuising of sundry wiles, howe hee may enter vpon Chrystes kingdome, according too this: and thou shalt lie in waite for his heale. Secondly, that Chryst by his wisdom and power, ouercommeth the power and deuises of Sathan, according too this: there is no wisdom, there is no counsell against the Lord. And thirdly, that wee should submit our selues vnder him, acknowledging him too be very G D D, and confessing him with all such as see vnto him in true repentance.

¶ Of the third.

AND the people seeing it were afrayde, and glorified God. Here we haue the effect and fruite of this miracle in the beholders, which fruit the Euangelist setteth ouer in this storie vnto vs. I haue oftentimes spoken of Chrystes miracles heretofore: and therefore I will say little here. Chryste by this miracle confirmed the power of his Godhead: his owne fatherly will towards men: his office (which is too saue) for which purpose he was sent: and sealed by the truthe of his Doctrine, as it were with some authentick and Princely scale. Againe in the hearers was conceyued faith, out of faith flowed the feare of God: and by faith they glorified God with heart, voyce, confession, and maners. Herby then let vs also gather these foure things concerning Chryste: and togyther with

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With these lookers on, let vs conceiue faith, feare God, & glorifie him, who is to be prayſed, world without end. Amen.

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¶ The Gospell. Math. xxij.



Esus sayde too his Disciples: the kingdome of heauen is like vntoo a man that was a king, which made a mariage for his sonne, and sente foorth his seruantes too call them that were bidden too the wedding, and they would not come. Agayne he sente foorth other seruants, saying: Tell them whiche are bidden: behold, I haue prepared my dinner, mine Oxen and my fatlings are killed, and all things are redy, come vntoo the Mariage. But they made light of it, and went their wayes: One too his Farme place, another too his marchaundise: and the remnaunt tooke his seruantes, and intreated them shamefully: and slue them. But when the king heard thereof, he was wroth, and sent foorth his men of warre, and destroyed those murtherers, and brent vp their citie. Then sayd he too his seruants: the Mariage in dede is prepared, but they which were bidden, were not worthy: Go yee therefore out intoo the hye wayes: and as many as yee finde, bid them too the Mariage. And the seruants went foorth intoo the hye wayes, and gathered together all, as many as they could finde, bothe good and badde, and the wedding was furnished with guesstes. Then the king came in too see the guesstes: and when he spyd there a man, which had not on a wedding garment, hee sayd vnto him: Frend how camest thou in hither, not hauing a wedding garment? And he was euen speechles. Then sayde the king too the ministers: take and binde him hand and foote, and cast hym intoo viter darknesse, there shall bee weeping and gnashing of teeth. For many be called, but few are chosen.

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The exposition of the texte.

Do he what Christe dothe continually, that doth he also in this dayes Gospell. For as the good father exhorteth his children to honest lyfe, and that sundry wayes: So Christ the Lord and father of the world to come, is not contented with one way, but assayeth many wayes to keepe his children in their dutie. For sometime he doth it with faire words, as when he saith in Matthew 11. Come vnto me all ye that labour and are lode, & I will refresh you, and sometime with fatherly promises, as when he saith: he that cometh vnto me, I will giue him of the water of life. Sometime with rewards, when he bestoweth the present benefites vpon them. And sometime with threatnings, as when he saith in the 18. of Marke. He shall come & destroy those husbandmen, and let out his vineyard vnto others. After the same maner, in this Gospell he dealeth partly by threatnings, putting forth a parable: for he threatneth destruction to those that shall refuse to come to his marriage clad in wedding rayment: and partly by promises, that he will honozably welcome and wel enterteine those that come & are apparelled in wedding rayment. Therefore the summe of this Gospell is, that Christ requireth of his, a life worthy so holy a calling, and threatneth horrible punishment vnto those that liue in the Church without repentance and sanctification, which is that wedding garment & this bridegrome requireth. The places are these.

- 1 The opening of the Parable.
- 2 The blaming of him that sate at the wedding without a wedding garment.
- 3 Christ's complaint: many are called and fewe chosen.

¶ Of the first.

THe kingdome of heauen is likened too a man that was a king. &c. Now to the intent this present gospell may become

come the sweeter to vs: Let vs looke vpon the partes of this similitude, which are many.

The first: In this place the kingdome of heauen signifieth the Church gathered together by the voyce of the Gospell, which of Peter is called a holy nation, a kingly Priesthode, and a chosen generation.

The second: The man that was a king, signifieth God the father of Heauen, whome Paule calleth the King of Kings, and Lord of Lords.

The third: The Kings sonne is our Lord Iesus Christ: of whom he saith: This is my beloued sonne in whom I am well pleased. This Sonne of God is called of Dauid the Bydegrome decked with holy decking.

The fourth: Into this sonne did the father then make a marriage, when he willed him to be bozne of the blessed virgin Marie, and he (as Dauid saith) commeth as a bydegrome out of his chamber. This sonne toke the Church vnto him as his spouse, and betrouthed hir vnto himselfe, according to this saying of the Prophet Oseas: I will marrie thee to my selfe for euer, and I will marrie thee to me in rightuousnesse and iudgement, in mercy and compassion, and I will marrie thee to mee in fayth, and thou shalt knowe the Loyde: This Bydale (as in respect of all mankinde) was begon by handfasting, as sone as the first man and woman were created. For when God made man, to the intent he shoulde knowe him and loue him, when he garnished our first parents with Originall rightuousnesse, when he imprinted the Image of his Godhead in them: then did he make this ensurance. Notwithstanding, this ensurance was broke by and by through the craftinesse of Sathan, who entised man to wicked byech of wedlocke, so as he forsooke his true spouse, and toke him to that most filthy whozemaister the Deuill: Which iniurie the despised Bydegrome reuenged when he made the Harlot naked by taking away the Kings Image, and spoiling hir of his wedding Jewels. Howbeit, O wonderfull

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godnesse of the Bridegrome. He determined to redeme his spouse that had been caried away and most filthily defiled. And so the father of this Bridegrome putteth hir forth with in hope of this redemption, by making hir a promise of the blisse of the blisse. At length when the fulnesse of time was come, the father sent out his soane, boyme of the virgin Mary, bound under the law, to redeme his spouse y was vnder the curse of the law, whiche thing came then to passe, when he made himselfe the raunsome, wherewith she was redeemed and recovered out of the hands of the adulterer Sathan.

And as in respect of eche man severally, the Church is handfasted and betrothed to Christe hir Bridegrome, by faith and Baptisme, according as the Bridegrome himselfe sayth: I will betrothe thee to my selfe for ever, and I will marry thee to me in righteousness and iudgement, in mercy and compassion, and I will marry thee to me in faith, and thou shalt know the Lord.

In this betrothing there are two things in generall to be considered. The one is the contract and promise of the Bridegrome: and the other is the covenanting of the Bride whereby she is bound unto hir husbande. In the covenant of the Bridegrome there are three things. First the good will and free love of the Bridegrome, whereby he fauoureth the Bride without any deserte of hers. Secondly, the meaning of the continuance of the wedlocke betwene the bridegrome Christ, and the Church his spouse. I will betrothe thee to me (sayth he) for ever. Therefore he continueth the Churches husbande for ever. Thirdly the reckning vp of the Jewels which Christ the Bridegrome bestoweth vpon his wyfe, and they are numbered here to be foure. Righteousnesse, iudgement, pitie, and mercy. With his owne righteousness decketh he his wyfe, when forguiuing hir sinnes he ascribeth his owne obedience vnto hir, where through she appeareth a comelie and beautifull Bride in the sighte of the Bridegromes fathers. With his iudgement he reuengeth hir of
them

them that did hir wrong: mainteining hir, and pulling hir back into the way when she steppeth awry. He embraceth hir with pitie: that is to saye, with husbandly affection. For this pitie is a kindly louingnesse, issuing from the innermost closets of the minde. And he embraceth hir with mercie, in that he pardoneth hir dayly misdoings, and rueeth hir miseries. These four things are in the covenant of the Bridegrome. And in the covenant on the behalfe of the Bride, there be two things. The acknowledging of the benefite with the praising of God: and sayth whereby the spouse leaneth vpon hir husbands breste, and without any distrust looketh for all the good things that he hath promised. By this mutuall contract let vs conceiue Doctrine, comfort, and sayth, that no discouragement of any aduersitie cause vs to flæte from this Bridegrome, who neuer forsaketh his spouse, unless she like a forsworne woman do first breake the faith and trowth that she hath plighted. Again we learne hereby also, that whosoever hath not the faith of Christ, is none of Christs, but is defiled with shamefull aduoutrie. Herby it appeareth how truely John hath sayde in his Apocalips: Blessed are they that are called to the Lambes supper.

The fifth: It is to be obserued, what they be that bid the guests to this royall mariage. First the eternall God, the Bridegromes father by his voyce biddeth guests to thys wedding: Next, many holy fathers before the flood. Then after the flood, Noe and Melchisedech: Ioseph and Moyses in Egypt. The holy Prophets and Kings in the land of Canaan, Daniel in babilon. After these cometh the Bridegromes own master of household John Baptist, & poynted out the Bridegrome with his finger, who also himself with his Apostles, made Proclamation and bad guests to the wedding, saying: Come, all things are ready.

The sixth: The provision for the Marriage feast is to be considered, For euen lyke as at the Mariages of men,
Do. g. are

are killed Bulles, Sheepe, Dren and wilde beaſts: ſo alſo a-
gainſt this marriage there is made moſte excellent prouiſion,
and large alowance of al things. Firſt there is ſet before vs,
not corruptible bread, but liuely bread from heauen: wherof
whoſoeuer eateth, ſhall neuer after hunger. Nexte is ſet be-
fore vs water of life. For thus ſayeth the Bridegrome him-
ſelfe: If a man drinke of the water that I ſhall giue him, he
ſhall not die, Thirdly the Bridegrome reſreſheth our werpe
ſoules with his owne body and blud. Fourthly, he furniſheth
vs with his owne apparell, whileſt wee put him on by Bap-
tiſm. For thus ſaith the holy Ghoſt by the mouth of Paul, as
many as are Bap:tiſed, haue put on Chryſte. And fifthly, our
iunkets are the frutes of the tree of life, whereby the Bride
ſhall haue hir ſtrength, that ſhe may neuer die.

The ſeuenth: But they (ſayth the terte) reſuſed too come.
Did they ſo? What a churliſhneſſe is that? Were they bid-
den and woulde not come? What letted them? Firſte their
houſholde gueſt ſinne that dwelleth in the. This gueſt holds
them backe with his pretie conceites, that they cannot come
to the wedding when they are bidden. Secondly the Bride-
gromes enimie, that is to wit, the Deuill beſetteth and for-
layeth all the wayes, and by diuers meanes ſtoppeth by the
paſſage to the wedding. Thirdly, ſundry affaires keepe them
away. For one hathe a Farine, another hath Dren, another
hath a wiſe, and another ſome other thing to buſie himſelfe
aboute And the reſte caughte his ſeruauntes, and due them.
The ſtozie of the worlde ſhelueth this too be moſte true.
Unto this wedding did he bid Abell: But the Deuill ſente
out his champion Caine, and killed him. Unto this wedding
did he bidde gueſtes by the ſpace of a hundred and twentie
yeres, but thoſe that were bidden, mockte him and laughed
him to ſkozne for his labour. Unto this did Joſeph alſo bid
gueſtes in Egipht, but a filthy ſtrumpet accuſed him, and made
him to be caſt into priſon. To this did Moyſes bid gueſtes,
but he ſuffered many things at their handes, whom he bad.

To

To this wedding did the most holy things and Patriarkes bid guests, but their talk was hild skorne of At length came the Bridegromes owne maister of houholde, John, but he was murdered by Herod. To this wedding doth the Bridegrome himselfe the very sonne of God bid guests, but he is hanged vpon the galowes of the crosse. To this wedding do the Apostles bid guesstes, and after them all godly ministers of Gods word: Whome the Diuill assaying, partly with his Sophistrie, partly with his Tirannie, and partly with his Hypocrisie, striueth to kill. So the greatest part of the world being unkinde, refuseth to come to this wedding of the sonne of God.

The eyght. What sayth the king to this? first he is angry, which surely is no maruell. For he saue both himselfe and his mariage despised of those, which will they nill they are compelled to confesse, that what so euer god thing they haue, they may thanke him for it. Secondly he punisheth them bodily: whereof the thanklesse world which the Noide destroyed in the flud, had experience This doth the burning of Sodom beare witnesse of: This doth the destruction of Hierusalem testifie. Thirde he punisheth spiritually in this life, with darknesse and ignorance: and after death with euerlasting paines. *Greece, Turkie and Italie*, and the greatest most flourishing parte of the whole world, are examples of this punishment. This doth the riche glutton testifie, who repenting too late and in vayne, in Hell, is tormented there with endlesse paynes.

The ninthe: Doth the king for mens vnthankfulnesse, breake off the mariage, which he had determined vpon: No, But he sayth to the seruants: The wedding is redy, but those that were bidden, are not worthy. Although this may be vnderstood of the vnthankfulnesse of the whole world: yet doth Christ in this place entreat chiefly of the vnthankfulnesse of the Iewes, whom in these words he thyeatneth to shut out from the mariage of the kings sonne.

Do. iij.

Go

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Go yee therefore out intoo the high wayes, and as many as yee finde, bid them to the mariage. Behold the bountifullnesse of this king. He willethe all men to be bidden to his sonnes mariage without respect of nation or persons. For he speaketh of the calling of the Gentiles too the gospel. And it is to bee marked aduisedly, that he sayth: whom so ever you finde, bid them to the mariage. But when was this spoken too the Bridegromes seruantes? Euen then, when Christ said: Go yee into the whole world, and preach the gospel to all creatures. He that belæueth and is baptised shall be saued: and he that belæueth not, is condemned already.

The tenth: And the seruantes went foorth intoo the high wayes, and gathered togyther all, as many as they coule finde, both good and badde, and the wedding was furnished wyth guests. This came to passe after Whitsonday, after that the Apostles wer armed with the holy Ghost, and from thenceforth vnto this day by the ministers of the Gospel.

g. Of the seconde.

AND the King came too see his guests: and when he spyed a man there, which had not on a wedding garment, he sayd vnto him. Freend howe camest thou hyther, hauing not a wedding garment? This place teacheth, first that in the visible congregation of the Church, the euill are mingled with the good vntill the last day: which thing the Parable of the Darnell declareth also. Neither is any such Church to be hoped for in this life, as the Anabaptists dreame of. For the Church is in all poynts like a field wherein wheat and Darnell growe both togyther. For like as wheat abideth wheat still, although neuer so much Darnell spring vp from time to time: So the Church continueth holy, though it haue diuers rotten members. As many as professe christen religion, are members of the Church: howbeit some be quicke and some dead. Those be quicke that haue a lively sayth: and those be dead which professe the religion without lively confidence in Christ.

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Chryſt. As ſoꝝ thoſe that are out of the viſible congregation of the Church, they are enimies of the doctrine, and neyther quicke noꝝ dead members of the Church.

It ſoloweth, that the King comming in, ſaw a man without his wedding garment. What is this wedding garment? This is needfull to be known, that we may enioye the ſweetneſſe of Chryſtes mariage perpetually. At the laſt day, there ſhall ſtand in this kings ſight, two kindes of men: of whome the one refuſed to come to this wedding, as the Turkes and the vngodly Jewes, & many heathen nations at this day: It is manifeſt that none of theſe hath a wedding garment: Of whome notwithstanding, many do loue ciuil honeſtie. Wherefoꝝe this outwarde ciuilneſſe of Ariſtides, Fabritius, Fabius Maximus and Cato, is not that wedding garment whiche hee requireth. And the other ſoꝝ came to the mariage, that is to ſay, they conueyed themſelues into the outward congregation of the Church at the preaching of the Goſpell. Howbeit, theſe are not all of one helwe. Foꝝ ſome truſt to their owne woꝝkes, and thinke their ſhamefulneſſe to be couered with the garment of their woꝝkes. Is this the wedding garment? No in god ſoꝝth: Foꝝ they are thruſt out from the mariage: but none are thruſt out from the mariage, that bring a wedding garment with them. Others ſome haue no woꝝkes but euill woꝝkes: howbeit they bragge of fayth, and boaſt themſelues to be faithfull, and they ſuppoſe that this their ſondecraking is the wedding garment, but they are deceiued. Foꝝ of ſuch hypocrits the Lord ſaith: Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of Heauen, but he that doth the will of my father which is in heate. And other ſome beleeue a ryghte, and theſe mortifie the fleſhe and liue in the ſpirit, & repent & ſet their mind to liue blameleſſe. Theſe only haue y wedding garment. Wherefoꝝe whither yee call liuely faith oꝝ holineſſe of life the wedding garment, yee ſhall not take your marke amiſſe. Foꝝ as the calling to this mariage requireth faith: ſo requireth it alſo true holineſſe.

Do. ity.

And

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And that this is the true wedding garmente, it appeareth in Abel, Abraham, Paule, and many other Sainctes. And it is no maruell that such a lively sayth, shoulde bee the wedding garmente. For whosoever beleueth his sinnes are released, Gods wrath is taken from him, and hee becommeth the sonne of God. For it is written, hee gaue them power to become the sonnes of God, as many as beleued in his name. Hee that beleueth on him hath everlasting lyfe. Moreover, Chrystes rightuousnesse is imputed to the beleuer, where with the man being apparelled, appeareth rightuous in the sight of God. But heere thou must beware that thou put not on a visor in steade of y true garment: that is to say, y thou hast not of vaine presumption in steade of true & lively sayth. If thou couet to know the marks of it, these they be. Where spener is true faith, there is also repentance with it, there is hate of sinne, there is true feare, and againe there is comfortableness of hart kindled by the holy Ghoste, a desire to further Gods glozy among men, the duties of charitie, or (to comprehend all in one word) true holynesse, which is none other thing than a sequestering of our selues from the wickednes of the world by mortifying the flesh, and a clinging vnto God by quickening of the spirit. Wherefore this holynesse is, it is a continuall strife. For the fl: she fighteth against the spirite. This holynesse is not made perfecte at an instant, but groweth all the time of a mans life, which thing the liues of the Sainctes may easily teache vs. And thus muche concerning the wedding garment.

But I pray you, what shall be done to them that haue not this wedding garmente? That doth the Teyte tell in these wordes. Binde him hand and foote, and cast him into viter darknesse, there shall bee weeping and gnashing of teeth. The outer darknesse betokeneth punishment and sorow, which are out of the kingdome of God, namely in Hell. Into this darknesse was the rich glutton cast, and so shall all those be caste that are not found clothed in the wedding garment.

¶

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¶ Of the third.

Many are called, and fewe cholen. This saying of Chryſte
conteyneth two things: that is to witte, a ſeiting forth
of the mercy and goodneſſe of G^oD, who calleth all men to
his ſonnes marriage. Neither is it to be thought that he cal-
leth any, whom he would not haue to be at his ſonnes wed-
ding: and a complaint agaynſte the vnthankefulneſſe of the
greateſt part of the worlde. Many (ſaythe he) are called, for
the Bridegrome commaunded his Apoſtles to go forth into
all the whole worlde, and to call men to this marriage, as he
ſayd afore: Cal to the marriage whoſoener ye finde. But fewe
are cholen. That is, fewe haue the wedding garment. For ſuch
are choſen, as are ſorted out from others, and are excellent
about others. Therefore Peter ſaith, that Chriſtians are cho-
ſen to ſanctification of ſpirit, that is to witte, that they ſhould
be holy in ſpirit. Verily G^oD will haue all men ſaued, as
Paule teacheth, and this parable ſheweth, yea and Chryſtes
owne wordes witneſſe. Math. xi. Come vnto mee all ye that
laboure and are laden, and I will reſreſhe you. Let vs ſet this
ſaying againſt all the enemies of G^ods grace. Therefore if
thou looke too Godwarde, G^ods will is that all men ſhoulde
be ſaued, and come to the knowledge of the trueth, and he
calleth all men (without exception) to the marriage of his
Sonne. But if thou looke vnto menwarde, fewe are choſen,
that is to ſay, fewe when they heare the Goſpell doe receiue
it by fayth, and become holy in ſpirit. Therefore the cauſe
of damnation is not in G^oD, but it is to be ſought for in
our ſelues. Howe often (ſaith Chryſte) would I haue gathe-
red thy Children together, and thou wouldeſt not: Beholde
thou haſt here two things. Chryſte woulde: and Ieruſalem
woulde not. Therefore by this ſaying we are warned, that it
is not inough to heare the Goſpel, but we muſt alſo obey the
Goſpell. For (as Peter ſaith) it is therefore preached, that
we ſhould be mortified as towarde the fleſhe, and to liue af-
ter the ſpirit.

Do. v.

Thus.

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Thus muche concerning this dayes Gospell: wherby we may learne that God hathe not created vs to damnation, but to blissfulnesse, and that he hathe frely prepared all things that pertain vnto true blissednesse, And againe, that those which are damned, are damned through their owne fault, as which would not obey the Gospell. Wherefore if we haue regarde of our soulehelth, let vs put on the wedding garment, and let vs minde true holynesse, through Iesus Chryste our Lord: To whome with the Father and the holy Ghoste be honoz for euer moze. Amen.

Upon the. xxj. Sunday after Trinitie.

.¶ The Gospell. John. iij.



Here was a certaine ruler, whose sonne vvas sick at Capernaum. As sone as the same heard, that Iesus was come out of Iewrie into Galilee, he went vnto him, and besought him that he would come downe and heale his Sonne. For hee was euen at the point of death. Then sayd Iesus vnto him: excepte yee see signes and wonders, yee will not beleue. The ruler sayd vnto him: Sir, come downe or euer that my Sonne die. Iesus sayth vnto him: Go thy way, thy Sonne liueth. The man beleued the worde that Iesus had spoken vntoo him. And he wente his way. And as he was goyng downe, the seruantes mette him, and tolde him, saying: Thy Sonne liueth. Then enquired hee of them the houre when he beganne too amende. And they sayde vntoo him: Yesterdays at the seuenth houre the Feuer leste him. So the Father knewe that it was the same houre, in the which Iesus sayde vntoo him: Thy Sonne liueth: and hee beleued, & all his housholde. This is againe the second miracle that Iesus did, when he was come out of Iewrie into Galilee.

The

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The exposition of the texte.



This Gospell teacheth vs, whither we oughte to flee for succour in al the troubles of this life: that is to wit, to the fountaine of all welfare and felicitie, Iesus Christ. Which thing Clay also putteth vs in mind of, when he sayth: Ye shal drinke water out of the welles of the Samaritour. To this well, we must come, not with faete, but with minde: not with reason, but with fayth. Furthermore, this Gospell sheweth, how farwarde Christe is to help, who sendeth away none that cometh to him, without comforte. For he is not otherwise affectioned towards any man, than towarde this noble man, this Courtier of Herods courte, whome hee not only comforted by worde, but also helped by miracle. The summe of this Gospell therefore is included in this saying of Joel: Euery one that calleth vpon the name of the Lord shall be saued. The places are thre.

- 1 Of mens miseries, and of the cause and remedie of the same.
- 2 Of the rebuke wherewith Christ rebuketh thys seruauant of the kings.
- 3 The true nature and inclination of Faith,

Of the first.

There was a certaine Ruler whose sonne was sicke. Thys sad father, and his sicke sonne, doe set befoze our eyes the miseries of this woylde, which as they are the punishments of sinne: so are they also as it were certain sermons of Gods iudgement, whereby we are allured to repentance, like as this Courtier being sad for the sicknesse of his sonne, seeleth his owne sinne, & bewayleth it. Herunto maketh also that saying of Clay. Their distresse shall bee a lerning vnto thee. Wholoeit to the intent we may the better consider Gods goodnesse towards vs, I will declare by what meanes God

is.

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is wont to call vs cheefly to repentance: These wayes are cheefly fire.

The first: He setteth forth the doctrine of the law, wherein he painteth out our sins as in a table: sheweth the blindness of our minde: bewrayeth our doutting of Gods providence, promises and threats: uttereth the uncleanness of our affections: and sheweth the stinche of the stomache, the turning away our will from God, and the horrible attainting of all our powers. Again in the second table of the law, he paynteth our unfaithfulness towards men, and the uncleanness of our thoughtes, so that if there appere any uprightness in our whole life before we be converted unto Christe, the same is no better than a cloth stayned with matter, and most unpure blud: which thing Esay complayneth of in these wordes. All our righteous doing are as a most filthy cloute. The cause why the law setteth thus our filthinesse before us, is, that we being warned of their stinche, should repent, and departe from our most wicked wayes.

The second: The excesse of inward miseries, which no man is able to describe and bewaile sufficiently, was neuer yet so great, neither was any mannes calamitie yet so extreme but that any of us might fall into the same, as Ambrose godly admonisheth us, saying: *We eyther are now presently, or heretofore haue bin: or may bee, in the selfe same case that this same man was in.* In how great miserie was Adam, who not only sawe the one of his sonnes murder his brother: but also behilde the most sorrowfull fallings of his posteritie from God by the space of nyne hundred yeres: How great was the græfe of Dauids minde, when he sawe the rauishment of his daughters, and the slaughter of his sonnes?

What should I speake of a few: All men feele the byting of the Serpent: which byting serueth to none other purpose, than that we should thereby acknowledge Gods most iust iudgement, and flee vnto him for pardone, by true repentance.

John Trisler. his s.

tance. Manasses like a mad man rose vp against the Church of G D D by the space of. xrb. yeres together, and dealed himselfe in horrible wyse, neyther hadde it come into hys thought to repent him, if he had not bin led away prisoner into Babilon, where the streightnesse of imprisonment gaue him vnderstanding. For being nurtured there in the schoole house of miserie, he bowed the knees of his hart, & in humble wise desired pardon of his sinnes, whiche thing he also obteyned.

The thirde: God setteth before vs the examles of other men, tragicall factes, and horrible punishmentes, of others that taking warning by them, we may fall to amendment. For all the falles of men that are set out in stoies, either of the Scripture, or of worldly wyfters, tende to this end to make vs heedefull. Caine by falling into sinne, was ouerwhelmed with euerlasting paynes. Saule fel from God, and returned not by repentance, but was ouerwhelmed with Gods wrath. Many in these dayes falling from the Gospel, light into the Deuilles snares, out of whiche they are neuer able to winde themselves againe. Wherefore taking warning at these mens horrible falles and most dreadfull punishment, let vs fall to amendment betimes lest God cast vs of in his anger, and then wee too late remember the saying of the Poet: For happy folke we may them take: whome others harmes the warer make.

The fourth: Sometime God preached by tempests, earthquakes, and dreadfull sights in Heauen, such as were scene before the destruction of Ierusalem, as blasing scarres in the likenesse of swords: of which soyte our age hath scene many, wherat, if we take not warning to repent and amende, wee shall fall into moske soze punishments. The yere. 1561. since Christs birth, there was scene in the Skie a man nayled vpon a Crosse, hauing a Crowne of Thorne vpon his head. Of this sight I haue many witnesses, wherof diuers are noble men and godly persons, right worthy of credite. The same

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day it rayned bloud, and many other things are saine dayly; As often then as suche manner of sightes are shewed vs from Heauen, let vs knowe that God allureth vs to repentance by these tokens of his wrath. And whereas the Lorde saythe: Wee not afraid of the signes of Heauen, hee meaneth that we should fall to repentance, least the euilles which the signes threaten, should light vpon vs. For all things worke together to the welfare of them that repent.

The fifth: The death of the Sonne of God is set forth to vs, wherein God sheweth that hee is exceeding sore displeased with sin, and therewithall prouoketh vs to repentance. For he vpon the crosse stretcheth out his armes bathed in his owne blud, and allureth all the whole world to repentance, and offereth grace to al that repent. Therfore whosoener maketh delays to repent, hee despiseth Gods sonne and shall suffer dreadfull punishment when his time cometh.

The sixth: The end of this life is vncertaine. For our life is like a bubble or a floure in the field, whiche flourisheth to day and to morrow is cast into the fire. Saint James also openeth vnto vs the frailtie of this life. Wee haue saine many that liued without repentance, taken away with sodeine death, so as they coulde haue no leasure to repent. The Are (sayth John) is set to the root of the tree. And Salomon saith: Whither the tree fall to the South or to the North, looke in what place the tree falleth, there shall it lye. That is to saye, looke in what case the righteous Judge shall find thee at the houre of thy death, suche shalt thou be iudged to be.

See howe many wayes the Lorde prouoketh vs to repentance. Himself sayth: I wil not the death of a sinner, but that hee should turne and liue. This godd will of his hee declareth vnto vs: in y he prouoketh vs so fatherly by so many means to repentance: which prouocation to repentance, doubtlesse pertaineth to all men.

But Paule sayth: that God hath not chosen many wise men after the flesh, nor many men of power, nor many noble men

men borne: and yet the same man sayeth: God will haue all men saued. How then doth he not chuse? God is sayde not to haue cholen them, not bycause he woulde not haue them saued, but for the sequele of it. That is to say: bycause the wisdoms of this world, and power, and nobilitie of birth doo like baytes entice and withdraue many from obedience of the Gospell. Dauid was riche and puissant, and Pero also was riche and puissant. Of which two, the first was not enticed by his riches and power, to fall from the Gospell: but the other by making more account of his present prosperitie, than of the glorie of the lyfe to come, made his riches an occasion of his owne damnation. Isaac was borne of a noble stocke, and Ismaell was a noble man borne too. But yet both of them were not of like inclination: For Ismaell holding himselfe content with the noblenesse of his birth, despised the promyses: whereas contrariwise Isaac by beleueing the promise, was iustified & saued. By these examples it appeereth evidently, that the Lord reiecteth no mā for the gifts that himselfe hath heaped vpon the. For power, riches & noble birth are Gods good gifts. And happy is he y^e vseth them wel. But he y^e vseth them amisse, he by his owne default turneth Gods gifts into instruments of his owne damnation. Let vs therfore imbrace Paules counsell, if we haue any care of our saluation. For thus saith he. 1. Cor. 7: Let the y^e vse this world bee as though they vset it not. We woulde not haue a christen mans mind abused about erthly things, so as they should lead vs away frō the right way of this life. We will haue vs so to liue, as if we should passe out of this life at euery minute of an hour. Therfore in al y^e affaires of this present lyfe, let vs haue our hartes lifted vp to the consideration and mynding of the heauenly lyfe. Wherevnto perteyneth this saying of Paule: Seeke the things that are aboue, where Christ sitteth at the right hand of the father.

¶ Of the second.

Jesus sayde vnto him: Vnlesse yee see signes and wonders yee will not beleue. Here Christ findeth fault with the courtier.
who.

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who was in great fauour, and one of the chief about Herod: which thing Chryst seldome didde, specially for as muche as men came to him in heauinesse to seeke his help. Herby we must learn, not to be claubacks of the Court, and to speake things that may please: but to touch the bile as Chryste did, & to put him to paine, that afterward he may y more luckily be healed. Now as touching this faultfinding of Chrysts, it is to be vnderstode that God rebuketh sometime as a Iudge, and sometime as a ffather: so that there is one fault finding which is iudgelike, & another which is fatherlike. The iudge like is, that wherby he reproveth the vnrepentant persons as a Iudge, such as were the Scribes, Pharisees, & Hypocrites, after suche maner as is in Mathew: Wo be to you Scribes, Pharisees and Hypocrites. This is a dreadfull manace of the eternall damnation: To which all the woorld is subiect for despising the Gospell, accoꝝding to this: Hee that belieueth not, is iudged or condemned alredy. The fatherly rebuke is that, wherby God chastizeth euery sonne whom he receiueth vnto him. This tendeth to this purpose, that we shoulde not be disappointed of the promysed inheritance. All the holy men from the beginning of the woꝝlde vnto this day, are an example of this rebuking. For there was neuer yet any of them, but he felt this fatherly rod one time or other. It is good for mee (sayth Dauid) that thou hast brought me lowe, that I might learne thy iustifications. Both these kindes of rebuking shoulde of duetic put vs in mynde to flee sinne, that we fall not into the hands of the luying God, and perishe for euer, as cast away thꝛough our owne fault. Here let vs life vp oure eyes, and loke vpon the conditions of the woꝝlde.

Many will seeme as though they were no straungers to godlynesse, but yet in hope of long life, they delay their repentance from day to day. Many are deceiued by their owne Stoical imaginations, and say: If I be predestinate to eternall lyfe, I neede not greatly to take thought whither I liue well

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well or ill, for God will not alter his owne decree for my sins. This is an horrible blasphemie. first for that this horrible saying doth exceeding great wrong vnto God, whose wyll is not that any man should be damned, but that all shoulde bee saued, and that by saluation (that is to say by Iesus Christe) whom they must embrace by fayth. The Lorde did not commaunde the Gospell to be preached to this man or that man, but to al men indifferently, and he addeth a condition: He that beleueth shall be saued, and he that beleueth not shall be damned. No dekenie is able to alter the decree of God. Therefore we must thinke in this wise, that like as Hector sayth in Homer: *The best handell of good lucke that can be, is too fight for a mans Countrey.* So is it an vndeceivable dekenie to beleue the Gospell, at least wise if a man minde to be saued.

Another sort because they heare that Gods mercy is great, do sinne at their pleasure, and repent at their leasure. This imagination hath ouerthrowne many, and ouerthroweth many at this day. Paule sayth: be not seduced: God is not mocked. What soeuer a man soweth, that shall he reape.

And other some set befoze them the multitude of them that sinne. That man (sayth he) hath a mynde too bee saued, no lesse than I. God will not cast away so great a multitude. But looke what happened in the flood. Christ in spirite by the mouth of Ioseph preached to the spirites, that is, to them whose soules are now in prison: But the moste parte of the worlde refused to heare Christes spirite preaching, in so muche as onely eynht persons were saued. Bought at all bootd here the multitude of the euill. Fiue Cities (whereof the chiefe were Sodome and Gomorre) hidde scozne too heare God speake. What auayleth them their multitude? Did they not perishe euerychone sauing Loth and his two daughters? Wherefoze let vs beware that the multitude of them that sinne, hinder vs not from repentance. Let vs shunne the words of the vngodly that prouoke vs to sinne. Let vs beare in mind Christes saying, who can not lye: vnlesse ye repent, ye shall all perishe

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as

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as they bidde.

¶ Of the third.

AND the man beleueed the saying that Iesus spake vnto him, and went his way. Here it is first to be obserued, that Chryst reiected not the Courtyer because his fayth was weake. In dede he founde fault with the weakenesse of his fayth, but he did not cast him off: For the Lord did not breake the blessed roade, nor quench the smoaking flare: but rather he releued the one, and stirred vp the other. Hee chydeth hys Disciples for their wauering fayth, yet he putteth them not from him as vnworthy persons. For he knoweth what our infirmities are: he knoweth with howe greate engins our fayth is assaulted: he knoweth that in all mankinde there is horrible doutting.

But Philip sayth to the Eunuche that desired Baptisme: If thou beleue perfectly. Wherefore if baptisme can not be bestowed, but where as is perfect fayth: neyther are other be- nestites to be looked for. Here are two questions one of deu- ting, and the other of the perfection of fayth. As to the deu- ting I aunswere thus. Faythe is bothe strong and weake: howbeit in respect of sundrie beginnings. For if yee haue an eye to the flesh, doubtles rise continually one after another. Sara to whome the salue was promysed, laughed, and ac- cording to the vnderstanding of the flesh, byd castie great doubte. So Abraham and many holy men, as ofte as they be touched wth the feelyng of the flesh, begynne some- what to doubte. For the flesh is evermore agaynst the spi- rite: neyther can any man looke for so greate strength of Fayth, but that it shall be oftentimes battered wth the batt. irammies of the flesh. But if yee looke to the Spirite, Fayth is strong, and casteth no doubtles. Abraham (saythe Paule) ticked not, through distrust, for that he was for- spent with yeares, and hys wyfe Sara barreyne bothe by nature and age: But he gaue glozie to God, in beleauing that

that hee was able to make good his promise.

Howe is sayth perfect : doth it not neede of dayly encrease-
ments. It is a perfect faith and yet hath neede of dayly encrease-
ments. Hee had a perfect sayth whiche sayd : Lorde I beleue,
holw be it, encrease thou my sayth. This may be shewed by
this moste goodly similitude. A childe that is newly bozne is a
perfect man : And a man full growne is a perfect man. So al-
so standeth the case with faith. The faith is perfect whiche re-
ceyeth and taketh holde vppon Chryste perfecte : but it hath
neede of dayly encreasementes, to the intent it may become
full in ail his partes. Like as a childe though hee be a perfecte
man, yet hathe neede of dayly foode and nourishment, to the
intent hee may come to his full growth and making : Euen
so he that beleueth, hath neede to minde Gods worde con-
tinually, hath neede of the Heauenly bread, and hath neede of
the spirituall drinke, to the intende hee may from day to day
take new encreasement : Whiche thing we see in the Apo-
stles. Peter had sayth when hee sayde : Whither shall we goe
thou haste the worde of life. How be it this sayth of Peters
got greater strength and came as it were vnto full growth
on Whit Sunday, when hauing receyued Chrystes spirite vi-
sibly, hee came abrode, and at one sermon wan thre thousand
people vnto Chryste. So also muste sayth encrease in all o-
thers : whiche, if a man haue respect to, the substance of it is
perfect by and by as soone as it is conceyued by the worde : but
if ye haue an eye to the quantitie of it, it groweth greater by
dayly encrease.

And as concerning the doings of fayth, they are moste
trinely set oute in this Courtier. For first sayth compelleth
this Courtier to flee vnto Chryste for refuge in his aduersi-
ties, as vnto a moste true and skilfull Physitian for all dis-
eases and græfes. Secondly, it enforceth him to call vppon
Chryste, and to craue his ayde. Besides this, it maketh him
not to giue ouer Chryste forthwith, when he coulde not at the
first intreatance, winne his purpose, but to hang vppon him

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with

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with earnest sute, and not suffer himselfe too bee shaken of so; a rough answer, from him whome he acknowledged too bee the onely Saviour. And by so doing he obteyneth of Chryst what he would. Wherthrough his faith encreaseth the more, and he becometh the more cheerefull & earnest in suing, & yieldeth the frutes of confession and glorifying, as is sayde here. And he beleued and all his whole houlholde. Whereby then we may gather that faith hath six frutes going with it continually.

The first is, that faith will dyue vs too Chryste in our aduerlities, too seeke help at his hand. It knowes no Sainctes too call vpon, but onely Chryst, whom it acknowledgeth to be the onely mediator betwene God and man.

The seconde is, that when it is come vnto Chryste, it calleth vpon him, not for it owne worthinesse, but vpon trust of his gentlenesse and mercie.

The third is, that though it obteyne not out of hand, yet it ceaseth not like a fluggarde, nor fainteth like a coward, but proceedeth still in praying.

The fourth is, that it obteyneth what it will, and it willet that which may turne to the glory of God.

The fifth is, that after it hath obteyned what it wyll, it groweth more and more, and commeth too a fulsome quantitie.

The sixth is, that after it yeldeth the frute of confession & prayse of God. And this sentence is too bee marked heede fully. Hee beleued and all his house. The lyke thing reporteth Luke of Cornelius. Whereby therefore we may learne too inure our houlholde vnto godlinesse: Lette vs bee a patron and example of doctrine vnto it: Lette vs instruct the ignorant, chastise the offenders, quicken by the dullards, and (too bee short) let vs to the uttermost of our power endeuer that there may bee as many churches as there be houlholds. But as for them that haue no care of their houlholde, too see them traded in godlinesse, they may brag of faith as muche as they list, for they haue but the smoke of faith and not faith it selfe, which is
alwayes

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alwayes bearing fruits through Iesus Christ our Lorde, to
whome be prayse and glozy world without ende. Amen.

Upon the xxij. Sunday after Trinitie.

The Gospell. Mat. xvij.



Herefore is the kingdome of heauen likened
vntoo a certayne man that was a king, which
would haue accompts of his seruauntes. And
when hee had begonne to reckon, one was
brought vntoo him, whiche ought him ten
thoulande talents: but for as much as he was
not able too pay, his Lord commaunded him
too bee folde, and his wyfe and children, and all that he had, and
payment too bee made. The seruaunt fell downe, and besought
him, saying: syr haue pacience with mee, and I wyll pay thee all.
Then had the Lorde pitie on that seruaunt, and loosed him, and
forgaue him the dette. So the same seruaunt went out, and found
one of his fellowes which ought him an hundred pence, and he
layde hands on him, and tooke him by the throte, saying: Paye
that that thou owest. And his fellowe fell downe and besoughte
him, saying: haue pacience with mee, and I wyll pay thee all.
And he woulde not, but wente and caste him intoo prison, tyll
hee shoulde pay the dette. So when his fellowes sawe what was
done, they were very sorie, and came and tolde vntoo their Lorde
all that had happened. Then his Lorde called him, and sayde vn-
too him: O thou vngacious seruaunt, I forgaue thee all that
dette when thou desiredst mee: shouldest not thou also haue had
compasfion on thy fellowe, euen as I had pitie on thee? and his
Lorde was wroth, and deliuered him too the gaylers, till he should
pay all that was due vntoo him. So like wise shall my heavenly fa-
ther do also vntoo you, if yee from your hearts forgieue not (euery
one his brother) his trespasse.

pp. iij.

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The exposition of the Text.



He occasion of this Gospell was the question that Peter asked of Chryste, howe often hee shoulde so:grue hys brother that offended hym, whether vnto seuen tymes. To him Chryste aunswereth: I say not to thee seuen tymes, but vnto seuentie times seuen times, that is to wit of sinnings. Seuentie times seuen are foure hundred fourescore and ten: whereby is signified, that wee must so:giue the fault of our brother that repenteth, as often as hee offendeth agaynst vs. For hee put a number certayne for an infinite. Holowbeit in as much as thys seemed harde to Peter: our Lord put forth a Parable, the sum whereof is this. God our heauenly Father pardoneth vs oftentimes offending agaynst him. Therefore wee also must so:giue our brethren that haue delt amisse with vs, as often as they bee so:ry for it. This Gospell therefore pertaineth to the thirde parte of Repentance: namely to the leading of a newe lyfe by sayth: of which newe lyfe, one parte is a forgiving one an other of the misdoedes that scape vs. Nowe to the intent this Parable may be the more clearly vnderstood, I wil make a comparison of things in this wise. Like as a very riche creditour is in respect of a very poore better, but yet suche a better as humbleth him selfe, and casteth him selfe downe flat at hys creditours foete, beseeching him of release: Euē so dothe God behaue him selfe towards sinners, humbling them selues before him in true repentance, and casting them selues downe, and craving forgiveness for Chrystes sake. But the riche creditour releaseth the dette to the better that humbleth him selfe: Ergo, God of his mercy forgiveth the repentant person all his sinnes. Nowe like as God behaveth him selfe towards sinners oftentimes offending agaynst him: so must a Chyristen man behaue himselfe towards his brothers & fellow seruants that trespasse agaynst him. Therefore
like

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like as GOD forgiveth vs our misdoes freely: so must we also forgive the displeasures wherewith we are impeached by our brethren. Again on the contrary part: Loke in what wise the Creditor dealeth with his debtor to whome he carst released his dette, and afterwarde sounde him cruell against his brother: so doth God deale with those whom he carst receyved into favour, and afterwarde findeth them cruell towards their neighbour. But the Creditor calleth suche a thanklesse person too a backreckning: Ergo God calleth back too streight iudgement, suche as are hard to their neighbours. Wherefore we muste forgive our neighbour as often as hee trespasseth against vs. The places are thre.

- 1 The true manner how to repent.
- 2 A commendation of Gods mercie towards sinners.
- 3 The mutuall ducie of Christians to forgive and to be forgiven.

¶ Of the first.

The parable of the creditor and debtor setteth forth a very true manner of repentance and amendment, than whiche there is not a more excellent in all the new Testament. Wherefore let vs thoroughly wey all the circumstances thereof: who is the Creditor: when hee requireth a reckning: why we are his debtors: how much we owe him: what is to be done when our account is called upon: how Gods iustice may be satisfied, which exacteth payment of that which is due.

Who is the Creditor? God the heavenly king. He hath lent vs many good things. He hath created vs after his owne image. He hath given light into our minde, rightnesse into our hart, and bothe inward and outward powers, wherewith we mighte perfourme obedience unto him. But are not these things blotted out through the sinne of our first parents? That is very true. Howbeit the gifts that he bestowed upon Adam, belonged too all his posteritie. When at suche time as our firste Father lost his gifts he cast bothe himselfe

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and vs with him into death. Therefore God doth right to require of vs that which wee lost in our first parent. Yea verily, we haue diuers wayes encreased the det, and it is growen too great a sum, that no man is able to pay it, though he should sell himselfe, and all that he hath.

When doth the Creditor demaund the det? Although hee do continually put vs in minde of this dette, yet hee is too busy thought then chaſtly to call for a reckening of it, first as often as our owne conscience chargeth vs with sinne, and as it were citeth vs to the iudgement seate of God. Secondly, when the holy Ghost cometh in the ministerie of the law, and reproveth sinne, and citeth vs unto punishment, if payment be not made. Againc, when the signes of Gods wrath are seene, eyther in heauen or in earth. And moreover when we are vexed with crosse or sicknesse, which are as it were Gods ministers that call upon vs for the payment of the det.

But why are sinnes called dettes. Bicause that as ordinarie detts do binde men to payment: so do sinnes binde men to satisfaction of the penaltie, unlesse there be made a discharge.

Wherefore do wee owe? This is tolde already. For wee owe so much as he put into the hands of our forefather Adā, all the whiche wee haue loste, and moreover haue burthened our selues with new detts, provoking Gods wrath against vs by our dayly transgressing of his moste holy law.

How great is the summe of the det? The Creditor answereth, that thou owest ten thousand talents, and that thou hast not one halpenny towards it: so farre art thou off from ever being able to discharge so great a dette. The ten commandments conteyne the parcels of the dette. There is demanded of thee the feare of God, loue, sayth, and patience, in the firste commandment: In as muche as thou hast not perfozmed this obedience and discharged thy selfe of it, thou art runne in arrearages. After this manner is the det too be examined in euery seuerall commandment of the firste and second.

second table : and there vpon the greatnesse of the det is to be gathered.

But what is to be done in this case? Wee muste folowe the example of this Dutte which falleth downe before his Creditor, humbling himselfe and desiring releasment, which hee also obteyneth. That is to witte, wee muste acknowledge the greatnesse of our sinne: wee must be sorie from our hart, that wee haue not payed that wee ought: and vppon truste of Chryst wee muste flie vnto our heavenly father, desiring forgiveness and releasment of the det. Which thing if we do, we haue a promise that he will forgive vs the whole dette, and receiue vs into his fauour. This thing is plainly shewed in this present miracle: whereof I will now set forth certaine examples to stirre vs vp withall.

The sinfull woman in the by. of Luke acknowledging hir det, sought vnto Chryst for fauour, and leane vnto him by huely sayth: and by and by the Lord tolde hir she had obteyned releasment of the det. For thus he sayth: Many sinnes are forgiven hir. But there it is added: because she hath loved muche. Notwithstanding, Chryst sayth not, she hath satisfied hir det with hir louingnesse: but after she had obteyned releasment of the det, then she loued: which thing Chryst sheweth plainly by this Parable propounded here. For when the Pharise was offended, because Chryste did not shake of this woman as a sinner, and mislike of hir seruice as vnpure, hee corrected his ouertwhart iudgemente in this wise. A certaine Creditor (sayth he) had two debtors, of which the one ought him five hundred pence, and the other ought him fiftie. Now when neither of them was able to pay, he forgave them bothe. Tell me therefore whither of these loueth him moste? The Pharise answering, sayd: I suppose hee to whom moste was forgiven. And Iesus sayd vnto him: thou hast iudged aright, and turning to the woman he sayde vnto Simon: Seest thou this woman? I am come into thy house, and thou hast giuen me no water for my fete: but she hath washed my

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Kisse with hir teares, & wiped them with the haire of hir head. Thou haste giuen mee no kisse: But she hath not ceased to kisse my feete. Thou hast not anoynted my head with Oyle: but she hath anoynted my feete. Wherefore I say vnto thee, that many sinnes are forgiven hir, for she hath loued muche. For to whome little is forgiven, he loueth little. And he sayd vnto hir. Thy sinnes are forgiven thee. Here wee see plainly, that vhen she had obteyned releasement of hir det, then she loued. For after forgiveness of sinnes muste followe new obedience, whiche is termed here by the name of loue.

Also let vs looke vppon the example of Dauid, in whome are to be seene these two motions whiche wee saue in the sinfull woman: great fearfulness, and comforte. For when he was reprimed by the Prophete Nathan for raising an other mannes wife, and for sleeping with his husband, there rold vp in Dauid terrible fearfulness for the greatnesse of his det, of which teares of feares, he himselte describeth many. There is no rest in my bones for the sight of my sinnes. He acknowledgeth Gods wrath against sinne: He is sorie that he hath displeased God: He is afraid lest God shoulde shake him of, as he had seene Saule dreadfully cast away before: and finally he feared bothe eternall and present punishment. Here had he bin forsworne for so to do, if he had not herd the comforte of the Prophete in Gods roume. Thou shalt not die, the Lord hath taken away thy sinne. At the hearing of this comforte, sayth kindled in him, whereby taking holde vpon the releasement, he began to behold the mercie of God, & rested vpon the mediator.

We haue hearde a late, a moste goodlye example in the publicane, who in suche wise acknowledged the greatnesse of his det, that he durst not so muche as lift vp his eyes. And yet hauing hearde of the greatnesse of Gods mercie, he rayseth himselte by faith, and prayeth: O God bee mercifull to me a sinner. And so he obteyned a free discharge of the whole dette.

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Let vs set before vs these examples, which plainly shew vs the doctrine of repentance and forgiveness of sinnes: That forgiveness of sinnes is the free releasement of the dette, which happeneth to him that repenteth, and saith to Gods mercie for Christes sake. And although this release bee utterly free as in respect of our selues: yet if we looke vppon Christe (who for our sinnes suffered dreadfull punishment) there is made satisfaction to God for our dette.

Let vs therfore marke well this worde releasement, whiche of it selfe alone conteyneth in it righte manyfolde doctrine. First it ouerthroweth the Monkish doctrine of satisfaction. For if saluation befall men through releasement of the dette according to the Gospell, what a madnesse is it to say, that saluation happeneth for satisfaction of the det: for releasement and payment do so fighte one agaynst an other, that they can in no wise stande bothe in one respect. Secondly it ouerthroweth all merites of men. For howe can that be of merite, which is of free gift: Paule sayth openly. Vnto him that worketh, rewards is giuen, not of fauour, but of dutie: but vnto him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is imputed to him for righteousness. According wherevnto Dauid also sayth: Blessed are they whose iniquities are forgiven, and whose sinnes are couered. Thirdly the worde of releasement ouerthroweth satisfaction, which the Papists teache, whiche satisfaction muste be made (as they beare men in hand) by pilgrimages, fastings, & almesdeedes. Also it quenchem the fire of Purgatorie. For if the det be released, why is the detter punished: Lastly this worde releasement openeth vnto wretched sinners the gate of grace: in the conflict of death, it is the haue of saluation: and it is the wellspring of all comfort. And thus much concerning the first place.

¶ Of the seconde.

Because this text concerning the parable of the creditor, sheweth how gret Gods loue & mercie are towards mankind: I will

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Will speake somethat thereof. The mercy of God is of two
soyres: The one is vniuersall, wherthroughe he suffereth the
faine to rise vppon the good and bad: and the other is parti-
cular, wherewith (as a most deare father) he embraceth the
Churche of his sonne. Of which Christ speaketh in the thirde
of John. So God loued the worlde, that he gaue his onely be-
gotten sonne, to the intent that every one which belongeth in
him should not perishe, but haue life euermore. Our heauen-
ly father coulde not by any greater recorde haue declared his
mercy towards vs, than in giuing his sonne, who might by
his death redeme vs from deserued damnation, and giue vs
euermore life. Therefore as ofte as we heare Gods mercy
named, let vs thinke these things.

First let vs thinke howe great the miserie of mankinde is
before he be receyued into fauour. Mankynde lyeth vnder
foote, and wounded by the Diuell, with a hole venime beeing
mozeouer poysoned, he breatheth nothing but sinne, for which
he is subiect to eternall paynes.

2 The causes of this miserie are to be thought vppon,
which are partly the sinnes of our first Parents, and also our
owne filthinesse. For although that by the fall of them, we
be bounde vnto the sentence of damnation: yet notwithstanding
by our owne new sinnes from day to day we are bounde
to sozer punishments.

3 The louingnesse of God, and his gentlenesse towards
mankinde is to be thought vppon. For the louing kindnesse
(sayth Paule) and the gentlenesse of God our sauour appea-
red vnto all men. What greater louing kindnesse coulde there
be, than that he hath not cast vs away for so great shameful-
nesse and filth?

4 It is to be thought vppon, the ransome, that is to wit,
the Sacrifice of the sonne, whereby mans miserie is relea-
ued, and sinne abolished. Him that knewe no sinne, he made
sinne, that we mighte be made the rightuousnesse of God in
him. 2. Cor. 5.

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5 Is to be thought vpon, the way by which we may come to the possession of Gods mercy. That way is shewed in the first place, and is none other than true repentance.

6 Is to be thought howe far forth Gods mercy stretcheth: that it is not belonging to a few, or to the men of one age: but indifferently to all that feare him. For the holy virgin being taught by the spirit of Chryst, whom shee had concēued by the holy Ghost, singeth in this wise: Gods mercie is from generation to generation to them that feare him: that is, to all that repent.

7 Is to be thought vpon, continuall thankfulness in al the whole life, that we may glorifie God for his so great mercie, with hart, mouth, profession, and behaviour.

8 We must thinke how we may bee heedfull in framing our whole life, that we lose not so great a benefite through our owne fault, as this better vid.

¶ Of the third.

The third thing that I purposed vpon, is of mutuall forgiving eche others skapes that are wonte to happen. For this goeth ioyntly with belēve of forgiveness of sinnes. Now there are two things that go ioyntly with belēve of remission of sinnes: Namely Grace & Gifte. Grace is the very Justification it selfe, whereby Chrystes righteousness is imputed to them that belēue, and their sinnes clearely are forgiven. Of this we haue spoken in the first place. Gifte is the very bestowing of the holy Ghost, wherethrough a man that is iustified by faith onely, is together therewithall regenerated and sanctified, that is to say, is mortified in the flesh, and quickened in the spirit. The flesh is mortified, when the custome of sinning is abolished: and the spirit is quickened, when we begin to performe new obedience vnto God. A certaine parcel of this quickening, is mutuall forgiving, whereby eche of vs forgive other their misdoedes and displeasures. Howe necessary this forgiveness is, this dayes Gospell sheweth most

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evidently, as I sayd at the entrance into it. Chyſt bath commaunded vs to pray: forgiue vs our detes as we forgiue our detters. For Chyſt will haue vs to folow his fathers exāple.

How bee it there are two kindes of men that offende vs. Some as ſone as they perceiue themſelues to haue offended, doe by and by in humble wiſe deſire forgiuenesse. But as touching thoſe that proceede to offend, thou shalt forgiue their offences after this maner. Laying aſide all deſire of reuenge, thou shalt not ceaſe to loue him ſtill, but rather requite him with a good turne in ſteede of iniurie, although thou haue an ill opinion of him as hee doth deſerue: for when as G O D biddeth wiſe well to oure enemies, hee doth not ſortly with require that we ſhoulde like well of thoſe things that hee himſelfe condemneth: but his meaning is onely that our mindes ſhoulde be clere from malice. But as touching thoſe whiche as ſone as they haue offended, come by and by and deſire forgiuenesse, we muſte receiue them into fauoure as oure brethren, ſo as we may haue a good opinion of them, and therefore ſhall be perſuaded that the remembrance of that ſinne is wiped out befoze God.

Moreouer, it is to be knowne, that there happeneth two maner of offences among brethren: by the one of them, one brother hurteth another: by the other the Church is hurt, that is to witte, by ſome ſtumbling blocke when ſome perſon liueth naughtely and dothe euill, although hee doe no harme at all to oure owne perſon or goodes. After this ſorte did that incontinent perſon hurte the Church of Corinth, whome it toke to fauoure vpon his amendment. This forgiuing or releaſement is of two ſortes. Thou shalt lay aſide all hatred towardes him, and then vpon his ſubmiſſion thou shalt receiue him into fauour, & embrace him as thy brother whom thou diſt earſe ſhunne leaſt thou ſhouldeſt ſtaine thee with his infections. Lette this ſuffiſe briefly concerning the thirde place whiche requireth mutuall forgiuenesse of the ſcapes that happen betwene man and man, and that after the example of

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of the heavenly father, who hath forgiven vs so great a debt for
Christes sake, to whome be glory for evermore. Amen.

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The Gospell. Math. ix.



Then the Pharisees went out, and tooke counsell
how they might targe him in his words. And they
sent out vnto him their Disciples with Herodes
seruants, saying: Master, we knowe that thou arte
true, and teachest the way of God truly, neither care-
rest thou for any man: for thou regardest not the
outwarde appearance of men. Tell vs therefore, how thinkest thou?
Is it lawfull that tribute be giuen too Cesar, or no? But Iesus per-
ceyuing their wickednesse, sayde: VVhy tempt yee me yee hypo-
crites? Shew me the tribute money. And they tooke him a peny.
And he sayd vnto them: whose is this Image and superscription?
They sayde vnto him: Cesars. Then sayd he vnto them: Giue
therefore vnto Cesar, the things which are Cesars: and vnto God,
those things which are Gods. VVhen they heard these words, they
maruelled, and left him, and went their way.

The exposition of the Text.



The intent of the holy Fathers that appoynted this
Gospell to be read in the Church, was that there
should remaine in the Church, a doctrine concer-
ning the difference of the spirituall kingdome of
Christ, & the kingdome of the world. And agayn, that the godly
might know how farre forth the ciuill Magistrate is to be ob-
beyed. Now the occasion of this Gospell was the malice of the
Pharisees, who (according to the Prophecie of David) toke
counsell agaynst the Lord and agaynst his anoynted, to the in-
tent they might ouerthrow his kingdome, & stablish their owne
superstition. The whole Gospell is occupied about this questi-
on, whether Gods people ought of right to be subiecte to the
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ciuill and foraine Magistrate, and to pay him Tribute, and to obey him: To this question Christ answereth thus: The Church oweth obedience to all those to whom it is subiect. Then in as much as the Iewishe people is subiect bothe vnto God (for he chose it to be his peculiar people) and vnto Cesar, who hath subdued it by force of armes: it ought to render vnto God, that which is due to God, and vnto Cesar, that which is Cessars. This answer serueth to this purpose, that he may teache howe his Church ought to be subiect to the ciuill Magistrate, and pay tributes, and so long to obey, vntill it commaunde any thing that is agaynst Gods worde and the lawe of nature. The places are two.

- 1 Of Hypocrisie and custonable vntbankfulnesse towards those that haue deserued well.
- 2 Of the question of the Pharisees and of the Magistrate.

¶ Of the first.

Then the Pharisees went their way, and tooke counsell howe too take aduantage of his wordes. All the whole storie of the Gospell beareth witnesse that the Pharisees were Christs enemies. And although there wer nothing that they could finde fault with, either in his Doctrine or in his life: yet seeke they all occasions that may be, to trouble him without cause, and to rayse a slander of him as though he taught euill, and liued euill. This hath been a continuall practise of Hypocrites in this world. We haue an example of it in Christs Church at this day. The Monkcs and Popish Pharisees knowe well inoughe that our Doctrine which we teache, is taken out of the writings of Moyses, the Prophetes and Apostles, and they haue nothing that they may iustly finde fault with in the behauiour of many godly Ministers: yet inuent they dyuers craftes to defame them, and sake a thousande wayes to deface the Gospel, and they had leuer see the Turke reigne, than the purenesse of the Gospell maynteyned. From whence comes this so great outrage? From whence is all this malice? They are

are Satthans champions, & therefore it is no wonder though they endeuer to bzeake into Chrysts campe. Besides this, they haue hitherto highly bin esteemed and much set by, and were called most holy fathers. But now bicause their hypocrisie is discovered, they grow out of credit, and their superstition is hissed at and despised. Therefore bende they all their force to stoppe the course of the Gospell by slaughter & bloudshed. But God bee thanked, Chrysts Church is builded vpon a most firme rocke, so as the gates, that is to wit, the deuises and the powers of hell are not able to preuaile against it. With then that this is an ordinarie matter, it is not to bee marvelled, that these Pharisees doe according to their accustomed manner.

Let vs see the by what policies they inuade Chrysts kingdome. Our Euangelist appropriateth vnto them foure policies, which they vse before they put to their hands. The first is Counsell. They take counsel (sayth he) For counsell is the foundation to worke vpon. Therefore they meet and conferre their wicked deuises together: & the more mischeuous that eche of them is in giuing aduise, the more is he commended. This did the spirite of Chryst in Dauid foresee long before, as wee finde in the second Psalm. Why did the Heathen so furiously rage, & why did the people imagine vayne things? They were vayne in deede, bicause the Lorde turned their deuises into folly. Agayne, here is noted to what purpose all their counsels tended. To take him in a trap in his wordes, sayth the Euangelist: that being so taken, he might be made a iesting stocke to the people: his doctrine bee defamed: his authoritie bee abased: and he at last bee haled to punishment as a blasphemour against God, and an heretike and euill doer. See the dytche of the Pharisees counselling together. In the thirde place foloweth what manner of deuise they founde out. It lyked these good counsellors to sende their disciples with Herodes seruantes. A very suttle fetch, that they might haue witnesses present to report his errande to Herode,

D. q. j.

rode,

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rode, if he had sayde ought that afterwarde might scarce bee well lyked of. These their disciples had they nozeled thorowly in hypocrisie, that they might bee the fitter to deceyue. For none deceyue men sooner, than those that outwardly pretende holynesse and curtesie, when priuily they purpose to beguyle. Fourthly the communication of those hypocrites is described in this wise. Maister, wee knowe that thou speakest the truth, and teachest the way of the Lorde aright, and that thou carest not for any man. This is the beginnyng of their ta'ke: whiche surely (if thou looke vpon the wordes) is most apt. For it conteyneth two things: First they acknowledge him to bee their maister, and afterwarde they attribute vnto him the vertues whiche a saythfull teacher ought to haue. When they acknowledge him to bee their maister, their meaning is to seme, not his enemies, but his frendes, or rather his disciples, and suche as had greate desire to learne at his hande. And when they attribute vnto him the vertues that a true teacher ought to haue, they craftely winde them selues in with him, to the intent he should beleue they ment him no harme. But there is no deuise, there is no wisdom agaynst the Lord. And what are those vertues which they attribute vnto Chryst: The firste is, the loue of truthe. Wee knowe (saye they) that thou arte true. The seconde is, certaintie of doctrine. And that (say they) thou teachest the way of God aright. And the thirde is, steadfastnesse and stoutnesse of minde. And thou carest for noman, say they. Wherefore: Bycause thou respectest not any mans persone (and this is the fourth vertue) for thou (say they) regardest not any mans person. These foure vertues are great, and are required of all Gods ministers. The loue of truthe dyrueth away the darknesse of ignorance, and maketh the truth to shine out clere. The certaintie of doctrine makes vs that wee bee not tossed too and fro with the windes of variable doctrine, nor flete in the fondnesse of false reports. Steadfastnesse and stoutnesse of mynde make a man inuincible in his office, When the

the teacher bathe no respecte of any mennes persons, it maketh that the truthe can not be suppressed for feare, or for any other thing. These vertues dothe the Lorde attribute to John the Baptist, and the sequele shewed, that hee was endued with them in deede. For when Herode had taken away his brother Philips wife, John boldly withstode him, not fearing the person or state that Herode bare. For he sayde: It is not lawfull for thee to haue thy brothers wyfe: For which thing he was put to death within a whyle after. Such vertues had Helias also, who resisted the wicked King Achab, and sayde openly to his face: It is thou and thy fathers house that trouble Israell. But as for those that do not this, are more rightly to be called hirelings, than true shepherds. Hitherto concerning the practises of Hypocrites agaynste Christe.

¶ Of the seconde.

Now followeth their question, wherewith they thinke to catche suche holde of Christ, that he can not shifte away from them. Is it lawfull (say they) too pay Tribute vnto Caesar or no? Here they thoughte that of necessitie and simply he muste haue answered one of these two things, eyther that it was lawfull, or not lawfull. If he had sayd it had been lawfull, he should haue displeased the people, vpon whom the Emperour had layd this burthen agaynst their willes: & so the Pharisees might haue had a gap opened to destroy him, when the people had Abandoned him. And if he had sayd it had not been lawfull Herodes servants were at hande to cary him forthwith as a seditious person to be punished. What dothe the Lorde then to this question? He doth two things. First he rebuketh them, and afterwarde he aswoyleth their question. Iesus (sayth the Euangelist) perceyuing their wickednesse sayde: why tempte you mee yee Hipocrites. Here they founde true by their owne experience, the thing that they had spoken to him befoze in the way of flatterie: thou respectest not the persons of men. The solution to their question he framed in this wise.

Q. ij.

Shewe

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Shew mee a peece of the tribute money, and they shewed him a pennis. VVhose image and superscription is this, sayeth hee? They sayd vntoo him, Cæsars. Then sayd he vntoo them: Give therefore vntoo Cæsar, the things that are Cæsars, and vntoo God those things that are Gods. The question is answered in such wise, as that neyther our Lord suppresseth the truth, nor the Pharisees haue any holde too picke quarels too him: Wherefore being confounded they wondered and went their wayes. So little can any deuise or any craftinesse preuaile against the Lord.

But what doth this answer of Chrystes teach vs? First it putteth a difference betwixte Cæsars kingdome and Gods kingdome: that is, betwene the kingdome of the worlde and the Church. Again it putteth a difference betwene the persones that are these of these two diuers kingdomes. Also it teacheth that obedience is too bee perfourmed in bothe kingdomes: that is too say, that God muste haue his seruice in his spirituall kingdome, and that due dutifulnesse muste bee perfourmed too the ciuill magistrate. In this place I shoulde shewe what is due too God, and what too the ciuill magistrate. But because I haue often heretofore entreated of the seruice of God, I will now speake here onely of the Magistrate, too the intent we may bee put in minde howe godly opinion we ought too haue of the magistrate, I will therefore say fve things concerning the Magistrate. First from whence hee is, and what hee is. Secondly, what conditions ought too belong too a good Magistrate. Thirdly, what is his dutie, and what are the endes of the ciuill government: Fourthly, what right the Magistrate hath vpon the bodies and goods of his Subiects. And fifthly what the Subiects owe to their Magistrate.

The first that I purposed, that is too wit, from whence and what the Magistrate is, is declared by Paule in the thirde too the Romaines, where hee teacheth that the Magistrate is of God. For there is no power (sayth hee) but of God, and the powers

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powres that are, are ordeyned of God. Whiche thing truely is to be vnderstande of the rightfull gouernement, and not of the confusion that is oftentimes sene in states of gouernement for mennes wickednesse. Therefore as long as good Magistrates guyde the helme, we see God (after a sorte) present with vs, and ruling vs by the hande of those whome he hath sent ouer vs. Contrarywise, where vngodly Magistrates beare the sway, verily the wickednesse it selfe proceedeth of the diuel, and of the lewde will of the ruler: But yet God being displeased, letteth lose the reynes to tyrantes and vngodly persons, that he may thereby reuenge the vnthankfulness of men.

Thou hast from whence the Magistrate is: and what he is, the same Paule defineth: namely that he is Gods ordinance for the wealth of his subiects, while the good are made much of, and the euill punished with bodily paynes.

The seconde that I purposed vpon, was of the conditions or properties of a good magistrate, whiche in the .xj. of Exodus are counted foure. That is to wit, that a Iudge or a magistrate shoulde be wise, fearing God, true and not couetous. Wisdome must rule his doings, least in execution of iustice, he may offende through error, & geue wong iudgement. The feare of God muste make him haue an eye to God in all cases, and to beware that he doe not any thing that may offende him. Truthe must put him in minde that he admitt not false interpretations and wresting of the lawes, nor geue eare to clabbackes and flatterers. The hatred of couetousnesse muste mainteyne sinceritie and vpighte dealing in iudgement. For whereas are Iudges that will be bribed, there fare well equitie. For if the accepting of persons be the marring of iudgement, that right can take no place: vndoubtedly couetousnesse will bring to passe, that the Iudge shall rather looke vpon the person than the case. Therefore who soeuer bearing office is led with rewardes, he can not see what is rightfull and good. For rewardes do blinde the eyes of the wyse, and

De q. iij. peruert

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peruert the words of the iust. And hereupon it is, that Esay calleth couetous Judges theues fellowes.

The thirde thing that I purposed concerning the Magistrate, was of his office, whereof I will now speake. And I will shew the dutie of a Magistrate partly by the testimonies of the scripture, & partly by the examples of famous men that haue bozne office to their commendation. The dutie of a Magistrate in generall, is to be a keeper of Gods law, that is, a mainteyner of true religion. This dutie dothe the godly Magistrate then fulfill, when after the example of Dauid, Josias and Ezechias, he taketh away Idolatrie and the occasions of Idolatrie: Like as Ezechias brake the brazen serpent into poulder: Josias purged this Temple from dyuers Idols: Moses brake the Calse: And Dauid by exhortations brought the people to doe true seruice vnto God. For sith the Magistrate is ordeyned of God to be Gods minister for the weale of man: verily he must to his power ridde out of the way what things so euer he seeth hurtfull vnto man, that the common wealthe of the realme, and the welfare of his subiects be not impeached. Agayne the Magistrate must after the example of Josias, see that true religion bee set forth, maynteyned and spread abroad, and that wicked doctrine bee abolished. And although the ciuill Magistrate and the minister of Gods worde bee two distincte offices: yet in this poynt they both may and must agree, to seeke together the glory of God and the welfare of mankind: but yet keeping the lawfull meanes of epyther of their callings: that is to wit, that the ciuill Magistrate endeuer to take away wickednesse, and aduance Gods glory by commaundement and sword: and that the minister of Gods worde by teaching, exhorting, rebuking and threatning. Furthermore, because religion can not bee maynteyned without teachers and learners. It is the Magistrates dutie to set vp schools, and to mainteine them with livings, that the teachers and learners may apply themselves to the studie of godlinesse. Besides this, the examples

as

of Czechias, and of the King of Ninuie, doe warne the Magistrate, that hee shoulde by solempne prayers vnto God, and by true conuersion to the Lorde, endeuer to turne away Gods wrath epyther present or at hand. And these things are to be referred to that part of the law whiche chiefly concerneth religion. And as pertainyng to the outwarde ciuill state: The office of a good Magistrate in his common weale, is all one with the office of an honeste householder in his house: that is to wit, that like as the godman of the house ruleth his children in nurture, chastiseth the stubborne, maketh much of the good, dealeth rewards among them, and (to be briefe) bendeth himselfe wholly to this, that his householde may appere to be as well ordered as can be: euen so must the magistrate doe in his common weale, that hee may rightly be called the father of his realme. But if any man desire to haue the duties of a Magistrate reckened vpon him: Lette him knowe that the firste dutie of a Magistrate is desire of peace, that we may serue God in quietnesse, and abolish superstitions which corrupt the true religion, and are a hinderaunce to true godlynesse. The second dutie of a Magistrate is, that euery man doe his dutie aright, whiche cannot be done, but where the lawes are in force, & thorowly executed. For to make lawes and not to put them in execution, is the destruction of common weales. Wherefore as it is lawfull for the Magistrate to make honest lawes: so he muste take heede, that they be not despised, whiche thing commeth to passe when they are not executed. The thirde dutie is to punish offenders, and to defende the guiltlesse, according to the tenor of the lawes, and the moderation of wise men. By these things it is easie to gather what are the endes that Magistrates serue for: namely that hee is ordeyned on Gods behalfe, for the profite of the Church and of common weales. Wherefore it is wel sayde, that a Prince ought to haue a care of government, of religion, and of his owne house.

The fourth thing that I promised to intreat of, is, the right
Dq. iij. of

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of the Magistrate ouer the bodies and goods of his Subiects. Xenophon the Philosopher bindeth a Magistrate vnto this Law: A King muste bee ledde, not by affection but by Lawe. Wherevpon it foloweth, that the Magistrate hath so muche power ouer his Subiects and their goods, as the lawes that are agreable to the ten commaundements and to the lawe of nature, doe permit and beare with. Therefore he hath power and authoritie (accoording vnto the fourth commaundement) to commaund his Subiects needefull duties, whiche are for the safegarde of the common weale, and the profite of euery persone.

Howe remaineth that whiche I purposed in the fifth place, concerning the dutie of Subiectes towarde their Magistrate. The dutie of the Subiecte towarde the Magistrate, may bee brought into foure pointes: That the firste may bee (accoording to the fourth commaundement) to honoꝛ the Magistrate: that is to say, to regarde him and reuerence him as the minister and liuetenant of God: so as thou honoꝛ him, feare him, haue a good opinion of him, confesse his scapes in the better parte, and not backbite the Magistrate, as the rascall sort are wont to doe. For that is straightly forbidden by Gods worde. Curse not the Prince of the people. Under the name of curse are signified all slanders and backbitings. The seconde, to obey his proclamations and statutes, as well in paying tributes, as also in other things, so farre forth as thou mayst lawfully without impeachment of religion & of the law of Nature. Wherevnto pertaineth this saying of Paul: warne them to submit themselves to rule and power to obey the officers, and to bee redy to all good workes. The thirde to pray for Magistrates. Exhort them (sayeth Paule) aboue all things to make prayers, supplications, intercessions and thanksgiuing for all men, for Kings, and for all that are in authorite, that wee may liue a quiet and peaceable life, in all godlinesse and honestie. The fourth, not to rush in to the office of the Magistrate: but to referre the discussing of matters

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matters to the discretion of the Magistrate, if any thing seeme to pertaine to the welfare of the Realme. And thus muche concerning the magistrate. God graunt vs grace that we may yeld bothe true seruice vnto God, and duefull obedience to our Magistrates through Iesus Chyriste our Lorde, to whom bee glozy for euermore. Amen.

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¶ The Gospell. Math. ix.



Whe Iesus spake vnto the people: Beholde there came a certaine ruler, and woorthipped him, saying: my Daughter is euen nowe diseased, but come and lay thy hande vpon hir, and shee shall liue. And Iesus arose and followed him, and so did his Disciples. And beholde a woman whiche was diseased with an issue of bloude twelue yeaes, came behind him, and touched the hemme of his vesture. For she sayd within hir selfe: If I may touch but euen his vesture onely, I shall bee safe. But Iesus turning him about, and when he saw hir, he sayd: Daughter, bee of good comforte, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and sawe the Minstrels and people making a noyse, he sayd vnto them: get you hence, for the mayde is not dead but sleepeth. And they laughed him too scorne. But when the people were put forth, hee went in, and tooke hir by the hand, and sayde: Damosell arise. And the Damosell arose. And this noyse was abroad in all that lande.

The exposition of the texte.

I n this Gospell it is manifestly described howe our Lorde succoureth his Church that is vnder the crosse. For loke how Chyriste our Saviour was minded towards this Ruler, and towards this afflicted woman: euen so also is hee minded towards mee and thee, yea and towards all folke that
¶ Aq. v. after

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after the example of these persones (that is to wit, of this ruler and this woman) doe see to him, according to that Prophecie of Ioell concerning Chryst: All that call vpon the name of the Lorde shall be saued. With this Prophecie doe bothe Chrysts wordes and his deedes agree. His wordes are: Come vnto mee all ye that labour and are laden, and I will refresh you. His deedes are euery where to see met withall: He healeth the blinde, hee cleanseth the Lepers, and heareth this lairus, and this woman, and he succoureth those that call vpon him. This therefore is the summe of this Storie, that our Lorde worketh two miracles: Hee healeth a woman that had bin diseased twelue yeares: and hee rayseth the dead Daughter of this lairus. In both these deedes he sheweth what minde he beareth towards all folke. The places are three.

- 1 The example of this woman, hir state, faith, supplication and healing.
- 2 The example of lairus & the rayling of the dead mayd.
- 3 The mockage, wherethrough Chryst was shozned of his enemies.

¶ Of the first.

Althoughe that in the Gospell the Ruler lairus bee mentioned firste for coming to Chryste: yet notwithstanding I will speake firste of this woman that had the bloudie issue, because shee is placed in the middes of the Storie of this Ruler. Therefore there are in this woman foure things to bee noted: first hir estate: secondly hir sayth: thirdly hir supplication: and fourthly the healing of the discale wherewith shee was combered. Of whiche things, eche one contynerth a severall lesson and admonishment.

The state of the woman was this: first shee was a simple and a fearefull woman: secondly shee had bin combered. xij. yeares with an issue of bloud, whereby it is easie to coniecture how soze shee was spent & weakened. Be that is combered but

but one moneth with so græuous a disease, is miserable, and afflicted inough: and what shall we say then of this woman that was troubled so many yeres: Thirdly, Marke addeth that she had suffered many things at the Physicians hands, of who some with one medicine & some with another had martyred the sile woman pitcouly. And for a hauntage she had by this time spent all hir substance vpon them, so that by this most græuous disease she was brought to vtter beggerie: and yet all those expenses had done hir no good, but rather she was euery day worse than other. The remoyse of conscience had made this bodily disease of hers more bitter. For whereas the Scripture sayth, that he which sinneth agaynst the Lorde, salerth into the hands of the Physician: What could she thinke else than that God had cast hir away: This was the state of this woman, hard inough, disease of body, gnawing of conscience, beggerie and contempt. But was she therefore an abiect before God: Did Christ shake hir off for all this: No surely. For he came for the afflicted: he came for sinners. Let vs therefore take courage at this womans example, to rayse ourselves in our miseries. Let vs acknowledge gods iust wrath against vs for our finnes: we haue heard what wast his womans state: now we folloiweth hir sayth. She came behinde him and touched the hemme of his garment, for she thought within hir selfe: If I may touch but the hemme of his garment, I shal be safe. This saying of hers declareth sufficiently what maner of faith she had. She perswaded hir selfe for a certaintie, that if she might touche but the hem of his garment, she should attayne to health. Howe came shee by so great sayth: By the vniuersall promise which shee applyed to hir selfe. Doubtlesse shee knewe this promise of Christ: Come vnto me all ye. &c. Were she firste attributeth vnto Christ the prayse of truthe: Secondely, she applyeth the generall saying to hir selfe, in this wise. He calleth all folkes vnto him, he promyseth helpe in generall to all, he will refreshe all that are combered. I am one of those that are combered, I am one of that:

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that multitude which he called wholly vnto him. Therefore I verely beleue he will helpe me. We see how this woman stirred vp hir sayth: How will wee apply this to vs.

As often as the crosse pincheth thee, eyther within or without, acknowledge this crosse to be as a certayne Sermon, whereby thy miserie and damnation is set befoze thine eyes. Secondly, beholde the worde of promise and the examples, and thinke that God is no acceptor of persons, but that he will haue mercy on all men in Christ Iesu. With this confidence call vpon Christ, and persuaue thy selfe that he wyll heere thee and graunt thee thy request, if thou aske not forson, that is to say, if thou aske not that which will doo thee no good, or which may hinder Gods glozie. And apply vnto thy selfe this saying: Come vnto me all. &c. whiche thing when thou hast done, thou shalt feele comfort.

But this woman had Christ present, and saue him with hir eyes: but he is farre from me. This a temptation of the flesh: agaynst which set thou first Christs promise: I am with you to the ende of the worlde. And secondly, that which the Lord sayd to Thomas. Blessed are they that beleue and see not. And moreouer, that Christe is no acceptor of persons, and howe by certayne examples when he was here in the flesh, he shewed howe he would deale with the rest that should call vpon him.

But I am a great sinner: I beleue thee. But Christ came into the worlde to saue sinners. So sayth he first him selfe: I came not to call the righteous, but the sinners to repentance. Paule repeating this, sayth: It is a sure saying and worthy to be embraced of all men, that Christ Iesus came into this worlde to saue sinners. Also healthfull grace appeared vnto all men. When let vs beholde the examples of Gods mercy. Adam had cast him selfe and all the whole worlde into damnation: neuertheless, he repenteth and is receyued. Paule persecuted Christs Church. Peter denyed Christ: and Ananias hadde defiled hym selfe wth horrible

Idola.

Idolatries, and with pientifull bloudshed of the Sainds : and yet all these vpon their repentance were receyued into fauour. Wherby is shewed how true this saying is in the Prophet : As truly as I liue (sayth the Lorde) I will not the death of the sinner, but that he should turne and liue.

Whereunto make also these earnest assurances of Chryste : Merely, merely, I say vnto you, hee that belaueth in mee shall not perishe, but haue life euerlasting. Set thou these sentences and these examples agaynst the thought of the greatnesse of thy sinnes, and knowe thou that Gods mercy exceedeth the hugeness of sinne, and that grace aboundeth aboue misdeede.

But I know not whether I am predestinate. This is the sorest temptation, and cometh euen from Satan himselfe. Who is salue? Adam & his posteritie : For we were in him as in y general lump of all mankind. Who receyued the promise : was it not Adam? Then euen as thou arte salue in Adam : so art thou partaker with him of the promise, so that thou wilt giue credite to the word of promise. Agayne, it is a cleere saying of Paule : God would that all men should be saued, and come to the knowledge of his truthe. Whereunto also maketh it, that Chyriste giueth a generall commaundement to his Disciples : Go ye into the whole worlde and preache the Gospell : he that belaueth and is baptized shall be saued, and he that belaueth not shall be damned.

But sayth is the gifte of God, whiche hee giueth to whome he will : See howe many things the fleshe deuiseeth to shut himselfe out of the way of Saluation. Faith is Gods gifte : but it is bestowed in this wise. He setteth his worde forth vnto thee, and biddeth thee beloue it, and in thy thought wyll hee worke effectually. But take thou heede that wyth the felues thou resist not the holy Ghost, whiche thing Stephen chargeth hys owne Nation wythall. When Chryste looked vpon the Citie of Hierusalem, and thought vpon the desolation thereof, he wept and sayde : How often would I haue gathered



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gathered thee together as the Hen gathereth hir Chickens, and thou wouldest not: Beholde Christe will, and he willethe none other thing than the Father willethe. What woulde he? Gather the children of Hierusalem to his shepfold. But Hierusalem beinge deceyved by hir owne seducers and false Prophetes, woulde not: Hierusalem beinge caught with the bayte of riches, power, pleasures, and cares of this worlde, would not obey Christ hir shepheard. Wherefore as she perished by the iust iudgement of God: so perished she by hir owne default. Wherefore trusting to Gods promises (specially beinge vniuersall) and confirming our selues with examples: Let vs with this woman see vnto Christe in our sorowes and afflictions: so wil it come to passe that we shal finde helpe in time conuenient. We haue seene the sayth of this woman: Now let vs loke vpon that which I sayde was to be considered in the third place, concerning this woman: namely, what manner of prayer or supplication this woman made.

She holdes hir peace, she speakes to hir selfe, and she doth no more but touche the hem of Iesus garment. Here is no prayer to be heard of vs. True it is in dede: here are recited no wordes of praying: howbeit here be signes of one that prayeth, and the effects of prayer. The tokens or signes are, that she cometh to him, toucheth the hem of his garment, and within hir selfe, thinketh of his gentlenesse, and from the bottome of his heart wisheth to obteyne mercy. Christ heard this wishe no lesse than if it had bene a moste earnest prayer. The effects that ensued it were comfort and healing.

We reade also of Moyses, that though he moued not hys lippes, yet the Lorde sayd vnto him, wherfore cryest thou vnto me? Whereby we are taught that the prayer which pierceth the cloudes is not a wagging of the lips, nor a babling of wordes, & much talke: but rather an humble lifting vp of the minde to God, in which any thing is desired of God through sayth in Christe. This thing is confirmed by the witnesse of Dauid, who sayth: To thee (O Lorde) haue I lift vp my soule.

Apoc.

Moreover, for as muche as there is no greater seruice of God, than to call vppon him aright, and that it behoueth the godly to be occupied continually therein: I will briefly say some what concerning right inuocation. I tolde a little before what true prayer is: now will I shew what conditions praying ought to haue continually. There be five continuall conditions and as it were properties of a godly prayer, which are these. First after what sort our mind must be framed to pray. Secondly what shoulde moue vs and prouoke vs to pray. Thirdly whom wee ought to call vpon. Fourthly vpon what foundation wee shoulde ground our selues when we pceare in to Gods sight to pray. And fifthly, what is to be sought, and when with condition, and when without condition.

The first. Our minde must be framed in this wise: First wee must put of all thought of glozping in our selues, lyke as this woman acknowledged nothing but filthinesse in hir selfe. Secondly wee must feele our needinesse, whiche this afflicted woman felt very great in hir selfe. Then let a man with true repentance cast him selfe downe before God, and that rather in minde than in bodie. That this woman did so, it appered in that she came behind him. Lastly let the minde be kindled to pray by assured sayth. For except a man byng stedfast faith with him, he wasteth his wordes rather than prayeth. And it is manifest by the promises, that this woman brought such a kind of faith with hir vnto the Lord.

The second. The causes that may moue vs to pray, are many. This woman without doubte thought vppon Gods commaundement, in whiche he earnestly requireth this seruice at our hands. Againe, she was not ignozant of the promises. Otherwise she had not come forth to praying with so great confidence. Whatsoever you shall aske in my name, (sayth Christ) my Father will giue it you. Besides this, she had felte the Diuels tyrannie, and hir owne needinesse, whereby shee was moued to seeke helpe of him, who onely is able to helpe. Also shee considered the examles.

Shee

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Shē salwe holwe Iairus had made sute vnto the Lorde for his daughters health, and many other examples did she thinke vpon. By these and many other causes she was stirred vp to pray. Therefore let vs also be stirred to yelde vnto God this seruice of Inuocation. Firſt by the commaundement of God: Secondly by the promises: Thirdly thinking vpon the Diuels tyzannie: Fourthly by feeling our owne miserie and needynesse: and fiftly by the examples of the sainds.

The third: Who is to be called vpon? Only God, who is the Father, the Sonne, and the holy Ghoste. For neither Angels nor men are to be called vpon. For this is the euerylasting commaundement of God: Call vpon me in the day of trouble. Also: Thou shalt worship the Lorde thy God and him only shalt thou serue. For to call vpon any creature, it is ranke Idolatrie, for which the world is horribly punished, because such Idoll seruice is high blasphemie against God.

The fourth: There is good cause to demaund vpon what foundation we may ground our selues to prece intō Gods sight. For if we loke vpon our selues, our owne confusion and shame will fray vs away from praying. Againe, the scripture sayth: God heareth not the sinners. Certayne it is that no man trusting vpon his owne worthynesse, is able to pray. Wherefore that onely Mediator betwene God and man Chryſt Iesus is to be sought vnto, who offereth himselfe to be our spokesman, when he sayeth: Whatsoeuer you shall aske of the father in my name, he shall giue it you. Throught the worthynesse of him therefore haue we accessie to God the father.

The fift: What is to be prayed for? Thre kinde of things are to be sought for by prayer, and thre kinde of things are to be wished away by prayer. Firſt we muste pray that Gods glorie may be reuerenced amongs men. Secondly we muste pray for soule health, and thirdly for things necessarie to the maintenaunce of this present lyfe. And contrarywise, we muste wishe away, firste whatsoeuer

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hindereth Gods gloꝛy: secondly whatsoeuer is against our saluation: and thirdly whatsoeuer is troublesome to vs in this life. Lette vs assure our selues wee shall obtaine these things, and specially those which are set in the first and second place. The good things oꝛ bad things of the third kind must be prayed for oꝛ wished away, with condition that Gods gloꝛie bee not diminished, noꝛ our owne saluation hindered.

The fourth thing that I purposed vppon concerning this woman, is the healing of hir. Wherein is to be tolde what Chꝛyst sayd and did, and what had happened vnto hir. What sayde Chꝛyste: Daughter bee of good comfort, thy fayth hath made thee whole. And in so saying he healed the woman by his diuine power. What happened to the woman: And the woman was made whole from that houre. Here wee haue many things. Firſt, that those which beleeue, are adopted Gods children, according to this teꝛte. To as many as beleeued on his name, he gaue power to become the Sonnes of God. Secondly in what sorte Chꝛyst is minded towards the afflicted. Thirdly that fayth obteyneth any thing of God. And fourthly that Chꝛyst sheweth here the power of his owne Godhead, vndereth his will, manifesteth his office, and confirmeth the trueth of his Gospell. Of these things I will speake no more, because of the shortnesse of the time.

¶ Of the seconde.

Also in this Ruler lairus wee haue an example of fayth, Inuocation, Confession, and Hope. Beholde there came a certaine Ruler. Here haste thou his fayth, and worshipped him, Here haste thou the fruit of fayth, Inuocation. These two conteyne confession. Lorde (sayth he) my Daughter is euen nowe deceased: but come and lay thy hande vppon hir, and shee shall liue. Behold with how great hope he prayeth. Wee then may learne hereby to repayre vnto Chꝛyst in our necessities, to call vppon him by fayth, to confesse him, and to assure our selues that wee shall obteyne of him whatsoeuer is for our
 We. j. welfare.

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welfare. But what doth Chryſt? He ſoloweth him. And when Jeſus came into the houſe of the Ruler, and ſawe the min- ſtrels and the people making a noyſe, he ſayde: Get yee hence. And when the people were put forth: he ſayd too the Dam- ſel: Damſel ariſe. And the Damſel aroſe: and the ſame here- of was byruted ouer all that countrey. Bicauſe the circum- ſtances of this example doo almoſt in all popytes agree with the example of the woman: Let the things that I haue ſpo- ken already concerning the woman, ſuffiſe at this time.

¶ Of the third.

When Chryſte ſayde: the mayde is not dead, but ſleepeth, they ſkorned him. Here let vs looke vpon thre things. Firſt that the world not only is vnthankfull towards Chryſt his benefactor, but alſo laughed him too ſkorne. And why ſo? bicauſe the world is blind, and therefore cannot iudge aright of Chryſts doctrine and doing. The fleſhly man perceyueth not the things that are of Gods ſpirit. Fleſhe hath no taſt but of fleſh. The wiſedome of the fleſhe is at enmitie with God. Therefore vneſſe we will go aſtray and become ſkorners with the world, let vs hearken too the Goſpell, that our minde may bee moze rightly inſtructed concerning Gods workes. The ſecond thing whiche we ought here not onely too looke vpon but alſo too wonder at, is that Chryſte neuertheleſſe proceedeth in his holy purpoſe. He is not driuen away with neuer ſo great vnthankfulneſſe of the world, that he ſhoulde forſake his Church. He beareth rule euen in the middes of his enemies. The thirde thing that he teacheth too be obſer- ued here, is Chryſts example. Therefore if we bee ſkorned for our profeſſion, let vs looke vpon the ſonne of God, and let vs ſet light by theſe ſkornes, whiche are the Diuels di- zardes. The malice of the world muſt not trouble vs, but the example of Gods ſonne muſt encourage vs: for he is with vs according too his promiſſe: I will be with you vnto the ende of the world, vnto this our onely mediator together with the

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the Father and the holy Ghost be honour and glory for euer
and euer. Amen.

Upon the. xxv. Sunday after Trinitie.

The Gospell. Math. xxiii.



Then yee therefore shall see the abomination
of desolation, spoken of by Daniell the Pro-
phete, standing in the holy place: let him that
readeth it, vnderstand it. Then let them which
bee in Iewry flee into the Mountaynes. And
let him which is on the house top, not come
downe to fetch any thing out of his house.

Neyther let him which is in the fildes, returne backe to fetch his
clothes. VVoe shall bee in those dayes too them that are wyth
Childe, and too them that giue sucke. But pray that your flighte
bee not in the winter, neyther on the Sabboth day. For then shall
bee great tribulation, suche as was not from the beginning of the
world too this time, nor shall be. Yea, and except those days should
be shortned, there should no fleshe be sau'd: but for the chosens
sake, those dayes shall be shortned.

Then if any man shall say vntoo you: Lo heere is Christe, or
there is Christe, belecue it not. For there shall arise false Christes,
and false Prophetes, and shall doo greate miracles and wonders.
In so muche, that if it were possible the very elect should bee de-
ceyued. Beholde I haue tolde you before. VVherefore if they
shall say vntoo you: beholde he is in the Desert, goe not soorth:
beholde he is in the secrete places, beleue not. For as the light-
ning commeth out of the East, and shineth into the VVest: so shal
the comming of the sonne of man bee. For wheresocuer a dead
carkasse is, euen thither will the Eagles resorte.

Kr. ij.

The

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The exposition of the Text.



This Sermon of our Lordes, conterneth a notable admonition, verie necessarie in this perillous tyme. For seeing that Paule saythe: what soeuer things are written, are written for our learning: there is no reason we should thinke that these things are spoken and written for the Jewes only: But rather for vs who are now nearer the latter day than the Jewes were. This Sermon is bothe moste dreadfull, and also moste comfortable. For in respect of the vngodly and suche as repent not, no Sermon can bee moze terrible, for it threatneth horrible punishment vnto them. But in respect of the godly and those that repent, this Sermon is full of comfort. For it promisetli deliuerance from all these miseries. When ye see these things (sayth he) lift vp your heads, for your redemption is at hande. The occasion of this Sermon was a double demaund of Christs Disciples: who taking occasion vpon his foretelling of the destruction of Hierusalem, (whereof the Prophecie goeth before in the selfe same Chapter) demaunded of him first when that should come to passe, and afterwarde what signe shoulde go before the Lords coming. Vnto these questions the Worde answereth, not according as their fleshly desire required, but according as he knewe to be profitable for their instruction to their soule health. The summe of this Sermon is, that Christe foretelletli the tyme of the destruction of Hierusalem, and sheweth the tokens of his coming vnto Judgement. The places are two.

- 1 Christes answer and his foresaying.
- 2 The vse of this doctrine.

¶ Of the first.

Christes answer hath two parts: in the first of which he answereth to the first demaund: namely wherein the disciples asked him when Hierusalem should be destroyed: & in the latter hee.

he answereth to the seconde demaunde, wherin his Disciples asked him of his comming to iudgement.

The former part conteyneth the signes that goe before the destruction of Hierusalem, which beeing many, are reckened by, not onely in the text which you haue heard, but also in the beginning of this Chapter.

The first signe is that there shall come false Chzistes, that is to wit, sonde men, which shall beeve them selues that they are Messiaes and Sauoures: whiche thing hath come to passe. For there came thre Archknaues one after another, that drew a great multitude of men after them. One Teudas, and a certayne *Egyptian*, and Simon the Sozcerer. Teudas (in the tyme that Sulpis was President of *Iurie*) perswaded the people to take their goods and followe him to *Iordan*. For there he bare them in hande, he would with a becke deuide the waters, that they might passe dryshod, and so recouer their libertie, and set them selues free from the bondage of the *Romanes*. To whome the foolish people obeying, when they looked in vayne for the miracle, were al slayne. This *Egyptian* also promised saluation, welfare, and rest to them that followed him. But they also beeing deluded, suffered iust punishment for their rashnesse. Simon the Sozcerer, (when he coulde not for money buy of Peter, the giste of giuing the holy Ghost visibly, and heard Peter say; Cursed bee thou and thy money too,) deuised another way, which he by his Diuelliſhe craftes vernished and overcaste wth a glosse of goodlynesse. So he sayde he was the power of God, and through his sightes many were deceyued. Nowe, why God suffered this thing, Paule to the *Thessalonians* answereth: bicause they had no will to beleue the truthe, God sente them strong illusions, that they should beleue lyes. This punishment are they worthy to haue, that wilfully shutte their eyes agaynst the cleere light of the Gospell. Afterwarde the text conteyneth an admonition. For thus sayth Chzist. See that no man deceyue you. Many shal come in my name, saying I am Chzist.

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This

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This horrible punishment of the Jewishe people, may put vs in minde to feare God and reuerence Chyistes Gospell.

The seconde signe that should go before the destruction of Hierusalem. Pee (sayth he) shall heare of warres, and of the rumors of warres. The stoies testifie that many such warres went before the destruction of Hierusalem. First were slayne two thousande throughe the malapertnesse of a souldiour that scoffed at the priuie members of the Iewes. Agayne, murthers did set vpon men openly, and carying swordes closely vnder their clokes slue all men that they met. Besides this, there were slayne at Casarea two thousande. At Schythopolis thirtene thousande. At Ascalon two thousande and six hundred. At Ptolomais twentie thousande. At Alexandria fiftie thousande: and at Damasco tenn thousande. Beholde howe true Chyists foreshaying was, and howe soze the Jewishe people was punished for their vnthankfulnesse. What shall I say of the famine, pestilence, and earthquake, that happened according to Chyistes prophesie? All these things doe shewe the sinnes of the people, and yet they were but certayne stoishes and fleabittings to the mischeues that ensued.

The thirde signe, was the persecution of his Disciples. You shall bee hated of all men (sayth he) for my names sake. This persecution began at the death of the most holy martyr Stephen, and afterwarde grewe dayly more and more. For the affliction of Chyistes Disciples was of foure sortes. First in their bodies: for some were whipped, some crucified, and some put to one torture, and some to another. The seconde affliction rose of the stumbling blocke that was cast by those that fell from the Gospell. For many being discouraged with the bitterness of persecutions, fell from the gospel to the exceeding great grace of Chyistes disciples. The third affliction of Chyistes disciples came by false Prophets, of whom there were too many in that time, and Epiphanius writeth of them: as the Simonians which were the folowers of Simon the sozcerer, who afterwarde fell downe in the midst of the Citie of Rome, and perished.

After:

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After these come the *Menandrians*, whiche were the folowers of Menander: the *Saturnilians*, whiche hung vpon Saturnilius: the *Basilidians* whiche folowed Basilides: the *Nicolaïtes*, whiche folowed the filthinesse of Nicolas that was one of the seauen Deacons, the *Gnostickes*, of whome the franticke furies were without number. And as for Ebion and Cherinthus, whiche were enemies to the Godhead in Chryste, I will not speake of them. See howe many armies they had of false teachers, that would not be content with the singlenesse of the Gospell of Gods Sonne. The fourth affliction of the Disciples was the malapertnesse, stubburnesse, and vnthankfulnesse of the whole people.

The fourth signe: And the Gospell shall be preached ouer all the world, for a witnesse to all nations. Paule witnesseth that this was done when he sayth: *Herd they not?* But their sounde went forth into all the world. Hitherto concerning the signes that wente before the destruction of *Hierusalem*. Nowe in the terte is described the figure of the destruction. When yee see the abomination of desolation whiche is spoken of by the Prophete Daniell standing in the holy place, then let them that are in Iewrie, flee vnto the Mountaynes. As if hee had sayde, then shall the armie approche whiche shall destroy *Hierusalem*. This abomination was the wickednesse and Idolatrie of the Iewes, wherewith almost all the whole Nation was infected. It is called abomination, (whiche is as much to say as lotheliness) because God lothed it as a most filthy thing. And it was termed the abomination of desolation, for the punishment that ensued: whiche punishment was the desolation and waste of the Iewishe people. Hitherto concerning Chrystes answer vnto the former demaunde of his Disciples, touching the destruction of *Hierusalem*. Nowe followeth his answer to the seconde demaunde, whiche was concerning his comming, where in foure things are to be considered. Firste, that hee bydeth vs beware of false signes: If any man saye vnto you:

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Behold

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Beholde here is Chryſt, or there is Chryſt, beleeue him not. Another is that hee warneth his Diſciples that they ſhoulde not through drouſineſſe forget his admoniſhment. Beholde (ſayth hee) I haue tolde you of it befoze. As if he had ſayed, I would haue you alwayes mindfull of this my ſozetelling, leſt that forgetting it (after the example of others) yee renounce your profeſſion. The third is, that his comming ſhall not bee in the corners of the woꝛlde, or in the wilderneſſe: but that it ſhall bee in the open face of all the woꝛld. Like as the Lightning (ſayth hee) cometh out of the Eaſt, and ſlaſheth into the Weſt: Euen ſo alſo ſhall the comming of the Sonne of man bee. Wherefoze there is no cauſe why you ſhould beleeue them that ſhall come, and falſly take vpon them the name of the Meſſias. The fourth is the gathering together of the elect vnto Chryſt. VVhereſoeuer the carkaſſe is (ſayeth hee) thither will the Eagles alſo reſort. That is to ſay, according to Paules interpretation: When Chryſte cometh to iudgement, wee ſhall bee taken vp to meete him in the ayre, and ſo we ſhall be with him foꝛ euer.

¶ Of the ſeconde.

As muche as theſe things that happened to the Iewes, are ſignes of thoſe things that ſhall come to paſſe in the latter dayes befoze the comming of Chryſte, into whiche dayes it is our happe to liue: It is meete that wee looke vpon thoſe things that are done in our age, and to ſee howe they agree with theſe things.

Among the ſignes, wee haue heard befoze, firſt that there ſhoulde come ſome that ſhoulde ſayne themſelues to bee the Meſſias: the like whereof hath happened a fewe yeares ago in Germanie. For a certaine Hollander named David George, tooke vpon him to bee Chryſt, and deceyued many, who after warde being deade, was digged vp agayne and burned. There were others alſo bothe of Iewes and of other nations, whiche came to an euill ende, bothe they and their folowers.

Againe,

John
Twinhof

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Agayne, as touching warres and byttes of warres, *Turkie* and many other nations doe shewe how well this signe agreeth to our time, and surely sorer things are yet to be looked for. Besides this, the dayly reportes that are brought vnto vs, doe declare howe sore the Church is persecuted in many Realms, as in *Turkie*, in *Greece*, in *Italy*, in *Spayne*, and in *Holland*. Many teares spring vp from time to time, exceeding greate is the vnthankfulnesse of the worlde towards the Gospell, the maniers of moste men are very corrupt. Herevnto maketh also the fourth signe of the Lordes comming vnto iudgement, that the Gospell is preached well nere ouer all the worlde. And although this thing be not done openly euery where in publike place: yet notwithstanding, in all realmes of the worlde there be some that heare the Gospell. Why is it preached? for a witnesse vnto vs: and that after a double manner. For it is a witnesse of saluation if we beleue the Gospell: and it shall be a witnesse of oure iust damnation, if we beleue not the Gospell. Nowe let vs gather the vles of Chrystes fore warning.

The first vse is that wherof I haue spoken already, namely, that all these things haue happened for oure instruction also, that thereby we may thinke, what hangeth ouer this moste vnthankfull worlde, before the comming of our Lorde vnto iudgement.

The second. These things set before our eyes the greatest and filthinesse of our sinnes, and they are as it were certaine preparatiues of the punishments whiche they shall suffer that haue not repented.

The thirde. We are admonished here what vengeance abideth for them that defile themselves with the blood of the Saints. He that persecuteth you (saith Chryst) persecuteth mee. Why: because this persecution is made for the Gospell of Chryste and for professing of him. Nowe some of Chrystes aduersaries reioyce when they haue done wickedly: but the tyme will come, that they shall suffer bitter paynes for the

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bloud of the faithfull that they haue shed, which crieth out frō the earth vnto God and calleth for vengeance wherewith the iust Judge shall pay them home in their time, according to this text: Vengeance too mee and I wil requite it: their sote shall slip in time conuenient. The Lorde delayeth punishment, and according to the richnesse of his goodnesse and long suffering prouoketh them too repentaunce. For hee is not delighted in the destruction of sinners, but hee would rather that all men should amend and liue according as he him'selfe witnesseth by his Prophetes in these wordes. As truly as I liue (sayth the Lorde) I will not the death of a sinner, but that he should turne and liue. Notwithstanding, hee that abuseth this goodnesse of God, doth hoord vp wrath too himselfe agaynst the day of vengeance.

The fourth vse of this foresharning is, that it putteth vs in minde of repentance. When certaine reported vnto Christ, how Pilate had mingled the bloud of the Iewes with their sacrifices, and that the Toures of Silo falling downe had killed eyghten men: he sayde, except ye repent ye shall all perishe likewise. For he auoucheth that this was done, not onely for those that perished there, but also for others, that they taking warning at their mischaunce, might amende. Suche more ought the miserie of the Iewish people too put vs in minde of repentance, specially seeing the cause is not vnlike. For they were plagued chæfly for contempt of religion. And I beseeche you what thing is there here vnlike? Wherfore let vs take warning by the Iewes to amend betimes, that wee runne not into the hands of the liuing God, sooner than we looke for.

The fifth vse is, that by the persecution of the Church which at that time was very sore, wee must learne that the Citizens of Chrystes kingdome in this world muste not flourish and enioy the outwarde dominion of the worlde. For as the Church of Chryste is not bound too any certaine place: so the glozy and renown therof consisteth partly in the conscience of the goodly, & partly in looking for the apperance of Iesus Christ.

The

The firste vse is, that we shoulde toyne our selues to the citizens of Christes kingdome, and not bee frayed away with the hugeness of persecutions. For although all that will liue godly in Christ must suffer persecution: yet notwithstanding, Christ pronounceth them blessed, because that after the present affliction, shall follow glozy, wherunto there is no way but by the crosse.

The seconde is, that by the harmes of the Iewes; and by their hurtes we shoulde become the warer. Therefore to the intent we go not astray with the Iewes, let vs folloze the Lampe of Gods worde: for this alone can make vs safe from misgoing. Thy worde (sayth Dauid) is a lantern to my fete, and a light vnto my steps. And Paule will haue vs to cary before vs the worde of God as a burning cresset.

The thyrde is, that we are admonished to set the name of God (which is a most strong toure) agaynst al the misfortunes that hang ouer vs. For thus sayth Salomon. The name of the Lorde is a most strong toure, to whiche the iuste man shall flee and bee saued. Some put their trust in chariots (sayth Dauid) and some in hoeses, but we will call vpon the name of the Lorde. By the name of the Lorde is ment an humble prayer which proceedeth of true fayth in Christ, and this fayth is it that ouercommeth the world. For thus sayth the Apostle: This is the victorie that ouercometh the world, euen your fayth. Why so? Because they call vpon Christ the vanquisher of the world, and haue Christ present, agaynst whom hel gates are able to do nothing. Let vs pray therfore that neyther our minde may bee dazeled with vaynecke opinions, nor our fayth quayle in so great hurlyburlyes.

The ninth is, that we shoulde fortifie our selues agaynst stumbling blocks, wherof there shal bee very many: but when they come, we must remember Christes saying: Beholde I haue tolde you before. Neither shal these stumbling blocks bee all of one kinde. For some stumbling blocks shal bee of persecution: some of the felwennes of the that professe Christ: & some of

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of them that fall from Christ. For many in these miseries that are to come, shall utterly renounce Christes name & his Gospell, and submit them selues agayne vnto Satan. Many in this smal cōpanie shall be byngers vp of diuers sects, and yet they shall professe Christ. Agaynst this geare will Christ haue vs fensed. And because that harmes forescene doe hurt the lesse, Christ would haue his Church warned of them before hande.

The tenth vse is, that we liuing in the feare of God, should waite for the comming of our Lorde Iesus Christ, who shall bring vs full redemption, which redemption is the full and finall ende of all Christes benefites, vnto whiche all other benefites are appoynted. For the order of Christes benefites is this that is described in. 1. Corinth. 1. in these wordes: God hath made Christe our wisdome, our rightousnesse, our holynesse, and our redemption, to the intent that he which gloryeth, should glory in the Lorde. He is our wisdome, when he reuealeth his fathers will vnto vs in the Gospell. He is our rightousnesse, when we by beleuing his Gospell haue his rightousnesse imputed vnto vs. He becommeth our holynesse when we being iustified are endued with the holie Ghost, through whose operation we henceforth purpose a newe life. And at length he shall be our redemption, when full saluation shall happen vnto vs through him, to whome with the Father and the holie Ghost be honour, prayse, & glory world without ende. So be it.

Upon the Purification of Saint

Mary the Virgine.

The Gospell. Luke. ij.



AND when the tyme of theyr Purification (after the law of Moyses) was come, they brought him too Hierusalem, too present hym too the Lorde (as it is written in the lawe of the Lorde: every man childe that firste openeth the matrix,

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trix, shall bee called holy too: she Lorde) and too: offer (as it is sayde in the lawe of the Lorde) a payre of Turtle Doves: or two young Pigeons. And beholde there was a man in Hierusalem whose name was Symeon. And the same man was iust and godly, and longed for the consolation of Israell, and the holy Ghost was in him. And an answer was giuen him of the holy Ghost, that hee shoulde not see death, before hee had seene the Lordes Chryste. And he came by inspiration intoo the Temple. And when the Father and Mother brought in the childe Iesus too doo for him after the custome of the Lawe, then tooke hee him vp in his armes, and sayde: Lorde, nowe lettest thou thy seruant departe in peace according too thy woorde. For mine eyes haue seene thy saluation. VVhich thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israell.

The exposition of the Text.



In this Feast is handled a part of Chyistes storie, namely how he was offered vp in the Temple, according to the Lawe: and how Symeon a righteous man acknowledged Iesus the sonne of Mary to bee the very Melsias, yea and that by instincte of the holy Ghost, by whome hee had receyued an answer that hee shoulde not dye before his eyes had seene Chyist the Lord. Whom when he had seene he tooke him into his armes, and blisset him. Whiche done he vttered his thankfulness to Godwarde in a song. Here wee muste call to remembraunce what wee haue hitherto heard concerning Chyist, to the intent we may knowe the continuall storie of him. We haue therefore heard first of his glorious birthe, that he was bozne in Bethlæm. Secondly, of his Circumcision, that he was circumcized the eyght day. Thirdly, howe he was acknowledged and honoured by the wyse men. Nowe followeth the offering vp of hym in the Temple, whiche offering vp fell out according to the Lawe.

When

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When he was full fire waxes olde. The places are thys.

- 1 The offering vp of Chryst in the Temple.
- 2 Simeons description and blessing.
- 3 Simeons song.

¶ Of the first.

GOD had ordeyned sundrie customes of offering in the old Testament, not to the intent men shoulde be iustified before God by the worke of sacrificing (for if the blood of Oren and Oates could haue put away sinne, Chryste had not come in the fleshe to purge same by the sacrifice of his body: but there were other causes, of which number are these.

The first is, that by this exercise, the Idolatrie of the Gentiles might be hindered. For in as much as all men, euen the moste barbarous, are touched with a certayne reuerence of Religion: they will set by fashions of worshipping God after their owne deuice. Wherfore, because no seruice pleaseth God, saue that whiche is of his owne appoyntment, God him selfe ordeyned by Moyses sundrie seruices, to the intent that by the multitude of Ceremonies whiche God had ordeyned, the Jewishe people might be withheld from Idolatrie, and serue the one God that had brought them out of the lande of Egypte, and bestowed vpon them innumerable other benefites both ghostly and bodily.

The seconde cause is, that inwarde godlynesse might be excited by these outward helps. For these outward sacrifices were not of themselves Gods seruice, but onely stirrings vp of the true seruice and worshipping: which thing appeareth by Esay, where God abhorreth outward sacrifices without inwarde godlinesse of minde.

The thirde is, that they should be open witnesses of thanksgiving, wherby this people should both be stirred vp, and also confirmed, & testifie openly that they serued this God, whiche had brought them into the lande of Canaan, and fedde them by miracle in the wilderness.

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The fourth is, that by this meanes the ministerie of Gods word might bee stablished: that the ministers of Gods seruice and the Priests might haue whereon to live. He that serueth at the altar (saith Paule) let him live of the altar. And Christ: The labourer is worthy of his hyze. This custome did they hold in olde time in the Church, when they came together to heere the worde, and receiue the Sacraments. The godly according to their abilities bestowed somewhat to the maintenance of the ministers, and the reliefe of the poore, which gathering was called a contribution. From hence also issued the maner of tything.

The fifth is, that these olde oblations bee a shadowe of the sacrifice of Christ that was to come, and as it were a place wherein they were put in remembrance of Christ to come. This did the godly wel vnderstand, as Abel, Noe, Abraham. For they did not thinke that they put away sinne and death by their sacrifices: but they trusted to the sacrifice of Christ, by the vertue whereof, their sinnes also were purged. When Abell offered his sacrifices, he thought thus. Firste when hee sawe the blood of the sacrifice, he thought vpon the sinne of mankind which had deserued eternall paynes. Secondly he looked forward to the thing that was signified: for he thought that his sacrifice was a figure of the promised seede: that is to witte, of Christe, who shoulde purge sinne by offering himselfe in his sacrifice. Thirdly by thinking so, Abells faith was confirmed and encreased, where through he was bothe iustified before God, and accepted of God. Fourthly vpon this faith ensued thanksgiuing and newnesse of life. Such as offered after this maner, pleased God. Thus much bee spoken concerning the sacrifices of the olde Testament in generall. Now will I speake of that maner of sacrifices which is mentioned in this gospell.

There was a double commaundement appoynted to bee obserued when any childe was bozne. The one was of the mother, howe many weekes she ought to abyde out of the
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company of men. And the other was of the childe that was bozne. Concerning the mother this was the order: that if she were deliuered of a manchild, she should keepe hir selfe close xxxij. dayes: and if it were a womanchilde, she should continue close twyse as long. For then she ought to be out of the congregation. lxxiiij. dayes. And this thing was not done for any unworthynesse that was in the woman, but for two other causes: that is for wit, needefulnesse, and further meaning. The needefulnesse was, that by this meanes consideration might be had of the health of the woman, who after the thynges of hir childbed, hath neede of rest that she may gather strength againe: and godly husbands ought at such times to haue speciall regard of the weaknesse of their wiues: and it behoued women also to keepe this lawe of nature, bothe for their owne sakes and also for other womens sakes. The meaning of it was, that this barring them out of companie, should doe men to vnderstand, that all whiche are descended of Adam, are barred from God for the sinne wherein they are bozne, and that therefore they haue neede of Chrystes sacrifice to purge them.

The other commaundement concerned the childe that was bozne: And that also was of two sortes. The one generall and the other concerning the first bozne.

The generall commaundement was that when the woman had fulfilled the time that she was excluded from the congregation of the churche, there should be sacrifices offered whither it were for a sonne or for a daughter, in what order so euer they were bozne. This sacrifice did put them in minde firste that their chyldren were bozne sinners, and therefore had neede of clenzing and of forgiveness of sinnes. Secondly that by this meanes they should be consecrated to god. Thirdly that the parents should knowe that they begate chyldren to God, and not to themselves or to Satan. And fourthly that there was a further meanyng in the matter: namely that their chyldren shoulde be a figure of Chryste that was to be offered.

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ferred.

The speciall commaundement was, concerning the first borne, as well in men as in beasts, that they shoulde bee offered vnto God: first in remembrance of that great benefite, that the Lord sparing the people of Israel, did strike the first borne of Egypt, as well in men as beasts. Secondly for the significatiō therof, that is to wit, that the only begotten sonne of God & first begotten sonne of Mary, should be offered by in tyme to come for our deliuerance from the Egypt of sinne. Let this suffice concerning the lawe and the signification thereof, and now let vs come to the offering by of Christ.

The law commaundeth that every first borne whiche openeth the mother, being conceived of mans seed, shoulde bee offered by in this wise. But Christ was not so conceived after the manner of man, but he was conceived by the holy ghost, & borne of a most chaste virgin: Ergo he was not bound by the lawe, to bee offered by in the temple, after the manner of others that were first begotten. I answer, Christ was also at his free choise whither he would haue bin conceived & born, and afterwarde whither he would haue bin circumcised and suffered death or no. But he that was free became the seruaunt of al, to the intent he might make all free: or as Austin sayth: God became mā, to the intent to make men Gods. Paul saith: he was bound vnder the law, to the intent he might redeeme those that were vnder the lawe. And therefore he being the first borne would also bee offered by in the Temple.

But howe was he the first borne? There was neuer any suche borne. First he was first borne in his Godhead, for he was the eternall Sonne of God. This day (sayth he) haue I begotten thee. Secondly he was the first borne son of Mary in his manhood. For she neuer bare any before him nor yet after him. Thirdly he was first borne in grace. For he was the first man that euer was borne, whiche beyng offered by vnto God, was accepted of himselfe. Fourthly in power. For he was the first borne of the deade. And fifthly that wee might
bee

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bee borne new men through him.

Furthermore it is to bee marked, that Mary offered a paire of yong pigeons, whereby is shewed that she was poore. For the richer sort did offer a Lamb. Whereby we may learne, not to bee abashed of our pouertie. It was Christs will to bee borne poore, that he might make vs riche, so that we will accept his riches with a thankfull minde.

¶ Of the seconde.

AND beholde, there was a man in Hierusalem whose name was Simeon. Here we haue first a description of Simeon, and afterward his blessing. Firste he is commended for his rightiuousnesse. For he liued so among his people, that he was counted of all men for a god and iust man. The Evangelist meaneth not by this, that he was so rightiuous, that he had no neede of any other rightiuousnesse: (for in his owne song he confesseth Christ to be his sauiour:) but that he liued unblameable among men, and honestly, so as he did no main harme, but good to all men according to his power. Suche a one is called of Cicero, (or rather of all men, a iust or rightiuous man. Secondly he is commended for his godlinesse. For he feared God. Under the name of feare is comprehended the whole seruice of God. For he that feareth God, as he respecteth all things wherewith he knowes he shall offend him: so also dothe he whatsoever he perceiveth to be acceptable to him. This feare hath his beginning of faith. There is another feare of God without faith, whiche is no seruice of God: and suche a one there is in all the vngodly. For they alwayes dread Gods iudgement agaynst them, and would rather that there were no God, than to be punished for their wickednesse. The feare that is commended in Simeon, was none such. For it foloweth that he waited for the comforte of Israel. By which saying is shewed that he longed very earnestly for the coming of Christ. For he knew that the prophetes of Iacob and Daniel pointed to this time of his. Wherefore

for

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foze hee longed fo: it the moze earnestly, and wished that hys life mighte be prolonged untill he mighte see Chyist present. And it is no maruell that hee wayted so earnestly fo: Chyistes comming. Fo: he was (sayth the Euangelist) full of the holy Ghost. Suche was this holy man.

But what was the rewarde of this godlinesse? Hee recey- ueth an answer of the holy Ghost, that he should not see death before he had seene the Roydes Chyist: and by the motion of the same holy Ghost hee came into the temple. And what did hee there? When the Parentes Joseph and Mary hadde brought in the Childe, hee toke him into his armes and pray- sed God. Nowe hath this holy olde man that whiche hee desi- red so earnestly, and he giueth witnesse to Chyist, openly pro- fessing this childe to be the same anointed Sauour that was promised to the fathers.

We haue the godlinesse of Simeon what it was: now let vs set him before vs. Let old men first, and after ward all men learne of him to feare God. Let them learne to liue holily and vprightly among men. Let them learne to take Chyist into their armes, that is to say, into their hearts. Let them set him out, prayse him, and professe him. Which thing if they do, they shall one day with Simeon, receyue a plentiful re- wards in Heauen.

¶ Of the third.

NOWE followeth Simeons song. Lord now lettest thou thy seruant depart in peace according to thy worde. This song hath customably been song in the church many hundred yeres, and we are wont to sing the same when corpes are layd into their graues. Fo: it conteyneth a doctrine concerning Chyist, and it teacheth frō whence chiefe comfort is to be sought, speci- ally at what time we must depart out of this life. Now to the intent we may vnderstand this song the better, I wil deuide it into two parts. In the first wherof the old mā Simeon reioy- ceth in his owne behalfe: and in the latter part comprehendeth very breely the benefites of Chyist towards the whole world.

Sl. y.

The

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The first part is: Lorde nowe lettest thou thy seruant departe in peace according too thy woorde. For myne eyes haue seene thy saluation. Here the olde man Simeon reioyseth in his owne behalfe, that hee had seene Christe with his bodily eyes, according too the answer that he had receyued of the holy Ghost. For albeit he had seene him before with the eye of his sayth, like as our Lord saith of Abraham, Abraham saw my day, & was glad: yet notwithstanding because he had receyued a promise of the holy ghost, that he should see Christe present with his bodily eyes before he died, he was greatly delighted with his sight, & with great strength of sayth desired straight to be deliuered fro his body, that he might be gathered to his fathers in peace. But see, he receyued a promise that he should see the Lords anoynted. Here is brought him a poore babe, there appeareth here none other outward countenance than of contempt. Is he offended at this outward countenance? No. Whome he sawe too be least with his bodily eyes, him sawe he too be greatest with the sight of his sayth. Whome he behelde base in the shape of a servant with his bodily eyes, him knew he too be King of Kings, & Lorde of Lords. And he was not ignorant what Zacharie had prophesied of him: who sayth: Behold thy King cometh poore. We know he came not to take into his hande the kingdomes of the world, but to give the kingdome of God to belouers. Hereby also we may learne to beleue the Scriptures, and to looke vpon Christe and his Church, not only with our bodily eyes, but much rather with the eyes of our sayth. And seeing he desireth to be let go by and by, and to chaunge this miserable life for death, he declareth sufficiently, that Christes kingdome is not of this world, but an everlasting kingdome, which consisteth in peace of conscience. As if he should say, Graunt me now that I may dye in peace and happily. Whereof maye we gather bothe instruction and comforte. Instruction, that the spirituall beholding of Christ, which is by sayth, maketh a man too departe ioyfully out of this lyfe, because hee that before his death

saith

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saeth Chyſte in this wyſe, haſte a lighte to gyde him vnto
lyfe. He that follooweth me (ſayth the Lorde) walketh not in
darkneſſe. Contrarywiſe, he that ſaeth not Chyſte, paſſeth
from the death of this preſent lyfe vnto euerlaſting darke-
neſſe. And we maye gather comfozte, bicauſe they that ſee
Chyſt at the inſtant of death, haue wherewith to comfozte
themſelues. They know they are at the poynt to bee diſmiſ-
ſed in peace. They knowe they ſhall not go to darkneſſe, but
to euerlaſting toy. Bicauſe the thiefe vppon the Croſſe, not
onely ſawe Chyſt with his bodily eyes pitrouſly tormented,
but alſo ſawe him conqueroz of death, with eyes of his ſayth:
he heard the Lorde ſay: This day ſhalte thou be with me in
Paradiſe. So Steuen at his death ſawe Chyſt, and with ex-
ceeding pleaſure and ioyfulneſſe of mynde, ſayde vnto hym:
Into thy handes (O Lorde) I commit my ſpīte. After this
manner, thou alſo when ſickneſſe bzynges thee to the pittes
bzyнке, looke to Chyſt thy Sauioz by fayth, and deſire of
him that he will let thee departe in peace, that is to ſay, that
he will giue thee leaue to depart out of this life, and to enter in-
to the reſt that is promiſed to all the faythfull.

This thought will make vs manfully deſpiſe this world,
and the miſeries of this preſent lyfe, and comfozte our minde
with hope of ſaluacion, the which he that can not lye hath pro-
miſed vs. Now enſueth the other part of this ſong.

VVhich thou haſt prepared before the face of all people, to
bee a light to lighten the Gentyles, and to bee the glory of thy
people Iſrael. Here are breſſly ſhe wed two things. Th: one
what are Chyſts benefites: the other, to whoſe benefites
are appoynted. The benefites are ſaluacion, light and glorie.
VVithout Chyſt then, the world ſticketh all in damnation,
darkneſſe, and ſhame: and that is for ſinne. For Chyſt taketh
away damnation, and reſtozeth ſaluacion: he dymeth away
darkneſſe, & ſheddeth forth light: he remoueth ſhame, and gi-
ueth glorie. How great things are theſe. I pray you: Surely
no man is able to value them ſufficiently.

ſc. iij.

But

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But to whom are these benefites appoynted? To all people, Jewes, and Gentiles: howbeit they must be receyued by fayth. For they are offered vniuersally to all, suche is the vnsearchable goodnesse of God: howbeit with condition: he that beleueth shall be saued: and he that beleueth not, shall be damned. Wherefore if we couet these good things, let vs with Simcon receyue this our Lord and Sauour Iesus into the armes of our heart, & leane vnto him with steddy fayth. To this our sauior be honoꝝ and gloꝝy for euer & euer. So be it.

Vpon the Annunciation of our Lady

Sainct Mary the Virgin.

The Gospell. Luke. i.



AND in the sixth moneth, the Angell Gabriell was sent from God intoo a citie of Galilee named: Nazareth, too a Virgin spoused too a man whose name was Ioseph, of the house of David, and the Virgins name was Mary. And the Angell went in vnto hir, and sayde: haile full of grace, the Lorde is with thee: Blessed art thou among women. Vhen shee saw him, shee was abashed at his saying, and cast in hir minde what manner of salutation that should bee. And the Angell, sayde vntoo hir: feare not Mary, for thou hast founde grace with God: Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt call hys name Iesus: Hee shall bee great, and shall bee called the sonne of the highest: And the Lorde God shall giue vntoo him the seate of his father David, and hee shall reigne ouer the house of Iacob for euer, and of his kingdome there shall bee none ende. Then sayde Mary too the Angell: howe shall this bee, seeing I knowe not a man? And the Angell answered, and sayde vntoo hir: the holy Ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thing whiche shall bee borne, shall bee called the sonne of God. And beholde thy.

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thy cousin Elizabeth, shee hath also conceyued a Sonne in hir age: and this is the sixth Moneth, whiche was called barrein, for with God nothing shall bee vnpossible. And Mary sayde: Beholde the handmayde of the Lorde, be it vnto mee according to thy worde. And the Angell departed from hir.

The exposition of the texte.

This feast cōtēynerh the story of the conception of Iesu Chryst, which is told vnto the virgin by the Angel of God. For long agoe the thre thousand nine hundred & sixtieth yere before his conception, God promised the sēde of the woman that should tread downe the Serpēts head: that is to say, whiche should destroy the Devils works, sinne, and death. God being mindfull of this promise, sends his Angel to the most chaste virgin, to whome he byingeth tidings that shee should conceyue by the holy Ghost without the sēde of man, & bying forth a Sonne, that should be the sauour of the worlde. This is the summe of the story, wherof there be fīue principall points, and these are they.

- 1 A description of the message.
- 2 The Salutation of the Angell.
- 3 The comforting of the troubled Virgin.
- 4 An exposition of the Message.
- 5 The maner of the conception.

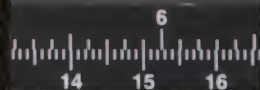
¶ Of the first.

In the description of this Message many circumstances are to be obserued, of whiche wee will consider euery one seuerally by it selfe, to the intent we may drawe out of it some doctrine to confirme our selues.

The first is time. In the sixth moneth (sayeth he) that is to wit, after the conception of John Baptist, who according to the sayings of the Prophets, shoulde be the forerunner of the Lorde, that men myghte prepare the waye against the coming of their King. And it was the twentieth yere since

St. iij.

the



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the Scepter was taken from *Iuda*: For thus was it Prophe-
cied before by the Patriarke Jacob. The scepter shall not bee
taken from *Iuda* untill *Silo* come, that is, till the seede of thee
woman come, whiche was promised to our firste Parentes.
Therefore this circumstance of time convinceth, that this son
of the virgin is the true Messias. For hee was borne the selfe
same time that the holy Ghost had spoken of before by the pro-
phets. And as concerning y day, this is worthy to bee remem-
bered, that the killing of the paschall Lambe, the conception of
Christ, & the passion of him, fel all by one day of the yere, on
which day the holy Fathers supposed that Adam was created.
These things set out vnto vs the truthe of Gods promises.
God delayed to sende his Sonne a great while after the pro-
mise was made: but yet hee continued true in his promises.
The Sonne hath promised that he will come to iudgement:
but he maketh delay: yet will he come when he thinks good.

The second. The Angell Gabriel was sent of the message.
Why so: first that Gods ordinance might bee observed: for
like as GOD was wont to send his Angels before to giue
men knowledge of his will: so now an Angell is sent of an
ambassade in the saluation of mankind. For the Apostle in
the first to the Hebrues sheweth, that this is the dutie of An-
gels. Againe in as much as a bad Angell was the cause of our
first destruction, it was conuenient that a good Angell should
bee the first messenger of the restozement of saluation again.
And thirdly this was conuenient for the moste pure virgin
also, that a moste pure messenger should bee sent vnto hir.

The third. That this messenger was sent from God. The
Ambassadors of Emperours and Kings are looked for very
desireusly, that it may bee knowne what is the pleasure of
suche greate Princes. Beholde, hee that sendeth here is the
highest Emperoure, and greate is the Ambassadors that is
sent. Wherefore wee ought of dutie to bee stirred by to great
wonder.

The. iij. The place to which he is sent, is reherced by name.

For:

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For hee is sente to a Citie of Galilee named *Nazareth*. The cause that this was done, was for that it was so prophesied before. And besides that, God sheweth that hee regardeth the things that are base vpon earth. Wherefore there is no cause that any man should thinke himselfe a castaway, because hee is eyther poore or an abiect vpon earth.

The fifth: To what persone hee is sent, namely to a virgin that was betrothed to a husband. In deede Chryst ought to be conceived of a virgin, and borne of a virgin, according to the sayings of the Prophets: for men haue bin brought forth into the worlde after foure sundry manners. The firste maner was of Adam onely, who was shap'd of the sinne of the earth. The second was of onely Cue, who was wrought out of a ribbe of Adams. The third was of Chryst onely, who was borne of a moste pure virgin. And the fourth is the common birth of all other men, whiche are conceived of the seede of male and female together.

Chryst then was conceived and borne of a virgin. Firste for that if hee had bin borne of the seede of man and woman, he should haue bin conceived, and borne in sinne. But it was mete that hee which came to take away sinne, should be without sinne. Again it was mete that the Prophesies shoulde be fulfilled. It was sayd in the third of Genesis, the womans seede shall tread downe the Serpents head: And in the 29. of Genesis: the scepter shal not be taken away from *Iuda*, vntill the coming of *Silo*, that is to say: of the sonne of that foreshayd woman. Esay. 7. Behold (sayth he) a mayd shal conceiue and beare a sonne. Whereouer it was conuenient it shoulde be so, for the signification of the spirituall regeneration, whiche is not the will of the fleshe, or of the will of man, but of the will of God. Wherevpon S. Austin sayeth: It behoued oure head by speciall miracle as touching his body, to be borne of a virgin, to the intent he might do vs to vnderstand, that those whiche his members, must be borne a newe of the spirite. And whereas this virgin was betrothed to a husband: there

¶ I. v.

were

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were god causes therof. For by this meanes bothe the worthinesse of mariage is commended, and prouision was made for the sauegarde of the Virgins honestie and good name, yea and the virgin had giuen vnto hir a keeper, that shoulde haue care of hir.

The sixth: That Ioseph was of the house of Dauid. And it was conuenient he should so be: chiefly for the Prophecies. For it was foretold that when Christ came, he shoulde be borne of the linage of Dauid. Whiche thing was not vnknewe to the very Scribes and Pharisees.

¶ Of the seconde.

The second membre of this Euangelicall storie, is the Salutation of the Angell, whiche is this: Hail full of grace, the Lorde is with thee: blisfed art thou among women. Here let vs thinke of our first mother Eve, and the moste holy virgin the mother of Iesus, and let vs marke howe diuers sayings they heard. Eve heard: I will multiply thy sorowes. Sorowes are tokens of cursing, befoze saith. Mary heard Hail, that is to say, be glad. And he addeth the cause. Thou art full of grace: that is to say God hath receiued thee into fauour, and hath chosen thee alone of all womankind, to whom hee will doe a singular benefite. The Lorde is with thee: That is to say, thou hast God thy defender and Sauoure. Blisfed art thou among women. That is to saye, lyke as Eve was cursed among women, or rather all women were cursed for hir sake: So art thou blisfed through the gift and fauour of God. For vnto thee is happened so great good-lucke, that thou shalt be the mother of the promised seede. This is the meaning of the Angels greeting. Wherby it is easie to gather, howe foolish they are that will make a prayer of it, wherewith they call vppon the blisfed virgin, contrary to the manifest worde of God. Vnto whiche kinde of people I say no more but this at this time: Cursed is euery one that calleth vpon any creature, and which wresteth the wordes of the Scripture to flattery.

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olish horrible Idolatry, in contempt of the sonne of God, to the flander of the most holy virgin, and to their owne most certaine damnation. At such time as true inuocation is taught in the Church, it is also shewed therewith, that calling vpon Saintes is a seruice of the Diuell, brought into the Church by the Diuell.

¶ Of the birde.

AT the hearing of this greeting, the Virgin is troubled; and museth within hir selfe what manner of salutation it shoulde bee. Too whom the Angell sayde: Mary, feare not: for thou hast found fauor with God. See here what Gods worde doth. First it maketh asrayde, and afterwarde it comforteth. Feare not (sayth he) as if he should say: I come not to bring the tidings of any sadnesse, I come not to let thee that God is angry wyth thee. For thou hast founde fauour with God. Here we haue a sure doctrine, that onely Gods fauour putteth away feare. All other things haue feare ioyned with them. Friends haue feare ioyned with them, least they should forsake vs when we haue most neede of them. Health hath feare, least it should be appaired. Riches are not possessed without feare. For they may be lost, and the losse of them leaueth sorow behinde it. Power feareth, as which may be overcome by a stronger than it selfe. Only Gods fauor doth away feare. He that is in this, may freely both in life and in death, laugh the Diuell and all his craftes to scorn. In as much as this fauor or grace is possessed by faith, and increased by godly exercises, it standeth vs all in hande to beware we lose it not through our owne default. For if we lose that, there remaineth nothing but trouble of conscience and curse.

¶ Of the seconde.

BEholde, thou shalt conceyue, and beare a sonne, and thou shalt call his name Iesus. This is the declaration of the message: the sense wherof is this: I by Gods commaundement vobring thee worde, that shortly thou shalt be a mother, & beare a sonne whome thou shalt name Iesus. Undoubtedly, here the

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the most chaste Virgin thought vpon the promised sēde. She heares it tolde hir on Gods behalfe, that she shal beare a sonne, whome she is willed to name Iesus, this name Iesus whiche signifieth a Saviour, she tooke to be set agaynst the curse and death, into whiche our first Parents were faine for their transgression. This name is wont to be expounded moze at large vpon the day of the Circumcision: wherefore as now I passe on to the rest.

He shall be great, sayth the Angell. Great in dēde, as who is the sonne of the highest: Great in dēd, as who should ouercome Sathan: Great in dēde, as who should giue the greatest things: Great in dēde, as whose kingdome is euerlasting. The Lorde God (sayth he) shall giue him the seate of Dauid his father, and he shall reigne in Iacobs house for euer, and of his kingdome there shall bee none ende. If we marke this description, we shall finde foure things to be spoken here concerning Christ. For first he sheweth his true manhode, when he sayth that he shall be bozne of the Virgin. Agayne he suppresseth not his Godhead: for he sayth, he shall be called the sonne of the highest. The sonne of the highest is of all one nature with the highest. Thirdly, when he addeth: he shall bee great, he signifieth the vnion in person. For althoughe he bee God and man, yet is he one person and not two. In the fourth place is noted his office, that he is a Saviour and a king that shall reigne for euer. How could it be sayd of Christ, that he should haue the seate of Dauid his father, when as he him selfe sayth: My kingdome is not of this world, according also as the sequele hath declared, and that Dauids kingdome was a ciuill government in Iewrie. Dauid hilde but the shadowe of the kingdome, but this his sonne possesseth the very kingdome it selfe. Dauids kingdome was a figure and shadowe of Christes kingdome, and therefore bothe are called one kingdome, because Dauid was the shadow, and Christes was the very kingdome it selfe. Besides this, it is the manner of the Scripture, to paynte oute heauenly things by

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by outwarde images, to the intent the comparison may helpe
our weaknesse.

¶ Of the fifte.

AND Mary sayd too the Angell, how shall this come to passe,
seeing I knowe no man? As if she should say, howe can I
bee made with childe bodily (as thou sayst) seeing I haue not
as yet companied with man? The most chaste Virgin knew
it was an order established by God, that men should bee con-
ceyued of the seede of man and woman. Neyther had she seene
or heard of any example to the contrarie, since the creation of
our first Parents. And therefore following the iudgement and
experience of hir reason, in the order that God had established,
she demanded: How may this bee seeing I know no man?
shall this conception come by some straunge manner. And the
Angell answering, sayde vnto hir. The holy Ghost shall come
vppon thee, and the power of the highest shall overshadowe
thee. And therefore that which shall bee borne of thee, shall bee
called holy, the sonne of God. Here the Angell sheweth the
manner of the Conception, and remoueth the cause of the
Conception from nature, vnto God the maker of nature.
As if he had sayde: Thou shalt not conceiue of mannes seede,
but of thy seede alone shalt thou beare a Sonne, and that, by
the operation, not of nature but of grace. For the holy Ghost
by his heauenly power shall cause a very manchild to bee
conceyued of thy seede alone. Herevpon sayth Austin: By the
grace of God, or the power of God, and the working of the
holy Ghost, was that thing which is vniued to the worde, ta-
ken of the Virgins flesh: and that for this cause, that if it had
bee conceyued of the seede of man, it had beene uncleane as al
the rest are that come of Adam. And that which is of the flesh
is flesh, vnruthe, and vanitie. John 2. Howe it behoued that
by Christ should be brought in grace and ruthe. Therefore
hee could not bee begotten by man, but it behoued that thing
to be done by some secreete power of God: to the intent that
being

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being clere from all sinne, and holy, he might also make be pure and holy, by becomming an holy and vnspeckled sacrifice to his Father. Agayne, he was conceived of the holy Ghost, to the intent we mighte knowe that whatsoeuer the sonne speaketh, is the moste assured will of the father. For the holy Ghost is the substantial loue of the father and the sonne. Furthermore, because the holy ghost is the spirite of sanctification and purging. For he of that blood whiche he had made pure, framed the body of Christe, that it might be clere and free from all sinne, as is sayde afore also. These were and are the causes, why it was not seemely for Christ to be begotten of the seede of man, but by the operation of the holy Ghost alone. And thereof doth the Angell giue an inkling, when he sayth: and therefore that holy thing that is bozne of thee, shall be called the sonne of God.

Now although the blessed virgin gaue credit to these wordes of the Angel: yet notwithstanding to the intent hir faith might be the better confirmed, he addeth a signe whereby she is assured. And beholde (sayth he) thy cousin Elizabeth also hath conceived a Sonne in hir olde age, and this is the sixth moneth too hir that is called barein. As if he had sayd: thou reasonest with thy selfe that it is agaynst the law of nature, & the order established by God, that thou shouldest conceiue and be still a virgin, and beare a childe & continue still a virgin. But I will shew thee another thing which is also agaynst the order of nature. Thy cousin Elizabeth is barreyne, both by nature and by reason of yeres: By nature surely, because she hath liued so many yeres with a husband, and neuer had childe, in so muche that to hir reproche she is called barrein: By reason of yeres, for that she is nowe past the yeres of childbearing, although she had bene neuer so fruitefull in times past: notwithstanding, this is the sixth month since she conceived, such is Gods ordinance and will. Wherefore confirme thy selfe with this signe, and assure thy selfe it shall come to passe in deede, that thou shalt beare a Childe also.

See

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See here the custome of God, who neuer dealeth with man by his bare word, but alwayes addeth some outward signe, to the intent he may apply him selfe the more to our weaknesse, while he offereth his will to our mind by his word, and as it were visibly to our senses, by outward signes, which are the scales of his word. So in these dayes he had disclosed his will vnto vs by his Gospell, the whiche he scaleth vp with the outward signes of Baptism and the Lordes supper.

Howbeit, in this communication of the Angell with the virgin, this speech is to be noted where he saith: for with God no woork shall be impossible. This word, and this saying of the Angell conteyneth two things. First it scaleth vp the truth and certentie of Gods promises. And secondly it admonisheth vs to set Gods power against all sense and iudgement of the flesh, and to assure our selues that God is true, although the whole frame of things should go about to perswade vs otherwise: and to say with the virgin, so according to thy word: thou reuelest thy will by thy word: fulfill thy will by thy power, that thou alone may be glorified. Thou art a sinner, & bewayneless thy misery. But herken what Gods word sayth of his will: I will not the death of a sinner. Also, all that call vpon the name of the Lord shall be saued. Include thou within this word both Gods will and his power, against which nothing is able to stand. When thou art sorrowfull because thou art at deaths dore, flee vnto Christ and heare his word. Blissed are they that die in the Lord. In this word ioyne together Gods will and his power, and then assure thy selfe that death shall be vnto thee the way to blissfulnesse, through Christ Jesus our Lord, to whom with the father and the holy Ghost, be honoz, prayse, and glory, world without end. Amen.

Upon the Natiuitie of Iohn Baptist.

¶ The Gospell. Luke. i.

Elizabeths tyme came that shee shoulde be deliuered, and shee brought forth a Sonne. And hir neighbors and hir cousins herde how

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The Natiuitie of Iohn Baptist. 329

The exposition of the texte.



Although it bee a heathenish Idolatrie to call
vpon Saincts, which thing is done by the Pa-
pistes in the feasts of Sainctes: yet it is very
beneficfull (and that for many causes) to keepe
still the feasts of some Saincts.

The first cause is, for that it is very profitable that the
Royle of the Church should be knowen. For from thence we
may fetch instruction, confirmation, and comforte. The se-
conde is, for that it is a sweete thing to thinke vppon Gods
benefites towards his Church, whereby cometh singuler
fruite to the godly hearts. The third is, that thanks may bee
giuen to God for his benefits towards the members of his
Church. The fourth is, that by weying thoroughly the varia-
ble chaunces of the Sainctes, we may arme and strengthen
our mindes against chaunces present and to come, whiche we
must needs taste of. The fifth is, that the Sainctes maye
bee as it were samplers vnto vs, of repentance, conuersatio,
woorthipping, confession, constancie, patience, and other ver-
tues, according to which we may frame our liues. The sixth
is, that we with godly gronings should desire to come to
the fellowship of the Sainctes. These and other weightie cau-
ses there be, why we retaine feastes of Sainctes in the
Church. Would God that many men abused not the feastes
of Saincts and other things to their owne pleasures and
madde deuises, like as many in the papacie abused chāfly
this feast, when they halowed it with dauncing and reueling
with meetings of louers, with bibbling and tippling all night
long, and with other more shamefull things which I will not
speake of, wherein they pleased not God nor the Angels and
Saincts, but they serued Satan to the reproche of God, and
of the Angels and Saincts. Thus muche brāfly concerning
the feasts of Saincts, and the right vse of them. In this scāle
I will entreate of one point onely, that is to wit, the Royle of
Iohn, out of which I will builde certaine admonishments.

Et. j.

¶ Of

The Natiuitie of Iohn Baptist.

¶ Of the Storie of Iohn Baptist.

In the Storie of Iohn Baptist, lette these circumstances be
weyed. His parents, his conception, his birth, his bzinging
up, his calling, his office, Christs recorde concerning Iohn, his
death, and the things that hapned aboute his deathe and after
his death.

Iohn Baptists parents were Zacharie, a priest, a holy mā,
and of blamelesse life : and his mother was Elizabeth, a wo-
man far stricken in yeres and of singular godlinesse. Of both
these Luke the Euangelist beareth this witnesse in his firste
chapter : They were bothe perfect before God, and walked in
all the lawes and ordinances of the Lord, that no man coulde
find fault with them. And they had no child, bicause Elizabeth
was barren, and both were well stricken in age. This descrip-
tion sheweth of what yeres the parents of Iohn were, with
what innocentnesse they liued, and that being now growne in
yeares, they were destitute of the comfort of their old age, be-
cause Elizabeth was barren, not onely by nature when she
was yet yong, but also by reason of age, for that she was now
become an olde woman. Notwithstanding, contrary to the
course of nature & the discommoditie of barrennesse, at length
they obtaine that whiche they had sought at Gods hands with
great earnestnesse. Therefore this circumstance of Iohns pa-
rents, teacheth many things. First, that y prayers of the godly
shal be heard at length. Secondly that we must not cease frō
praying, bicause our requests some tyme be delayed some what
long, for we must knocke stil till the dore of grace be opened
vnto vs. Thirdly, that the afflicted continuing in faith, & kee-
ping themselves blamelesse, shall at length attaine comforte.
Fourthly, that those whiche are coupled in marriage, muste
liue in the feare of God, and be vnbukeable. And fifthly, that
the ministers of Gods word and their wiues, ought to shine
before others in all kind of vertues. For like as Zacharie the
husband beautified the dignitie of his office with the holinesse
of his life : So his wife Elizabeth led a holy and blamelesse
life.

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life. For they knewe themselves to be promoted to a place of such worship, that their life was more looked upon than others were. Would God there were not many that are Zacharies in talke, but no Zacharies in life. But they shall one day finde their iudgement.

The second circumstance is of Iohns conception, wherein many things are to be considered. For first his conception was foretold by an Angell to Zacharias his father, as he was doing his dutie in the temple: which thing when the fozspent old man belaued not, he was stricken dumb in punishment of his unbelæse. Here, first offereth it selfe the dutifullnesse of the holy angels, which are Gods messengers, & ministers of gods Church, to defend it & serue it according to gods wil. But concerning Angels more is to be spoken vpon S. Michaels day. Secodly, it is to be obserued here, y God is wout to heare those which executing their office accordingly, do call vpon him with fayth. For he y executeth not aright (as much as in him lieth) the office that is comitted vnto him, is vord of fayth, and cannot pray. Therfore, folowing the exaple of Zacharie, let vs both execute our charge as we ought to do, & also call earnestly vpon God, y he may releue our necessities, for he is mindefull of his promises. Furthermore we are taught here, that Gods doing & determination is not hindered by y impetuncks of nature. For although Zacharie were fozspent, & that Elizabeth were barren both by nature and yeres: yet Gods purpose goeth forwarde, and Elizabeth conceueth according to Gods determination. Herevpon we maye buylde a generall rule, namely that nothing can disappoint Gods determination and purpose. He hath decreed to raise agayn the dead, but vnto nature this seemeth vnpoffible: Which is most to be belæued in tis case? Nature, or Gods word? Let the prayse of truth be giuen to God, & let vs beleue it for a certentie, that he which is the almighty truth & the most true almightinesse, both will and can perfoyme whatsoeuer he hath determined. Therfore a barren woman conceiueth, & a fozspent olde man

Et. y. become

The Natiuitie of Iohn Baptist.

becommeth a Father agaynst natures will, howe bee it at the commaundment of him that is the authoꝝ of nature, whome the child acknowledged in his mothers wombe, when at the comming of Mary after hir conceiuing at the voyce of the Angel, he sprang in his mothers wombe, in witnesse that God receyuethe Infants, & will be worshipped of them, according to the Psalm: out of the mouthes of Infants and suckling babes hast thou made perfect thy prayse. But moze is to be spoken of this matter on the day of the visitation of the blessed Virgin.

The third circumstance is of his birth, wherof Luke speaketh in this wise: Thou shalt (sayth the Angell) cal his name Iohn, and thou shalt haue ioy and gladnesse, and many shal reioyce at his birth. And when Iohn was borne, the neighbors hearing what had hapned to Elizabeth, did set out the mercy of God, and reioyced with Elizabeth. This circumstance puts vs in minde of thankfulness towards God, for his benefites receyued: it putteth vs in mind to reioyce with thē to whome God doth good: it putteth vs in minde of the dutie of godly Parents, namely that we should betake our childezen vnto God: and it puts vs in minde of the gladnesse which we receyue of the blessing of God, that we should refer it to Gods gloꝝy.

The fourth circumstance is of Iohns bzinging vp, wherof the Euangelist speaketh thus: The Childe grew and wered strong in spirite, and was in wildernesse vntill the day that he should shew him selfe to the Israelites. And whyle he was in wildernesse (as Matthew telleth) he had a garment of Camels haire, & a Lether girdle about his loynes. And his meate was Locusts and wilde Honie. This is a description of méetly harde bzinging vp. For in as muche as it was a high office that he should take vppon him, he was not to be brought vp in pleasures, but rather he was to be enured to paynes taking from the Cradle. For (as one sayth) it is a great matter to be enured from a Childe.

But what shall wee learne hereby? Pyncherie? In no wise. What then? Wee must learne thre things hereby.
Sober.

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Sobernesse, obedience towards God, and enurance to hardnesse. For sobernesse and restraynt of life are by this example of Iohns commended: not onely to those that shall bee ministers of Gods worde, but also to all Christians. Secondly obedience to Godwarde in our vocation is commended vnto vs. For it is not to be thought that Iohn chose thys worke, and this kinde of liuing, as though it were a holier thing to liue in wildernesse than in the open assembly of men: but he thought it behoued him to followe his calling. Moreover enurance is commended vnto vs by this example, to the intente that being acquainted with hardnesse, wee may not be discouraged with the burthen of troubles, if at any tyme wee bee put to the bearing of hardnesse. Those that bee broughte vp dayntily, become womanishe, so as they be meete for the doing of no notable thing, according as experience teacheth in many. The Lether girdle that was about his loynes, was a token of the contention which he should haue in his office, agaynst the Scribes, Pharisees, Herod, and other the enemies of Christes kingdome.

The fifth circumstance of Iohns calling. Of this circumstance Luke writeth thus: The worde of the Lorde came vnto Iohn the sonne of Zacharie. This was the worde of calling, whereby he was called of God to the ministrie. Here is modestie commended vnto vs, that wee shoulde after the example of Iohn, waite for the voyce of the caller, whether it be of God without meanes (which happened oft in olde time, after which sort the Prophets, Apostles, and others nowe and then were called:) or of God by meanes, that is to witte by men, that haue authoritie to call to any seruice in the common weale or in the Church. Agaynst this example of modestie do curious folkes offende, who without calling climbe vp into offices, by the windowes or the roafe of the house, rather than by the doore. Such are they which by friends or by large giftes hunt for spirituall promotions, and that not to serue God, and edifie his Church, but to fedge their bellies, which

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The Natiuitie of Iohn Baptist.

thing commeth commonly to an ill ende.

The sixth circumstance is of his office, wherof Luke speaketh in this manner : and he came into all the coastes about Iordan, preaching the Baptisme of repentance for the remission of sinnes, as it is written in the booke of Esay. The voyce of a cryer in wilderness, prepare the way of the Lord, make straight his pathes, &c. We haue Iohns office, namely that he baptizeth and preacheth repentance, that he may prepare the way of the Lord, and point out Christ our Lord. And because he was the first minister of God that baptized by Gods commandemente, he was called Baptist. And because he preached repentance, he was called a Prophet. And because he pointed out Christ, he was called Elias, that he might come in the spirite of Elias, and prepare the way of the Lord. In this mannes office do shine many vertues : as constancie, stoutnesse, confession, tribulation, defence of the truthe, earnestnesse and endeuour to enlarge Christs kingdome. He feared not Herode : he regarded not the Pharisees. But he mainteyned his office stoutly euen to the death.

The seventh circumstance, is of Christs recorde concerning Iohn. Of this circumstance writeth Matthewe in his eleuenth chapter, where Iohn being cast into prison, sendes two of his Disciples to Iesus, to knowe of him whether he were the same that was to come, or whether some other were to be looked for. And after Christs answer, is immediately put Christs recorde concerning Iohn. What went ye out (sayth he) into the wilderness to see ? A reede ? No, we be it for as muche as this commendation of Christs given vnto Iohn, is declared in the third Sunday in Aduent : I will say no more of it here.

The eight circumstance is of Iohns death, & of those things that happened about his death & after his death. In his death are these things : the occasion of it, the cause of it, the kinde of the death, and Iohns example. The occasion was this. Herod toke away his brothers wife, and vsed hir as his owne. Wi-
cause

The Natiuitie of Iohn Baptist. 332

cause Iohn saw this thing to be against the law of God and the honestie of nature, he sayd to Herod. It is not lawfull for thee to haue thy brothers wife. Wherewith Herod taking displeasure, did cast Iohn in prison. Before Iohn had done so, Herod loued him: he esteemed him as a Prophete: and now and then vsed him as a counsellor. But as soon as Iohn began to reprove him for his incest, and vncleane life, Herod of his frend became his enimie, & cast Iohn into prison as an euill doer. This example of Herodes is folowed of many now a dayes: They make much of Gods seruants as long as they displease them not, and as long as they blame not their vices: But as soon as they beluzay their disease, by and by like mad men they lay hands vpon their Physicians.

The cause of his death was Herods othe. For when Herod at a feaste had beheld the daughter of Herodias dauncing, shee liked him so well with hir dauncing, that hee swore hee would giue hir whatsoeuer shee woulde aske, euen to the one halfe of his kingdome. As soon as the Damzell herd this, shee runnes to hir mother, and asketh counsell of hir, what shee shoulde request. Hir mother (who hated Iohn for finding faulte with hir whoredom) bad hir aske Iohn Baptists head, whiche thing shee obteyned. For out of hand a hangman was sente for to cut of Iohns head, and so it was deliuered to the Damzell.

Thus haue wee the cause of Iohns death, and the kinde of his death. Behold, here at the request of a yong weahe was put to death that noble personage, than the which there was not a greater among them that are borne of women according vnto Chrystes testimonie. This verely is the lot of the Church. Here we see that Chrystes church is gotten with blood and kept with blood. This example of Iohns, is to be folowed of all sincere ministers of Chryst: Namely, rather to chuse death than to winke at mennes sinnes: assuring them selues that he which accepted Iohns blood as a most acceptable sacrifice, will also haue regard of them in the mids of the fire.

Et. iij.

To

The Nativitie of Iohn Baptist.

For him therefore bee honoꝝ, prayse, thanksgiuing, and gloꝝy
foꝛ euer and euer. So bee it.

The Visitation of Mary.

¶ The Gospell. Luke. 1.



AND Mary arose in those dayes, and wente
into the Mountaynes with haste, intoo a Citie
of Iewrie, and entred intoo the house of Za-
chary, and saluted Elizabeth. And it fortu-
ned, as Elizabeth hearde the Salutation of
Mary, the babe sprong in hir belly. And Eli-
zabeth was filled with the holy Ghost, and
cryed with a loude voyce, and sayde: Blissed art thou among wo-
men, and blissed is the frute of thy wombe. And whence happene-
th this vntoo mee, that the Mother of my Lorde shoulde come
too mee? For loe, as soone as the voyce of thy salutation sounded
in mine eares, the babe sprang in my belly for ioye. And blissed
arte thou that beleeuest: for those things shall bee perfourmed,
whiche were tolde thee from the Lord: And Mary sayd. My soule
magnifieth the Lord: and my spirite reioyceth in God my sauour.
For hee looked on the poore degree of his handmayden. For be-
hold from henceforth shall all generations call mee blissed. Bicause
he that is mightie hath done to mee great things, and holy is his
name. And his mercie is on them that feare him throughout all
generations. Hee sheweth strength with his arme: hee scattereth
them that are proude in the imagination of their harts. He putteth
downe the mightie from their seats, and exalteth them of lowe de-
gree. He filleth the hungry with good things: and sendeth away
the riche emptie. He remembreth mercie, and helpeth his seruant
Israell. Euen as hee promised vnto our Fathers, Abraham and his
seede for euer. And Mary abode with hir aboute three Moneths,
and returned againe to hir owne house.

The

The Visitation of Mary. 333

The exposition of the texte.



Wherefore feasts of Saincts were appointed in the Church, is already shewed both at other tymes, and also vppon the very day of John Baptist. The effect of the matter cometh vnto this end, that we may haue examples of repentance and of Gods mercy, or (to speake more at large) first that when we are salne with them, we shoulde not dispaire of forgiveness, but looke vp for grace, repenting vs earnestly of our sinnes, after the example of the Saincts. Secondly that we should folow their sayth: according as Paule warneth, commending Abrahams faith vnto vs. Rom. 4. And thirdly, that we should endeuer to be like in conditions to the Saincts, liuing after an honest, godly, and vpright fashio, and renouncing all vngodlinesse and worldly lusses, as Paule teacheth in his Epistle to Titus.

For this purpose, lette vs thinke that this feast also was instituted, not that we shoulde call vppon the holy Virgin, whiche is wicked Idolatrie: but to the intent we may haue wherewith both to edifie our minde and to directe our lyfe to godlinesse and vertue, after the example of this moste chaste Virgin.

Nowe the sunnne of this storie is, that the Virgin Mary after shee knewe that bothe hir selfe was with Childe by the holy Ghost, and that Elizabeth hir cousin now in hir olde age, was great with Childe also, went to hir cousin Elizabeth to see howe shee did: and that vppon their meeting, they talked together of that whiche was hapned, and comforted one another. And to the intent that Mary might shewe a token of hir thankfulnessse, shee made a Psalm and song it to the prayse of God. The places are twoo.

1 The storie of hir visitation.

2 The song of the Virgin.

It b.

9 Of

The Visitation of Mary.

¶ Of the first.

In the story of the virgin foure circumstances are chiefly to be considered, whiche are: 1. Firſt the mutuall curteſie betwene the Virgin and Elizabeth. 2. The Salutation of the Virgin. 3. Elizabeths recoꝝd of the Virgins ſaith. 4. The miracle of the Babe ſpringing in his mothers wombe.

The firſt circumstance. Mary aroſe in thoſe dayes and wente intoo the Mountaynes with haſte intoo a Citie of Iewry, and entered intoo the houſe of Zachary. The bliſſed Virgin uttereth a moſte ſayre frute of hir fayth, that is to wit, loue towardeſ hir neyghbour. For ſhe being a yong woman hilde no ſcoꝝne of Elizabeth being an olde woman, but wente to hir in haſte, to helpe hir, and comfort hir, thinking thus: Beholde my kinſwoman is ſoreſpent with yeres: and beſides that, ſhe is by miracle become childe bearing, whiche thing was denyed by nature. Therefore ſhe hath neede of my helpe. Therefore I will go to hir that wee may take comfort together one of anothers talke, and to do hir ſome ſervice. Hereby may yong mayed wivies learne, howe it becommeth them to be minded toward the aged women. Although Mary were endewed with greater giſtes than euer any woman in the worlde was: Yet was ſhe not proude of it, ſhe thinks not: Shall I that am garniſhed with ſo great giſtes, do ſervice to this olde trot? But rather ſhe thinketh that the greater ſhe is, and the moze excellling in principall giſtes, ſo muche the moze is ſhe bounde to do other folke ſervice. Albeit that Joſeph dreamed that the Sonne and Moone and eleuen ſtars did worſhip him, by whiche dreame was ſignified that his Perentes and brethren ſhoulde one day worſhip him as their Lorde: yet was he not proude of it, but ſerued his olde Father, and was obediẽte to him, accordyng to the rule of Jeſus the Sonne of Syrach. The greater that thou arte, ſo muche the moze, humble thou thy ſelfe in all things, and thou ſhalt finde fauour befoze G D. Be gentle to ſpeake vnto in the company of the poze, and humble thy ſoule vnto thine elder.

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elder. He that frameth his life after the rule and the example of Mary, shall reape moste plentiful fruite. For first he shall finde fauour in Gods sight. For as God resisteth the proude: so he giueth grace to the lowly. Secondly he shall finde fauour among men. For like as all men hate proude folkes, so they loue those that be lowly and gentle to speake vnto. Besides this, he deserueth, that yong men shoulde honoure him when he is olde: for as it is Gods iust iudgement, that he which in his youth despised olde men, shoulde be despised him selfe when he is olde: so is it Gods iustice that he which in his youth did reuerence olde men, and had them in estimation, shoulde be honoured and loued of yong folke when he is olde. Also let our Maydens learne hereby, not to runne gad- ding aboute to other folkes houses, nor to geue them selues to idlenesse, but to do their businesse speedily after a godly and womanly fashon: except perchaunce they had rather fol- lowe the example of Dina, who brought home shame with hir, than the example of the blessed virgin, who brought home hono- r and an euerlasting report of honestie with hir. In olde tyme no treasure was more set by of maydens than shame- fastnesse. But now a dayes many shew all maner of shamelesse lightnesse, bothe in apparell and behauioz, of whome a great number do iustly abye their vnshamefastnesse.

The seconde circumstance is of the greeting. For the Vir- gin entring into Elizabeths house greeteth hir by and by. A friendly greeting is a token of curtesie, lowlynesse, and good will. The vsuall maner of greeting among the Iewes, was, peace be to thee, and peace be to this house, which ma- ner of greeting putteth vs in mynde of many thinges. For first this order of greeting is a confession whereby wee acknowledge all peace, all good fortune, yea and all prospe- ritie to be of God. Secondly it is a prayer. For he that with a true meaning heart sayth, Peace be to thee: it is as muche as if he should say, I beseeche thee O heauenly Father, to graunt thy peace to this man: and to defende him with thy protection.

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protection agaynst Sathan the vnappealable foe of thy Church. Thirdly, this græting is an exhortation, whereby wæ exhort him that wæ salute, to call vpon God, to preserue the man himselte, his house, his children, and whatsoeuer is his. Fourthly, his græting and wishing of peace, is a certayne warning that wæ haue ennimies, that lye in wayte for vs continually. Whereby wæ are put in mynde not to sleepe, but to wake, that they fall not vpon vs vnwares. Fifthly, this godly salutation is a thanksgiuing. For when wæ wish peace of God to other men, wæ openly acknowledge that God is the authoz of peace, whome we prayse in this confession. Therfore let vs learne of this Virgyn, to receiue one an other, with mutuall grætings.

The third circumstance is, Elizabeths testimonie concerning the Virgins sayth. And Elizabeth was filled with the holy Ghost, and cryed out with a loude voyce, and sayde: Blessed arte thou among women, and blessed is the fruite of thy wombe. &c. Blessed arte thou that hast beleued, for all thinges shall be performed that the Lorde hath spoken vnto thee. Elizabeth is filled with the holy Ghost, by whome she is certified of the Virgins conception. For in as much as it is agaynst nature for a mayde to be with childe, it behoued the authoz of nature to be the teacher of grace, and giuer of the gifte whiche happened contrarie to nature. Agayne, according as she was taught by the holy Ghost, she commendeth the Virgins sayth when she sayth: Blessed art thou that hast beleued. Whiche short sentence teacheth many thinges. For first it couertly giueth an inkling that all be wretched which are saythlesse. Secondly it teacheth that vnto the beleuers befallth the true blessednesse, whiche is in Christe Iesu the moste plentyfull wellspring of all blessednesse. Thirdly it sheweth what is the fruite of sayth, when she sayth: For these thinges shall be performed whiche the Lorde hath spoken to thee. As if she should say: Although the experience of all men crye agaynst it: although nature say nay to it: Although reason deter-

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mine flat agaynst it. Yet shall the thing be performed that the Lorde hath spoken to thee, namely that thou being a maid shalt beare a sonne, according to Gods worde. Whereby may we also learne, what is the true inclination of fayth, and after the example of the Virgin, to giue credite to Gods worde, though all the whole nature of things should seeme to warrant the contrarie.

The fourth circumstance. At the Virgins greeting the child sprang in hys mothers wombe, and by a certayne gesture gaue knowledge that the Messias was at hand in the virgins wombe. Surely this was a great miracle, that a Babe as yet vnborne into the worlde, acknowledged the repayer of nature. By whiche miracle bothe the fayth of Elizabeth and Mary was confirmed, and the goodnesse of God towards infants declared, who promised Abraham long agoe, that he would be the God of him and of his seede for euermore. In assurance of which promise, he established a lawe, that euery male childe of eyght dayes olde should be circumcised. In as muche therefore as this promise pertaineth vnto vs, the Anabaptists do wickedly and shamelesly, who will not haue the Infants of Christians baptised: that is to wit, will not haue them enioy their enselement, whiche are heyres of the heavenly grace according to the promise. The Anabaptistes say thus: He that heareth and belieueth, is to be baptized: but an Infante heareth not, nor can belæue: and therefore he is not in any wise to be baptized. But the wretches are deceyued. They ought to reason thus rather. The Infants of Christen folkes haue the promise. Therefore this promise is to be sealed vp vnto them by Baptisme, as it was sealed vp to the children of the Iewes by Circumcision. The worde of promise offereth grace: and the Sacrament of the promise seal:th by the grace, and teacheth by outward token, according as is sayde vpon the day of our Lords supper. Therefore let vs set John before vs, who in his mothers wombe being full of the holy Ghost, is heyre of the grace common to all Infants:

Infants that haue the promise. But they say, this was a miracle, I confesse it was a miracle, and surely a great miracle, like as all Gods workes in his Church are miracles. Notwithstanding, I put to thus much, that this selte same miracle teacheth vs, that Babes are able to receiue the holy Ghost. If they be able to receiue the holy Ghost: if they bee the children of Abraham: if they be heires according to the promise: If Christ command them to be receiued: why are they not to be baptized: specially seeing that Baptisme is a certayne sealing vp of these things.

When Mary had herd Elizabeth talke of the benefite done to hir by God, namely that she should bee the mother of the Meſſias, ſhe uttereth the thankfulneſſe of hir heart towarde God, whome ſhe prayſeth in this Pſalme, partly for that exceeding great benefite, whiche happened unto hir, and alſo for the mercy, mighte, and truth, whiche ſhe extendeth towarde men, while through his mercy he receyveth them that feare him into his favour, juſtly puniſheth the ſtubbozne, and now at length perſormeth that hee had promiſed ſo long ago to the fathers. The uſe of this Pſalme is, that knowing Gods mercifulneſſe wee ſhoulde beleue: that knowing his mighte, wee ſhoulde feare: and that knowing his truth, wee ſhoulde hope, and with patience waite for the things that God of his grace hath promiſed: ſetting his mercy againſt ſinne, his might againſt the Devils tyrannie: and his truth againſt all the temptations that the fleſhe or the Devil miniſteth. And for theſe cauſes the auncient Church hath ordeyned, that every daye in the congregation of the goodly, this ſong of the Virgins ſhould be ſong. Nowe let vs briefly expounde every verſe.

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This is to say: I prayse God highly, and am altogether set
vpon gladnesse, and that for God my sauiours sake. For he
is my ioy, because he hath bestowed so great fauour vpon me.
He hath regarded and with free fauour embraced me his lowly
and base handmayde, who haue liued hitherto despised in
base estate, and euen after the manner of vile bondslaves: yet
and so regarded me, that all ages shall from henceforth accept
me (not base and despised as befoze, but) blisfed: to whome so
great grace is extended, that I shal bee the mother of the Mes-
sias, who is the sauiour of me and of all that beloeue in him. By
Maryes example we may learne, firste to acknowledge our
owne vilenesse, and to cast our selues downe befoze God in
true repentance. Secondly to acknowledge Gods benefits to-
wards vs. Thirdly to prayse God for his benefits: and fourth-
ly to prouoke other to thankfuinesse by our example.

4 For he that is mightie hath magnified me, and holy is his
name.

The chaste virgin maketh here no boast of merites. Shee
attributeth nothing to hir owne power, but imputeth all
things vnto God, who only is mightie, and whose only name
is holy, and therefore deserueth most highly to be reuerenced.
For as oft as God is named, he ought to be prayed for his ho-
linesse, which shineth forth in all his workes with exceeding
mercy, iust iudgement, mightinesse, and truth, according as
the virgin declareth particularly in hir Psalme.

5 And his mercy is on them that feare him through all ge-
nerations.

This verse teacheth three things. First that God is mer-
ciful. Secondly howe largely Gods mercy spreadeth it selfe.
And thirdly to what persons that mercy befallerh. Concer-
ning Gods mercy there be many notable sayings and exam-
ples. I (saith he) will be thy God, and the God of thy fa-
ther for euer. Also: I am the God that sheweth mercy. And in
the same place: I am with thee because I am thy mercifull Lorde God.
And the son of Syrach: Gentle & mercifull is God, & will re-
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lease sinnes in the day of trouble. Herevpon Paule calleth God the father of mercies, saying: Blessed be God the Father of our Lorde Iesus Chryst, the father of mercies, whiche comforteth vs in al our troubles. The examples of this mercy that hath bin shewed, are many. Of whiche the chiefest is, that he hath giuen his only begotten sonne, that the worlde might be saued by him. Herevnto maketh this saying: So God loued the worlde, that he gaue his only begotten sonne, to the intent that al that beleue in him should not perishe, but haue life euerlasting. Images of this mercy are the prodigal childe, the Samaritane, and the lost shepe. Howe largely extendeth this mercy of God? The virgin answereth: from one generation to an other: that is to say, to all ages & to all nations, according to this saying: The earth is ful of Gods mercy. Hereto pertaineth this place of the psalme: Gods mercy endureth for euer & euer. By Gods Justice Adam and all his posteritie was made subiect to wretchednesse. And by Gods mercy Adam & his offspring was made partaker of grace, so they purchase not damnation to themselves by theyr owne default. Herevnto pertaineth that saying of Esay: I haue giuen thee to be a light to the Gentiles, that thou mayest be my Saluation to the uttermost partes of the earth. And Simeon sayth: A light which thou hast prepared to all people. To whome befallerh this mercy? Mary answereth: To those that feare him. This self thing doth Dauid witnesse in these words: The mercy of the Lorde is from generation to generation vpon them that feare him. And againe, his saluation is nere them that feare him. Therefore where as is the true feare of God, there also Gods mercy taketh place. But what is this feare of God? It is true godlynesse and religion, wherewith they are endued that leane vnto Chryst by stedfast faith. But here must discretion be had betwene the cause of mercy, and the qualitye of them to whom it befallerh. There is none other cause than Gods fatherly good will & well liking in his deere beloved sonne, according as he himselfe sayth: This is my beloved sonne

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sonne in whome I am well pleased. The qualitie of them to whom mercy befallerh, is not merite or desert, but a marke of Gods childzen, whiche are made his childzen by faith, according to this: he gaue power to as many as beleeue in his name, to become the sonnes of God. By sayth onely are we borne the sonnes of God: but when we are become the sons of God, we must (as it becommeth Gods childzen) liue in all godlynesse, innocencie, and other vertues, the which the blessed virgin comprehendeth here vnder the name of the feare of God.

- 6 He hath shewed strength with his arme, he hath scattered the proude in the imagination of their owne harts.
- 7 He hath put downe the mighty from their seate, and hath exalted the humble and mecke.
- 8 He hath filled the hungry with good things, and the riche he hath sent empty away.

She setteth out Gods iudgement against the proude, and his mercy towards the lowly. Hereof are shewed examles without number, both by the holy histories, & by dayly experience.

- 9 He remembring his mercy hath holpen his seruant Israell.
- 10 As he promised too our forefathers Abraham and his seede for euer.

This is to say, God hath accomplished his promise of mercy by sending his son. Therefore he is sothfast, & to be prayed for his sothfastnesse. To whom be prayse, confession and glozy of mercy, power, rightuousnesse, & truth for euer & euer Amen.

Upon the feast day of S. Michael *the Archangell.*

¶ The Gospell. Math. viij.



At the same tyme came the disciples vnto Iesus saying: VVho is the greatest in the kingdom of heauen? Iesus called a chylde vnto him, and set him in the midst of them, and sayde: Verily I say vnto you, except yee turne
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and become as children, ye shall not enter into the kingdome of heaven. VVhosoever therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heaven. And whosoever receyueh suche a childe in my name, receyueh mee. But who so doth offend one of these litle ones whiche beleue in me, it were better for him that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. VVoe vnto the worlde, bicause of offences: necessarie it is that offences come. But woe vnto the man by whome the offence commeth. VVherefore, if thy hand or thy foote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into life halt or maymed, rather than thou shouldest (having two handes or two feete) be cast into euerlasting fyre. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into lyfe with one eye, rather than (having two eyes) too bee cast into hell fyre. Take heede that yee despise not one of these litle ones. For I say vnto you: that in heauen their Angels do alwayes behold the face of my Father whiche is in heauen.

The exposition of the texte.



This feast was appoynted and receyued in the Church, to the intent we might learne Gods benefites towards vs, who hath giuen vs his Angels to be our keepers. Wherefore the congregation is to be taught this day concerning Angels chiefly. Howbeit forasmuch as the Gospell that is wont to be red this day, containeth singular lessons: I will first open the Text of the Gospell, & after ward speake somewhat concerning Angels. The occasion of this Euangelicall lesson, was the statelynesse of Chrysts disciples, who after they had herd Chryste make mention of his departure: fell at stryfe for the soueraintie: whome Chryst calleth backe from their errour, & sets a childe in the middes of them, saying: Except ye be as childezen ye shall not enter into the

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the kingdome of heauen. Besides this, he dissuadeth them from ministring occasion of offence, & commendeth childre vnto vs that we should receyue them into the Church, knowing that of suche is the kingdome of heauen. The places are foure.

- 1 The reasoning of the Apostles about the souerayntie, and the reppose of them.
- 2 The warning to auoyde offence.
- 3 Chykses commaundement of receyuing childzen.
- 4 The nature and office of Angels.

¶ Of the first.

THe Disciples came vnto Iesus, saying: who is greatest in the kingdome of heauen? Here cometh first to be marked the blindness of Chykses Disciples, vnderstanding not yet what maner a one Chykses kingdome is. They dreamed it should be a ciuill government, wherein Christ should reigne as chiefe soueraigne, & his Disciples as Dukes should rule the whole world vnder him. And therfore they demaunde which of them should be chiefe and next vnto Chyist. So it ended full blindness had bewitched their minds.

Agayn, we may see here the Devils venom which wrought euill in those instrumentes of God, namely Chykses Disciples, who were ordeyned to be Apostles and Ambassadors of Chyist our king in his spirituall kingdome. What doth the Deuill: he stayneth them with the moste vgly vice of pride, in so muche as they fell already to reasoning for the souerayntie: that is to say, which of them should be Lord ouer the rest. What doth Chyist vnto this foolish pride of his Disciples: Surely he might iustly haue cast them off, as proud & vberly vnnmete to beare any sway in the government of his spiritual kingdome: yet doth he not so, but admonisheth them fatherly. And as he correcteth their error: so he sharply repproueth the vice of pride. For thus sayth he: Iesus called a childe vnto him and set him in the midst of them, saying: Verily I say vnto you: Except ye turne and become as children, ye shall not enter intoo the kingdome of Heauen. Here he teacheth by example and doctrine,

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trine, what maner a ones he would haue the Ministers of his kingdom to be. He will haue no oddes betwixt them as touching the affection of their minds. He will not haue one looke loftely at another: but that they shuld be louingly minded one to another, shewing dutifulnesse one to another. He will not haue the in his ghostly kingdom, to reigne proudly one ouer other after the manner of the Heathen. For in ciuill governments there is an other consideration to be had. Agayne, he maketh here a difference betwene his owne gouernment, & the worldly kingdomes. He that is chiefe in worldly kingdomes will be honozed and serued of all men Contrariwise he that will be chiefe here, must be seruant to all: not in words as the Pope is, but in very dede, as were Paule, Peter, the Apostles, and other sincere preachers of the Gospell. So is he greatest in Christes Church that is most seruant, and he is least that is most lordly. For to the intent Christ may reuoke his disciples fro this pride, he addeth a most soze threath, saying: Except yee become children, yee shall not enter into the kingdom of heauen. But what meaneth the Lorde that he would haue his Disciples like little Childzen? Dothe not Paule seme to teache otherwise, when he writeth to the Corinthians in this wise: Let vs not be childzen in vnderstanding. Christ will haue vs like to childzen, and Paule wil haue vs vnlike to childzen. Bothe are true. We must be lyke to childzen, and agayne we muste be vnlike to childzen. We must be like to childzen, first in true lowlynesse, and denying of our selues, as the Lorde sayth, whosoever humbleth him selfe as this Childe. Therefore he that will be Christes Disciple must lay downe all pride. Herunto pertyneth this saying of Christ: he that will followe mee, let him denie him selfe. That is to say: he that will be my Disciple, let him haue a lowly opinion of him selfe, and let him take nothing proudly vpon him. Agayne we muste be like vnto childzen in respect of merites. For like as childre can not boast of their own deseruings agaynst their parents: euen so may not Christes Disciples

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disciples boast of any merites befoze God, but confesse them selues to be babes, as who are able to do nothing without his fatherly pꝛouidence. Thirdly we must be like children in affection. For as children commit themselves wholly to the regard of their parents: so muste Chrysts disciples put them selues wholly into Chrysts tuition, looking for all welfare at his hande. Fourthly we must be like children in purpose of obeying. God children stande not reasoring what manner a thing it is that their father commaundeth: but they take hede what he comaundeth, & solow his will as their rule to worke by: as Abraham did, who at Gods comaundement was ready to slea his onely begotten sonne for sacrifice. Abraham stode not thinking what shall this deede profite God? The death of my sonne is most troublesome vnto mee, and can do no good to God. But rather he thought thus: Thou my God haste commaunded me this, therefore will I solow thy will as my rule to worke by, and I will obey thee. Lastly we muste be like children, in malice: that is to wit, like as children giue not themselves to naughtie practises, nor gather not couetously nor solow filthy lustfulnesse: So must Chrysts disciples abeyne from cuill.

And we must be vnlike to children, firste that we be not found like babes, seeking after vnfolowd things, as children do befoze their senses are settled. Secondly that we be not weake in faith, as children which are not able to conceiue spirituall things for want of yeeres of discretion. Thirdly that we giue not our selues to playing with fleshly affections. Fourthly, that we wauer not vncertainely and vnstayedly like childꝛ in the doctrine of godlinesse, & that (as Paul saith) we be not caried about with euery blast of doctrine: but that we yeelde a holy childehode, wherevnto Peter exhorteth vs, when he saith: As new borne babes. 1. Peter. 2.

Wherevnto he addeth also the reward of true lowlinesse, when he saith: VVhofoeuer receiueth suche a childe in my name, receiueth me. Let this be weyed aduisedly. Firste by this saying:

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Chryst

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Christ will haue vs embrace his children louingly, and that for his sake. Secondly, it witnesseth, that whatsoeuer is bestowed vpon the godly in his name, he esteemeth as if it were bestowed vpon himself. Whom wold not this promise stirre vp to do the deeds of curtesy to his brethren, & specially to the members of Christs church? On the other side, it warns vs of the punishment whiche they shall suffer that despise any of those that beleue in Christ. He that offendeth one of these which beleue in me (sayth he) it were better for him that a myllstone were hanged about his necke, and he drowned in the botom of the sea. This onely threat ought to holde vs within our ductie, that wee should not be so ready to offend others. But of this point there will follow moze.

¶ Of the seconde.

WO. bee to the worlde for offences. Needes muste offences come. Notwithstanding, wo bee too that man by whom the offence commeth. This saying of Christs conteyneth three things. The first is, a forewarning that the worlde is full of offences. The second is, a somewhat darke inkling of the causes of offences. The third is, a threatening of the punishment that shall light vpon the author of the offence.

The first teacheth vs, warneth vs, and confirmeth vs. It teacheth vs what shall come to passe, namely that the worlde shall be full of offences. Secondly, that these offences shall bring vpon men, that is to say, punishment, vnder which men shall cry wo to themselves by reason of their anguise. This word wo as (Basil sayth) is a lamentable none, where, withall they that grone vnder the crosse do utter their græfe. Thirdly that the Church shall not be at rest in this life, but that when it shal seeme most quiet, then shal stormes arise so deynly, wherewith it shalbe wonderously shaken. The church shall in this worlde be like the bird *Hakyon*, whiche layeth hir eggs & hatcheth them, and bringeth vp hir young ones vpon the sea. This bird can neuer warrant hir selfe one calme day, but frameth hir selfe to all hazards. When the sea is calme;

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Shee and hir yong birds are glad: and if any tempest arise, she beares it out with a stout courage, feeding hir mynde with hope of a calme. So the Church is in the world as on the sea, where she bringeth forth children. Shee can neuer be in any suretie of the stormes of this world, such as are all false prophets, the deuill, a mans owne flesh, & the lewde maners and examples of men. When these stormes are coming agaynst the Church, then must she be in a readinesse agaynst all fortunes. But at the length she shall overcome all things by Iesus Christ, the overcommer of the world, towhome when wee take holde on by fayth, wee also become overcomers of the world, according to this saying: This is the victorie that ouercommeth the world, euen your fayth: Why dothe this overcome the world: because it hath Christ.

Secondly, this saying of Christs warneth vs, that wee our selues be not eyther by worde or dede an occasion of offence vnto others, or suffer our selues to be ledde into offences, and slippe backe agayne into our former darknesse, and so fall away shamefully from Christ: as it happeneth to many now a dayes, where Sophisters and Tyrants tesse and turremoyle all things at their pleasures.

Thirdly, this saying of Christ confirmeth vs in the fayth of Christ. For when wee see the sequele answerable to the foregoing, we are assured of the Gospel, and strengthened in our fayth, that wee should not with the most parte of the world renounce our profession.

The seconde thing that Christs saying conteyneth, is a somewhat dark inking of the causes of offence. Needs must offences come, sayth he. But whence is this necessitie? Of God? No truly. For God is not the author of euill, neither deliteth he in offences, but is angry with the authors of offence, as he punishments of the shew. Whence are they then? are they of the deuill? Yea verily, euen of the deuill. For he practiseth nothing else than to ouerthrowe Christs Church by offences and stumbling blockes in doctrine, in maners, and in affection.

Ab. iiij.

The

S. Michael the Archangell.

The Deuill ioynes to him the Sophisters, Hypocrites, and tyrants of the world, whome he stirreth vp to the intent hee may leaue nothing vnattempted, whiche by any meanes may make eyther to the ouerthrow or to the rending of the Church in peeces: and that doth the story of the Church shew, both before the flood, and after the flood: in Egypt, in the wilderness, in diuers persecutions, vnder Iudges, Kings, and Captaynes, in captiuitie and out of captiuitie, euen vnto the coming of Christ. Agayne, after Christ the story of the Church hath infinite leſsimonies of stumbling blocks, wherewith Sathan like an enemie inuadeth Christs Church.

The third thing that Christs saying conteineth, is a threatening of punishment whiche the authoꝝ of offences shall endure. VVo be to that man (sayth he) by whom the offence cometh. His meaning is, that those which are an occasion of offence to others, shall be punished with most grieuous payns. And it is not to be doubted but he meaneth euerlasting payns. VVherebeit to the intent we may take the better heed, that we become not authoꝝ of offence, I will entreat of them briefly.

Some kindes of offences are to be eschurd, whiche take their differences of their causes. There is one kinde of offence that riseth of euill doctrine, or of corrupting the doctrine of the Church. He that after this maner is an offence vnto others, followeth the steps of the Deuill his father, who ouerthrow the first man and woman with this kinde of stumbling block. Gen. 3. Another kinde of offence is that whiche springeth of euill maners, that is to wit, when other folkes regarding thee, do counterfette thine ill conditions. He that in this wise is an offence to men, buyldeth vp the kingdome of Sathan, & ouerthroweth the kingdome of Christ, and therefore great heed is to be taken of them. Where (I pray you) is there one among a number that giueth not occasion of offence in this wise? Whether ye looke to the Clergie, or to the laytie, to the Magistrate or to the subiects, ye shall see all things full of offences of maners: so as it was not for nought that Christ

S. Michael the Archangel. 341

Christ sayde : *To be to the world for offences.*

The thirde kinde of offence riseth vnto the abuse of thinges, which of their owne nature are indifferent : which must be shunned, that the weake be not offended. The wilfull and vngodly are to be despised : and for warrant thereof we haue Christes example. As concerning offences we haue sayde more elsewhere.

¶ Of the thirde.

TAke heede that yee despise not one of these little ones : for I say vnto you, that in heauen their Angels do alwayes beholde the face of my Father which is in Heauen. Where Christ commendeth children vnto vs, that we shoulde not by any meanes offende them. And he addeth the reason why. Because the Angels of them beholde the face of God the father that is in heauen : that is to say, seeing God hath so great regarde of children, that he chargeth his Angels to keepe them, it becometh not vs to dishonour them. Where we may note that children haue Angels to their keepers, which defend the agaynst Sathan. Agayne we may be stirred vp to thankfulness towards God, for so great a benefite. Moreover, let vs endeuer to keepe it still by godly behauiour. And lastly let vs beware that we do not by any vngodlynesse or shamefull dealing, estrange from vs, those which in heauen reioyce in the holinesse and pure life of the godly.

¶ Of the fourth.

The fourth thing that I purposed vpon, was concerning Angels, of whose nature and office I will speake a little, partly that we may know what manner of keepers the church hath, and also that we may vnderstande in how great perils we are.

An Angell is a creature of God, spirituall, vnderstanding, mighty, made to serue God in his Church. From which ende of their creation certayne of them are false and become en-

Ab. b.

mies

S. Michael the Archangell.

mies of the Church. But some fell not, but continued in their innocencie, wherein they do seruice to God and his Church. Of which the Epistle to the Hebrewes sayth thus: Are not all ministering spirites, & sent to minister for their sakes, whiche shall bee heires of saluation? Of the euill Angels the Lorde sayth, that Satan with his companie is a lyer and a murderer from the beginning. And Peter sayth: The Deuill goeth about lyke a Lyon seeking whome he may deuoure. Hereby it is easie to vnderstande that the Church in this worlde is as a Citie: which as it is defended within by good Angels: so is it assaulted without by ill Angels. Then seeing we are set in so great daunger, let vs pray God to defende vs with his Angels, and vnto him bee prayse, honour, and power for euermore. Amen.

Upon the feast of all Saints.

The Gospell. Math. v.



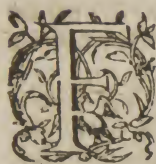
Esus seeing the people, went vp intoo the mountayne: and when he was set his disciples came vnto him, and after that he had opened his mouth, he taught them, saying: Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shal receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obteyne mercy. Blessed are the poore in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they whiche suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill sayings agaynst you for my sake: reioyce and be glad, for great is your rewarde in heauen. For so persecuted they the Prophets which were before you.

The

The feast of all Saints.

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The exposition of the texte.



Eastes of Saindes were appoynted in the Church, not without right weighty causes, which I will reherse in order, that we may use the feastes of Saindes, to our owne behoofe.

The firste cause is, that the Storie of the Church may bee knowen, for that is exceeding profitable. For thereby we vnderstande bothe the state of the Church, and also what defenders & what enemies the Church hath had.

The second is, that Gods benefits towards the members of his Church may be thought vppen. Paule of a persecuter became an Apostle. Peter for all that he had denied his master, was receyued into fauour againe. Mary Magdalen the sinner was accepted for a daughter, whyle she stayed vppon Chryst by faith. At the very poynt of death Chryst offered himselfe to be saue of Steuen. And so in euery of the Saindes are seuerall benefits of God to be seene.

The third is, that hauing considered these benefits of God towards the Saindes, we should giue God thanks, for that he was so mercifull to wretched sinners, turning themselves to the Lord by true repentance, as to receiue them into fauour, and to garnish them with so many benefits, and to hold them by with his spirit in this wilderness.

The fourth is, that the sundry casualties of the Saindes should be weped and compared with the perils of our times. As the godly were oppressed by the vngodly in old time: So are they at this day. In times past the Saindes reioyced vnder godly gouernours, and now and then againe were saue to feele the harde yoke of Tyrantes: and so do they in these dayes also. In these variable chaunces we muste harden our selues with the examples of the Saindes.

The fifth is, that we should folowe the Saindes in patience, in lyfe, in seruing God, in profession, in stedfastnesse, and in other vertues. The Saindes therefore muste be as it were.

The feast of all Sainets.

were examles and rules to lead our life by. Gods wōrde requirēth repentance, wōrshipping of God, confession, and patience: And the Sainctes minister vnto vs examles of the same.

The sixth is, that wē with godly gronings should desire to come to the company of the Sainctes, to the intent that beyng at length deliuered from these distresses, wē may liue blissedly for evermore with Chryst. In consideration whereof Chryst auoucheth his disciples to be blissed, although they bee afflicted with sundry miseries in this life. And to this purpose pertaineth this dayes Gospell, concerning sundry blissednesses, according as we shall heere anon. Therefore let vs declare euery blissednesse seuerally by it selfe. There is but one poynt.

¶ Of the blissednesse of Christs Disciples.

Blissed are the poore in spirite, for theirs is the kingdome of heauen. In this sentence Chryst sheweth the first step to the chiefe riches. The chiefe riches are the possession of the kingdome of heauen, and of euerlasting life. And the first step in mounting by to these riches, is poorenesse of spirite, wherthrough being as it were sifted & searched, wē sale our selues utterly boyde of all rightuousnesse.

What? Doth not poorenesse shut vs out of the kingdome of heauen? As it is well sayd that the first step vnto health is to knowe a mans disease, because he that knowes his disease, seekes conuenient remedy: So the first step to the heauenly riches, is poorenesse of spirit, because he that seeth this, seekes riches elsewhere. And like as sicknesse is by nature a step vnto death, if the Physitian helpe not: so this poorenesse would send a man the streight way to Hell, but if Chryst imparted his riches vnto vs. Then do not the spirituall riches befall vs for desert of his poorenesse, but by the benefite of the heauenly king, to call vppon whom for releefe, the feeling of this spirituall pouertie enforceth vs. Therefore the meaning
of

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of this place is, that there is no cause why they shoulde thinke them selues unhappie, that from the bottome of their hearte feele themselves in very deepe to be voyde of all righteousnesse, with this selfe same feeling of a mannes owne poorennesse is the first step wherby he mounteth vp to the chiefe riches: that is to say, to the kingdome of heauen: not by it selfe, & of it owne nature, but because it compelleth vs to seeke him, who is the onely way into heauen.

What manner of thing spirituall or ghostly pouertie is, it may bee the easier vnderstoode by a comparison. For like as the poorennesse of beggerie, is not onely extreme needinesse, but also the open profession of the same: so the poorennesse of spirite, is not onely the uttermoste wante of heauenly riches, that is to wit, of righteousnesse, holynesse, and innocencie: but also the profession of the same want before God, of whom we desire reliefe of our needinesse, for Christs sake. This poorennesse then consisteth in true repentance, and in craving the riches of Heauen.

The Monkes abused this place. For out of it they taughte that by pouertie, that is to say by beggerie, men merited the kingdome of heauen, whereas Paule in the sixth to the Romanes sayth playnely: Eternall life is Gods gifte through Iesus Christ our Lorde. If it be a free gifte: surely it is not purchased with pouertie, which doubtlesse deserueth nothing of it owne nature, but is a punishment, the cause whereof is partly wastfulnesse, partly sloth, partly the penaltie of some sinne, and partly tryals sake as was the beggerie of Lazarus.

Blessed are those that mourne, for they shall receyue comforte. This is a wonderfull sermon. He auoucheth the mourners to be blessed, whereas nothing is more agaynst blessednesse than mourning. But Christs saying is to be vnderstoode of the successe of the mourning, and not of the tyme of mourning. For thus sayth he: because they shall receyue comforte, that is when their mourning is at ende in this worlde.

This

The feast of all Saints.

This mourning proceedeth partly of the p[er]u[er]sion of spirite, & partly of the miseries of this present lyfe, which do as it were with a certayne fire boyle vs and try vs, & as it were w[ith] spurs quicken vs vp to craue the endlesse ioy which shall wype away all teares. Then is not mourning of it selfe the cause of blissfulnesse, but bicause it bzuieth vs vnto Ch[ri]st, who is the autho[ri]ty of all comfort. Wherevnto therfore maketh that saying of Paule: wee reioyce in tribulations, bicause they worke patience: patience, trial: trial, hope: and hope is not confounded, bicause God loueth vs. & hereby it may be easily perceyued, that Ch[ri]st speaketh not of euery kind of mourning, but of y^e mourning that is accordyng to God, & not accordyng to the wo[rl]d.

Blessed are the meeke, for they shall receyue the inheritance of the earth. The meeke are peaceable, milde, gentle, courteous, & suche as bzidle their affections: such as are easie to be entreated to forgiue w[ro]ng when they are misused: and such as had leuer lose a thing than to stand in contention for it. This vertue of meeknesse, springeth of the true feare of God & of true lowlinesse: the which Ch[ri]st comendeth to those that are his, saying: lerne of mee bicause I am meeke & lowly of hart. It is a rule, y^e Ch[ri]sts disciples must be meeke. The example of the rule is Ch[ri]st. For hee will that we looke vpon him when we minde this vertue. The Lord sayth not: lerne of mee to rayse the dead, to chase away deuils, to walke drenched vpon the sea, to fast .xl. dayes & .xl. nights without sustenance: but he sayth, lerne of me, for I am meeke and lowly of hart. This lowlynesse hath with it brotherly louingnesse, & hereof the Lorde sayth: By this shall all men knowe yee to be my Disciples, if yee loue one another. But what is promised to the meeke? Blessednesse, and that is for the sequelle thereof. For they shall possesse the earth by right of inheritance: not for that we shall lye vpon the earth, but figuratiuely. For the lande that was promised in olde tyme vnto the f[ath]ers, was a figure and representation of the heauenly kingdome, and therefore the very thing it selfe is called by the name of the shadowe of it.

They

They that abuse this place too stablish the doctrine of merits, as though wee coulde earne heauen by our owne power, are soles and vnderstand not Chrysts wordes. He saith, they shall possesse the earth by right of inheritance. Where is that right of inheritance? Are wee not therefore heires, because we are freely adopted in Chryst by faith? Deth not Paule say: Eternal life is Gods gift through Iesus Chryst our Lord: It is another matter too speake of the causes of saluation, and too speake of the new qualities of them that are heires of the saluation.

Blissed are those that hunger and thirst after rightuousnesse, for they shall bee satisfied. Chyristen folke in this life shall neuer draw so much water out of the fountaynes of saluation, but that they shall bee more thirstie than before. Wherefore heer the Lord comforteth them, promising that the time shall come, that they shall be satisfied: for the which satisfieng & suffizance, they shall professe themselves happy. Whosoener hungereth and thirsteth after rightuousnesse, wisheth two things. First that God may be openly glorified by right doctrine, holy life, & profession. And secondly that eche man priuately should acknowledge God, conceiue faith in Chryst, be filled with the holy Ghost, & minde gods rightuousnesse in holy and pure life. Of this filling speaketh Dauid, & sayth it shall then bee, when his glory shall appere. For there (as it is in the Apocalips) the Saints shall neither hunger nor thirst any more.

Blissed are the mercifull, for they shall obteyne mercye. Here is commended vnto vs, mercie towardes those that bee in miserie. For Chryst will haue his Disciples not onely too bee touched with their owne misfortunes, but also too rue other folkes miseries: Whiche thing vndoubtedly is the duetie of true charitie. Neyther doth Chryste require onely that wee shoulde bee sozie with other men for their harmes and miseries: But hee requireth our deede therewithall: Ws well is that wee shoulde put too our helping hande. And least they mighte bee discouraged with the vnthankfulnesse

of

The feast of all Saints.

of men, he addeth a promise. For he promiseth that he which is mercifull to his neighbour, shall obteyne mercy agayne, and that, not onely with God, but also among men. God promiseth mercy to the mercifull, and bringeth to passe also that we finde mercy among men, while he boweth their mindes to do vs good.

Blessed bee the pure in hart: for they shall see God. Cleanneesse of hart is here commended vnto vs, which is set against two very great vices, craftinesse, and lustfulnesse. When it is set against craftinesse, it is a simple or single good meaning, whereby we deale with men vnfainedly and plainly without crooked fetches to deceyue them. This saying of Christ therefore is quite agaynst the iudgement of most men. For a number thinke themselves then happy men, when they can craftily compasse men and winde them in, to deceyue them. In respecte whereof they hunt bothe for the commendation of wisdom and for gayne, and also gape for the fauour of great men. Notwithstanding, Christ will not haue his Disciples do so, but rather that they shoulde be contented with a simple well meaning, so as their hart, hand, and tongue may be me al to agree thoroughly in one. To these doth he promise that they shall see God, in the sight of God consisteth the highest blisse. But when cleanneesse of hart is set against lustfulnesse, it is the very true chastitie, which Paul calleth holynesse, when he saith: Performe holynesse, without the which no man shall see God. For like as God abhorreth lustes: so he is exceedingly delighted in the chastitie of the faithfull.

Blissed are the peace makers: for they shall bee called the children of God. Here Christ commendeth to his Disciples a great vertue and a rare. Peacemakers and those that endeavour to make and maintaine peace and quietnesse. These because they haue a contrary desire to the children of Satan, shall bee called the children of God, as who after the example of God their father, are authours of peace & quietnesse, and do helpe & delight many with this their seeking of peace.

For

*Iohn 14: 27. 1627
John + wife of John Trappell 1627*

The feast of all Sainets. 345

For like as precious balme filleth all the whole house with his swete sent: so one man that is a sacker of peace, is able to bring to agreement a greate companie that is at oddes: And therefore not without cause doth Dauid commend the desire of conoord and peace, singing thus: Beholde, howe good and pleasant a thing it is for brothers to dwell in vnitie. As the excellent oyntment that runneth downe from the head vpon the beard, euen vpon the beard of Aaron, and droppeth downe by the skirtes of his garmentes. As the dew of Hermon that falleth vpon the mountayns. For as the dew maketh the ground fat through the blessing of the Lorde, so wher soeuer there bee many peace makers, there are fruitfull and happie common weales, Churches and householdes. Contrarywise, where as is not the loue of peace, there is scorching and droughte, that is to say, extreme miserie and watchednesse.

Blissed are they that suffer persecution for rightuousnesse sake: for theirs is the kingdome of heauen. Because the stumbling blocke of persecution doth mosse shake the mindes of the weake: he doth in very good season put his Disciples in mynde of the Crosse, to the intent they shoulde not bee dismayde with the sharpnesse of persecutions, and so renounce their profession: but rather loke wisely vpon the kingdome of heauen whiche is set befoze them, the desire of atteyning whereof, mighte make them strue more earnestly to enter into it by many tribulations. Therefore let vs folowe the example of those that runne in a race: who alwayes haue an eye to the prize that is appoynted by the mayster of the gaming, and so runne forth cherefully till they come to their races end. So will Chryste haue his to do: he will haue no loytering, but vnwearyable endeuer of running, till they come to the end of their race which is the kingdome of heauen.

Againe, whereas Chryst nameth but one cause of persecution, namely Rightuousnesse: his meynyng is, that we shoulde so order our lyfe, that we bee not compelled to suffer

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fer for our owne faults, or for our owne misdoings. For then should persecution be a iust punishment, and not a testimonie of the defense of rightuousnesse and truth. And Peter admonished vs that wee should not suffer as euill doers, but as well doers: and that, after the example of Chryst, the Prophets, Apostles, and many Martyrs.

Blissed are you when men reuile you and persecute you, and falsly reporte all maner of euill sayings agaynst you for my sake. He expoundeth what it is to suffer persecution for rightuousnesse. If they reuile you (sayth he) wrongfully. If they persecute you for hatred of the Gospell. If they repozte all euill of you falsly (for if they say truth, you shall not bee blissed.) If yee suffer persecution for your sinnes, yee shall not thereupon bee happie. For (as one sayth) it is the cause and not the blood, that maketh a martyr.

Reioyce and be glad, for greate is your rewarde in heauen. Rewarde is a recompence of obedience yelded to GOD in persecution. The Lorde meeneth not by this saying, that wee merite heauen by persecution, for heauen is the inheritance of his childezen. But rather he spurreth vs forward to the sufferance of persecution, by setting befoze vs his Fathers clemencie, who promiseth a recompence for the troubles that wee endure in this life, whiche recompence is founded vppon the crosse of our Lorde Iesus Chryste, to whom with the Father and the holy Ghost, bee honoure, power, and glorie for euer world without end.

A M E N.

*All glorie, honour, thanks, and prayse, bee giuen too God alone,
The Father, Sonne, and holy Ghost, three seuerally in one.*

FINIS.

A Table too finde the Gof-

pels, conteyned in this vvoorke.

| | |
|---|---|
| 1 The first Sunday in Advent. fol. 1.a | 20 The firste Sundaye in Lent. 79.b |
| 2 The second Sunday in Advent. 5.a | 21 The seconde Sundaye in Lent. 84.b |
| 3 The thirde Sunday in Advent. 8.b | 22 The thirde Sundaye in Lent. 88.b |
| 4 The fourth Sunday in Advent. 12.a | 23 The fourthe Sundaye in Lent. 93.b |
| 5 Christmasse day. 16.a | 24 The fifth Sundaye in Lent commonly called passion Sunday. 98.b |
| 6 Saint Stephens day. 21.b | 25 Palme Sunday. 103.b |
| 7 Sainte Iohn Euangelistes day. 26.a | 26 Maundy Thursday. 106.a |
| 8 Sundaye in Christmasse weeke. 29.a | 27 Good Fryday. 111.a |
| 9 New yeeres day. 32.b | 28 Easter day. 124.a |
| 10 The Twelfth day. 36.b | 29 The seconde holy daye in Easter weeke. 130.a |
| 11 The first Sunday after the Epiphanie. 41.a | 30 The thirde holy daye in Easter weeke. 135.b |
| 12 The second Sunday after Epiphanie. 45.b | 31 The firste Sundaye after Easter. 140.a |
| 13 The thirde Sundaye after Epiphanie. 51.b | 32 The second Sundaye after Easter. 144.b |
| 14 The fourth Sundaye after Epiphanie. 56.b | 33 The thirde Sundaye after Easter. 149.b |
| 15 The fifth Sunday after Epiphanie. 61.a | 34 The fourth Sundaye after Easter. 154.b |
| 16 The Sunday called Septuagesima. 65.a | 35 The fifth Sundaye after Easter. 159.b |
| 17 The Sunday called Sexagesima. 70.a | 36 The Ascension daye. 164.a |
| 18 The Sunday called Quinquagesima or Shroue Sunday. 75.a | 37 The sixthe Sundaye after Easter. 168.b |
| | 38 Xx.ij. VVhit- |

The Table.

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|----|---------------------------------------|--------|----|--|-------|
| 39 | VVhit Sunday or Pentecost. | 173.a | 57 | The fifteenth Sunday after Trinitie. | 262.b |
| 40 | VVhichsun Monday | 178.a | 58 | The sixteenth Sunday after Trinitie. | 267.b |
| 41 | VVhichsun Tuesday | 182. b | 59 | The seuenteenth Sunday after Trinitie. | 272.b |
| 42 | Trinitie Sunday. | 186.a | 60 | The eyghteenth Sunday after Trinitie. | 278.a |
| 43 | The first Sunday after Trinitie. | 191.b | 61 | The nintenth Sunday after Trinitie. | 283.a |
| 44 | The seconde Sunday after Trinitie. | 196.a | 62 | The twentieth Sunday after Trinitie. | 288.a |
| 45 | The thirde Sundaye after Trinitie. | 201.a | 63 | The .xxj. Sunday after Trinitie. | 293.b |
| 46 | The fourth Sundaye after Trinitie. | 206.a | 64 | The .xxij. Sundaye after Trinitie. | 299.a |
| 47 | The fifthe Sundaye after Trinitie. | 210.b | 65 | The .xxijj. Sundaye after Trinitie. | 304.a |
| 48 | The sixthe Sundaye after Trinitie. | 215.b | 66 | The .xxiiij. Sundaye after Trinitie. | 309.a |
| 49 | The seuenth Sunday after Trinitie. | 221.b | 67 | The .xxv. Sundaye after Trinitie. | 314.a |
| 50 | The eyght Sundaye after Trinitie. | 226.b | 68 | The Purification of oure Lady. | 318.b |
| 51 | The ninthe Sundaye after Trinitie. | 231.a | 69 | The Annunciation of oure Lady. | 323.b |
| 52 | The tenthe Sundaye after Trinitie. | 236.a | 70 | The Natiuitie of S. Iohn Baptist. | 328.a |
| 53 | The eleuenth Sunday after Trinitie. | 241.a | 71 | The Visitation of our Lady. | 332.b |
| 54 | The twelfth Sunday after Trinitie. | 246.b | 72 | Sainct Michael the Archangell. | 337.a |
| 55 | The thirteenth Sunday after Trinitie. | 251.b | 73 | The feast of all Sainctes. | 341.b |
| 56 | The fourteenth Sunday after Trinitie. | 257.a | | | |

To the Reader.

Inasmuche as this presente worke shall come to the hands of all men, as well of the rudest, baskest, fullest, and vnlarnedest sorte, that are utterly ignorant of the Latin tongue, and of the right understanding of suche wordes, as are taken out of the Latin into English, for the more beautifying of our speeche, and better exercising of our mindes: as to the handes of the skilfull and learned sorte: I haue added a breife declaration or exposition of certayne of those wordes used in my Translation. Wherein as I seeke and wishe the furtherance of the one sorte, (for to read and not vnderstande would do them small pleasure:) so I desire the fauorable acceptation of the other sorte: whose helpe and ayde I gladly craue to the amendment and gentle interpreting of suche faults as haue escaped either me in translating, or the Stationer in printing.

A

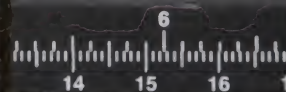
Abandon, to giue ouer, to yelde vp, to leaue or cast vp, to forsake, to put into the hand or power of an other man, to submit to an other mans will or vse.

Absurditie, a thing cleane contrarie (or at least wyse irksome) to reason, suche a thing as it groweth a man to heare it, irksomnesse, fennednesse.

Accessorie, that whiche cometh from elsewhere, an appurtenance that is not properly or peculiarly belonging to a thing, that whiche naturally is no parte or member of a thing, and yet goeth with it in suche wise, as it may at all times be separated from it without impairing the former condition, estate, and nature of it. An accident or extraordinary.

Administration, the manner of disposing and ordering of things, as well in small matters, as in gouernment and great affaires.

Admiration, wonderment or maruelling at a thing, highe
Ar.ij. com.



An exposition of certayne words.

commendation and prayse giuen to any thing, reioyement
or delight in a thing.

Admonition, admonishment, warning, inkling, forgettelling of
any thing,

Aduocate, a spokesman, a counsellor, suche a one as by his
aduyse and tranell aydeth and comforteth a man in hys
næde.

Affected, mynded, disposed, inclined, affectioned.

Aggrauate, to make heynous, to sette out to the utter
moste, to burthen a man wyth a thyng, to lay soze to
ones charge.

Allegorie, is a Sentence or Oracion, importing in it a mea-
ning dyuers or straunge from the common sense of the
wordes, and it is as it were a continuall Metaphor. Loke
Metaphor.

Aliaunce, kindred that cometh in by marriage, and by a Me-
taphor, it is the linking, knittting, or toyning of folks willes
and consents together in any thing.

Apprehende, to lay holde vpon a thing, to take holde of a
thing, to catche a thing, to attayne to a thing.

Ardent, feruent, burning, glowyng hotte, earnest, vn-
seyned.

Authenticall, that whiche is of authoritie, that which carieth
a weight, estimation, or maiestie, substantiall, effectuall,
authORIZED, allowed.

B

B*Arbarous*, is properly he that is not a Greeke or a Romane,
whiche name is now applied to any that is in conditi-
ons and manners rude, fierce, cruell, vnciuill, vnartu-
red, or in speache grosse, vnlearned, harsh, vneloquent.
Also it signifieth an Alient, Forreynner, or Straunger
borne.

Benefactor, any body that bestoweth a good turne, pleasure,
benefite or friendship vpon vs.

Cal-

An exposition of certaine words.

C

Calamitie, properly a laying of Cozne by excesse of winde and foule weather, and by a Metaphoze, also it signifieth any manner of greate trouble, affliction, aduersitie, or miserie that ouerthzoweth a man or bzyngeth him vnder fote.

Celebrate, to set forth, to publishe, to solemnize, to vtter, to declare, or to do a thing with prayse, deuotion, reuerence, pompe, or ioyfulnesse.

Centurion, a Captaine of a hundred men.

Circumstance, a farre fetcht or windlasse in a matter, a thing that comprehendeth matters in it. Also the large setting out of a thing by his seuerall membyes and particulars. A goyng about the bush.

Circumstant, things that are aboute vs, things that beset or beseege vs, things that enuyron and hem vs in on all sides, things alwayes conuersaunt and at hand with vs, things that accompanie vs.

Ciuilitie, curtesie, good behauiour, honest conuersation, comely and gentle behauiour.

Communion, fellowship, partaking, partnership, companie, vse or enioying of a thing in common. Also the vnitng or knitting together of diuers persones as it were in one league and bond of aliance, as well by inseparable consent of will and affection of minde, as by outward conuersation and trade of life.

Consecrated, halowed, made holy, put or appointed to a holy vse, assigned to the seruice of God.

Constancie, a stedfast and continuall sticking to the truthe, and an vnmoueable abiding in all goodnesse. It is contrary to wauering.

Contrite, bzased or broken, as things are bzayed in a mortar. Wherof commeth *Contrition*, which is an inward remorse with an earnestte sorowe and græie of minde for sinne, or for offending God.

Ex. iij.

Con-

An exposition of certaine words.

Convince, to pꝛoue a thing substantially, euidently & playnly:
to overcome by manifest and apparant reason: to shew a
thing by suche effectuell and open arguments, that the ve-
ry aduersarie may not bee able to gainsay it.

Crosse, is put for any persecution, affliction, trouble, losse, hinde-
rance, disease of body, or disquietnesse of minde.

Curiositie, an ouermuche carefulnesse, or inquisitivenesse in o-
ther mennes matters. Vee that is infected with this vice
Paule termeth a *Busybody*.

Curiousnesse, is an ouermuche pꝛecisenesse in a mannes owne
doings.

D

Delusion, or *Illusion*, *Hoekerie*, mockage, a deceitfull thing, &
whatsoever bleareth mens eyes that they cannot discern
the truthe.

Demonstration, a pointing to a thing with the finger, a setting
foꝛth of a thing to the eye, an open, playne, and manifest
shewing of a thing.

Deprave, to marre, to corrupt, to infect, to staine, to defile.

Distinguishe, to put a difference betwene things, to separate
into partes or membyes, to differer, to diuide.

Durable, longlasting, of long continuance, that which endureth
well, that which is able to helde out.

E

Exclude, to shutte out, putte out, thruste out, or
keepe out.

F

Felicite, happinesse, blisfomesse, blisfulnesse, the full and per-
fect state of being well, the full fruition or enioying of
God and all good things.

Figurate, to signifie or pꝛetend a thing after a couert and darke
manner, to shadowe or represent, to mane or betoken, to
imply or purpoze, to beare the Image or likenesse of a
thing, to counterfet.

G

An exposition of certaine words.

G

Glorie, is a renowned and vniuersall reporte of worthynesse, purchased by desertes of many greate benefites and good turnes.

Glorifie, to giue glorie, honoure, prayse, or commendation to any body, or to mainteyne the good name, honour, and estimation of a bodie. Also to bring to euerlasting blisse and beauenly felicitie.

H

Habitation, a dwelling place.

Hypocrite, is suche a one as in outward apparell, countenance, or behauioure, pretendeth to be another man than hee is in deede, suche a one as counterfetteth himselfe to be holy or righteous, and is not.

Honour, is the estimation that is giuen by agreeable iudgement and consent of good men to any body in commendation and rewarde of his singular vertues.

I

Impediments, lets, hinderances, stoppes.

Incest, vnlawfull copulation of man and woman within the degrees of kinred or aliance forbidden by Gods lawe, whether it be in marriage, or otherwise.

Incorporate, to grafte one thing into the body of an other, to make one body or substance of two, or mo, to mixt or put together.

Incurre, to runne into.

Infallible, vndeceivable, that whiche will not deceiue, nor can be beguiled, vnguilefull, vndeceitfull, deceitlesse, sure, certaine, assured, sothfast.

Institute, to begin, to go in hande with a thing, to ordaine, to purpose, to appoint, to make, to found, to stablish, to decre, to set by a new, to bring in a new.

Interprete, expounde, open, make plaine and manifest to an other mans vnderstanding, to shewe the sense or meaning of a thing. Also to accepte or take the meaning of a thing

Ar. b.

in

An exposition of certaine words.

in good or ill parte.

Inuocation, is a calling vpon any thing with trust in the same.

It consisteth of two partes, that is to witte, of prayer and thanksgiuing.

Iustified, found righteous, made righteous, accounted or accepted for righteous, that is to say, free and clere from sin or set free from sinne and the penalties thereof.

M

Magistrates, are all Princes, Rulers, Gouernours, or Officers placed in authoritie by God, or by the soueraine of any common weale.

Majestie, the statelie portre and honorable renowne of any Prince, people, superiour, or souereyne : and the comely and beautifull grace of any thing that is excellent.

Matrone, an auncient, sober, and discreete woman, that either hath, or hath had children, suche a one as for hir sad behaviour deserueth to be called a motherly woman.

Mediation, the earnest minding or thinking vpon a thing, the often consideration and musing vpon a thing, mindfulnessse, studie.

Metaphor, is the putting ouer of a worde from his proper and naturall signification to a foireine or vnproper signification.

As, fol. 62. where the worlde is termed a fielde, Chyfte a seedman, and his worde the seede : in whiche speeches, the words fielde, seedman, and seede, impoerte other things than their proper signification yeeldeth.

Minister, a seruant that is alwayes at hand, or that is ready to put his hande to all things. It is a name fitly giuen to the Clergie, as whiche putteth them or ought to put them continually in minde of their dutie and calling, which is to bee seruants of God and his Congregation, and not Lords ne seruants of the flesh, the world, and the Diuell.

Morall, perteyning to manners, behanour, conuersation, and life among men.

Mysterie, a secret or hid thing, the vnderstanding & knowledge whereof

An exposition of certaine words.

whereof passeth the capacite of common reason to reache vnto.

O

O *Rule*, an answer or saying of God, or of a Prophete in Gods name, suche as is certayne and infallible.

P

P *Arable*, is an applying of something that hath no lyfe or no body, to our matter, fitly alleaged for some likynesse or vnykelynesse which it hath to our purpose.

Particularitie, is the restrayning of the largenesse of Chyistes benefites (which are offered generally to all men) vnto a seawe: And it is properly the occasion of falling which as well the wilfull as the weake do take by miswresting or by misvnderstanding the doctrine of election and predestination.

Pastors, Shepherds, a name aptly applyed to the Ministers and Curates of Chyistes Church, whereby they are put in minde to feede their flockes with Gods worde and Sacraments and good example of life.

Perplexitie, anguish, distresses (according to our English proverbe) a pecke of troubles. When men be so sharled and entangled, that they wote not whiche way to winde them selues out, or what way to turne them.

Pompe, the countenancing of things in furniture, and setting forth to the outward shewe.

Presigurate, couertly, darkly or slightly to foretoken, foreshewe, import, shadow, or represent a thing to come.

Preposterously, aukly, frowardly, ouerthwartly, vntowardly, vndastly, setting the Cart before the horses, arsinerlie, topsiteruic.

Privation, the vtter taking away, boydance, or bereyning of a thing, so as it haue no more being.

Prohibition, a forbidding, a forwarning, a forfending, a commaundement or lawe restrayning a man from doing a thing.

Pro-

An exposition of certaine words.

M *Propiciation*, procurement of mercy, forgiveness, attonement and fauour.

M *Propiciatorie*, that which reconcileth, or which purchaseth mercy, forgiveness, attonement, and fauour. Also it is put for the mercy seate.

M *Proposition*, a ground or foundation in a sentence or oration, whereupon to buyld, dilate, argue, gather, and conclude the matter. Also it is sometime put for the full effect, content, purport, and meaning of a sentence or matter.

M *Purifie*, to purge, to cleanse, to make cleane, to make pure, to skolve.

R

R *Regeneration*, or newe birth is when by being washed outwardly by baptisme, and clenzed inwardly from sinne by the working of the holy Ghost, we are graffed into Christe, and made the children of God, and heires of his heauenly kingdome.

R *Renegate*, is he that renounceth or forsaketh his profession: as when a Protestant becommeth a Papist. A Turncote.

R *Reprobate*, a castaway, a foolishne person. Also a frowarde, peruerse, wilfull, and obstinate person, suche a one as is giuen by to his owne wickednesse, & hardened in his wilfulnesse, and so consequently past grace.

S

R *Sacrilege*, is properly the stealing of Holy things, or of things dedicated and appoynted to a Holy vse, or the stealing of things out of a holy or halowed place. And so by a manner of speche, it is any spitefull or contemptuous facte done to the derogation of Gods glory, or the breach of Religion, and is as it were high treason to God.

R *Sanctifie*, to halowe, to make holy, to keepe holy: whereof commeth *Sanctification*, which is halowing, making holy, or holynesse. As, Christe is our *Sanctification*, that is to say, Christ is our holynesse, or the thing that maketh vs holy.

Saluation

An exposition of certaine words.

Saluation, soulehealth, or rather perfect blisse, heavenly ioy, and euerlasting welfare bothe of body and soule. Or it is the clere deliuerance and free sauing of vs from sinne, death, Hell, the Diuell, and damnation, by Iesus Chryst.

Satisfaction, is a making of amends for misdeeds, displeasures, or wrongs done, to the full contentation of the partie that was grieved.

Secular, worldly, of the world.

Societie, fellowship, companie.

Solemnize, to doe a thing with great pompe, reuerence, or deuotion.

Sincere, pure, cleane, vncoꝛrupt, vnmingled, vndefiled, vnfeyned, vnstayed, voyde of guile, voyde of craft, swete, sound, vpꝛight.

T

*T*Abernacle, a Tent, Hall, or Pavilion such as men of warre pitch in the fields to lie in.

Testimonies, witnessings, witnessbearings, records, depositions.

Throne, a Kings seate or chayze of estate, a seige Royall.

Tumult, bꝛoꝛe, hurlyburly, commotion, insurrection.

Type, a figure, shadow, signe, token, representation, or Image of a thing to come.

V

*V*Nite, to make one thing of two or mo, to cuple, to knit to ioyne together.

Vocation or calling, is that estate, degree, or trade of lyfe to whiche any man is allotted, eyther by birth, by commaundement of God, by appoyntment of the Magistrate, by oportunitie of time, or by necessitie.

FINIS.

John Twisse
 John Twisse's Mis Book

It is to be noted, that the two miles mentioned in the. 131. leafe of the first side &. 22. line, are Dutch miles, which make of our Englishe miles, seauen miles and a halfe.

Also it is to be noted, that the authour of this worke denieth the Table of the ten commaundements in such wise, as that he putteth the fifth commaundement into the first Table vnder the name of the fourth, and beginneth the seconde Table with the sixth commaundement, whiche is of prohibiting murther, which he accounteth as fifth in order, proceeding after the same manner vnto the last commaundement, which he deuidenth into two commaundementes, contrary to the vsuall order and accompt of our Church.



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